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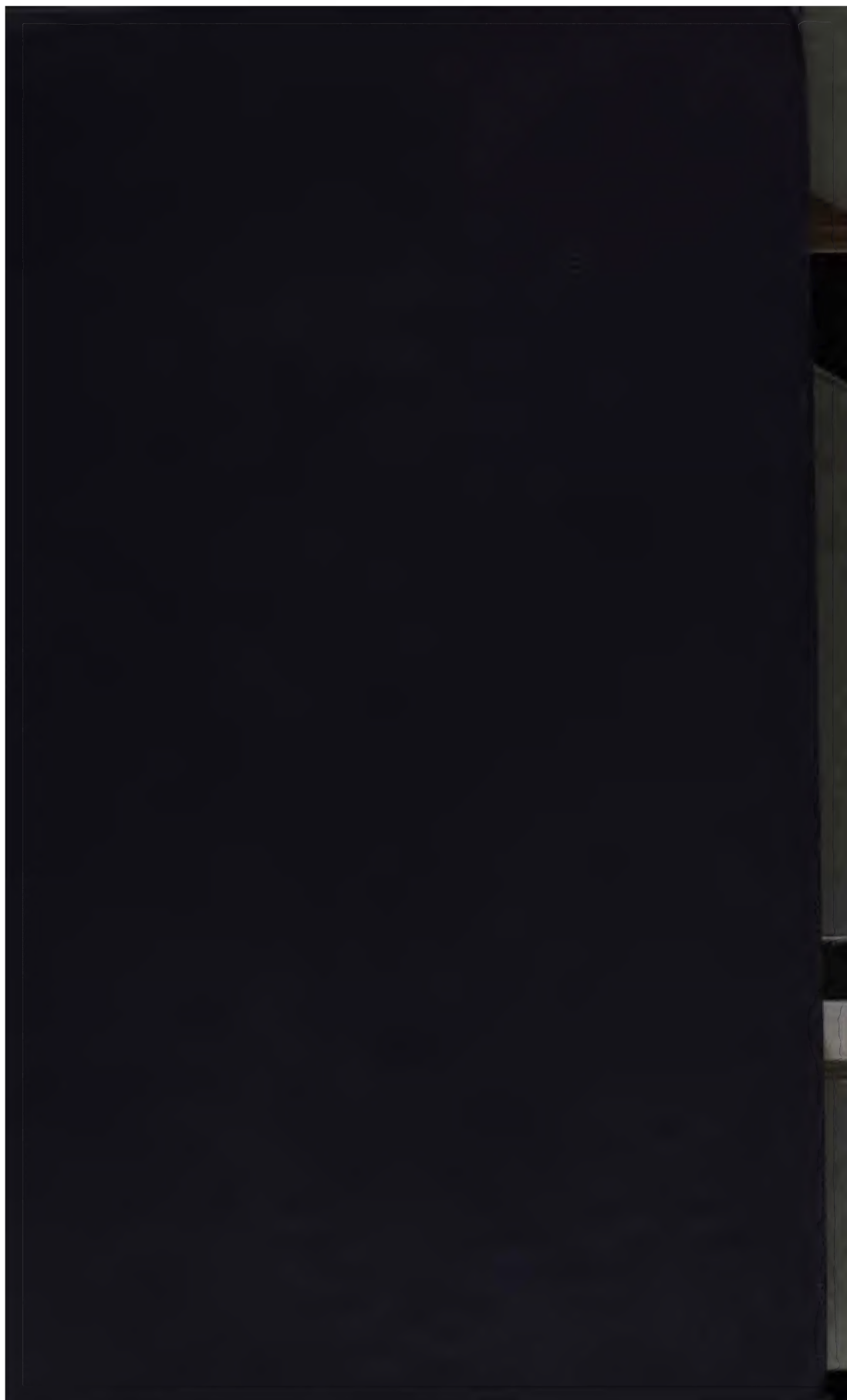
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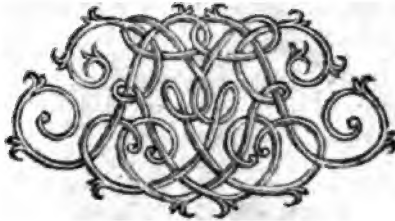
**T H E**  
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**O R,**  
**LITERARY JOURNAL:**

**By SEVERAL HANDS.**

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**VOLUME XLIV.**

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T H E  
MONTHLY REVIEW,

For J A N U A R Y, 1771.



ART. I. *Plutarch's Lives*. Translated from the original Greek, with Notes critical and historical, and a new Life of Plutarch. By John Langhorne, D. D. and William Langhorne, M. A. 8vo. 6 Vols. 1l. 11s. 6d. in Boards. Dilly. 1770.

**T**HERE is no study which is more interesting than that of biography; and, in this walk of literature, there is no Author more eminent than Plutarch. While he excites in us an admiration of the superior qualities, and of the shining actions of those great men, whose history he has recorded, he describes minutely their private behaviour and manners; and his details exhibit very ample materials by which to judge of the principles and motives of human conduct. There is no work of consequence which furnishes, to the speculative reader, a more extensive source of agreeable or profound reflection; and none that can be oftner read without disgust and fatigue.

The learned, accordingly, were very early disposed to pay an attention to his labours; and in 1558, a French translation of his lives was published. From this version, which was faulty and imperfect in many respects, they were rendered into English in the reign of Queen Elizabeth. The next attempt of our countrymen to naturalize this illustrious Ancient, was made by Dryden, in conjunction with several other Translators; but he appears to have prostituted his name, to give reputation to a work, full of errors, unequal, and often inconsistent. In the several editions which this translation has undergone, the defects of it have been partly increased, and partly remedied. It must be acknowledged, however, that in 1758 the revival of it having been committed to a gentleman of erudition and capacity, a multitude of its imperfections were removed, and it received a more decent form. But it was not possible, by any

Vol. XLIV.      B      amend-

amendments, to alter its general tenor, and to give it unity. At length our biographer has had the good fortune to have justice done to him; and we have now before us a translation of his *Lives*, in which the most fastidious critic will find little to censure.

In the preface to the present work, the merits of the former versions are canvassed with great candour and modesty; the necessity of a new translation is pointed out; the liberties which our Translators have taken with their Author are explained and justified; and they have enumerated the methods which they have followed, in order to render their performance acceptable to the public.

After their introduction or preface, our Translators present their Readers with an original life of Plutarch, which appears to include all the information that can be collected on this subject; and in which we must do them the justice to remark, there is a liberality of sentiment that could proceed only from men whose understandings have been amply cultivated.

From this part of their work we shall lay before our Readers the account which they have given of the philosophical principles of their Author.

‘ If Plutarch, say they, might properly be said to belong to any sect of philosophers, his education, the rationality of his principles, and the modesty of his doctrines, would incline us to place him with the latter academy. At least, when he left his master Ammonius, and came into society, it is more than probable that he ranked particularly with that sect.

‘ His writings, however, furnish us with many reasons for thinking that he afterwards became a citizen of the philosophical world. He appears to have examined every sect with a calm and unprejudiced attention; to have selected what he found of use for the purposes of virtue and happiness; and to have left the rest for the portion of those, whose narrowness of mind could think either science or felicity confined to any denomination of men.

‘ From the academicians he took their modesty of opinion, and left them their original scepticism: he borrowed their rational theology, and gave up to them, in a great measure, their metaphysical refinements, together with their vain, though seductive enthusiasm.

‘ With the peripatetics he walked in search of natural science, and of logic; but, satisfied with whatever practical knowledge might be acquired, he left them to dream over the hypothetical part of the former, and to chase the shadows of reason through the mazes of the latter.

‘ To the stoics he was indebted for the belief of a particular providence; but he could not enter into their idea of future rewards

rewards and punishments. He knew not how to reconcile the present agency of the Supreme Being with his judicial character hereafter; though Theodoret tells us, that he had heard of the Christian religion, and inserted several of its mysteries in his works. From the stoics too he borrowed the doctrine of Fortitude; but he rejected the unnatural foundation on which they erected that virtue. He went back to Socrates for principles whereon to rest it.

With the epicureans he does not seem to have had much intercourse, though the accommodating philosophy of Aristippus entered frequently into his politics, and sometimes into the general œconomy of his life. In the little states of Greece that philosophy had not much to do; but had it been adopted in the more violent measures of the Roman administration, our celebrated biographer would not have had such scenes of blood and ruin to describe; for emulation, prejudice, and opposition, upon whatever principles they may plead their apology, first struck out the fire that laid the commonwealth in ashes. If Plutarch borrowed any thing more from Epicurus, it was his rational idea of enjoyment. That such was his idea, it is more than probable; for it is impossible to believe the tales that the Heathen bigots have told of him, or to suppose that the cultivated mind of a philosopher should pursue its happiness out of the temperate order of nature. His irreligious opinions he left to him, as he had left to the other sects their vanities and absurdities.

But when we bring him to the school of Pythagoras, what idea shall we entertain of him? Shall we consider him any longer as an academician, or as a citizen of the philosophical world? Naturally benevolent and humane, he finds a system of divinity and philosophy perfectly adapted to his natural sentiments. The whole animal creation he had originally looked upon with an instinctive tenderness; but when the amiable Pythagoras, the priest of Nature, in defence of the common privileges of her creatures, had called religion into their cause; when he sought to soften the cruelty that man had exercised against them, by the honest art of insinuating the doctrine of transmigration, how could the humane and benevolent Plutarch refuse to serve under this priest of Nature? It was impossible. He adopted the doctrine of the metempsychosis. He entered into the merciful scheme of Pythagoras, and, like him, diverted the cruelty of the human species, by appealing to the selfish qualities of their nature, by subduing their pride, and exciting their sympathy, while he shewed them that their future existence might be the condition of a reptile.

This spirit and disposition break strongly from him in his observations on the elder Cato. And as nothing can exhibit a

more lively picture of him than these paintings of his own, we shall not scruple to introduce them here: "For my part, I cannot but charge his using his servants like so many beasts of burthen, and turning them off, or selling them when they grew old, to the account of a mean and ungenerous spirit, which thinks that the sole tie between man and man is interest or necessity. But goodness moves in a larger sphere than justice. The obligations of law and equity reach only to mankind, but kindness and beneficence should be extended to creatures of every species; and these still flow from the breast of a well-natured man, as streams that issue from the living fountain. A good man will take care of his horses and dogs, not only while they are young, but when old and past service. Thus the people of Athens, when they had finished the temple called Hecatompodon, set at liberty the beasts of burthen that had been chiefly employed in that work, suffering them to pasture at large, free from any other service. It is said, that one of these afterwards came of its own accord to work, and putting itself at the head of the labouring cattle, marched before them to the citadel. This pleased the people, and they made a decree, that it should be kept at the public charge so long as it lived. The graves of Cimon's mares, with which he thrice conquered at the olympic games, are still to be seen near his own tomb. Many have shewn particular marks of regard, in burying the dogs which they had cherished, and been fond of; and, amongst the rest, Xantippus of old, whose dog swam by the side of his galley to Salamis, when the Athenians were forced to abandon their city, and was afterwards buried by him upon a promontory, which to this day is called the Dog's Grave. We certainly ought not to treat living creatures like shoes or household goods, which, when worn out with use, we throw away; and were it only to learn benevolence to human kind, we should be merciful to other creatures. For my own part, I would not sell even an old ox that had laboured for me; much less would I remove, for the sake of a little money, a *man* grown old in my service, from his usual lodgings and diet: for to him, poor man! it would be as bad as banishment, since he could be of no more use to the buyer than he was to the seller. But Cato, as if he took a pride in these things, tells us, that when consul, he left his war-horse in Spain, to save the public the charge of his conveyance. Whether such things as these are instances of greatness or littleness of soul, let the Reader judge for himself."

‘What an amiable idea of our benevolent philosopher! How worthy the instructions of the priest of Nature! How honourable to that great maker of truth and universal science, whose  
sentiments

sentiments were decisive in every doubtful matter, and whose maxims were received with silent conviction!

‘Wherefore should we wonder to find Plutarch more particularly attached to the opinions of this great man? Whether we consider the immensity of his erudition, or the benevolence of his system, the motives for that attachment were equally powerful. Pythagoras had collected all the stores of human learning, and had reduced them into one rational and useful body of science. Like our glorious Bacon, he led philosophy forth from the jargon of schools, and the fopperies of sects. He made her what she was originally designed to be, the hand-maid of Nature; friendly to her creatures, and faithful to her laws. Whatever knowledge could be gained by human industry, by the most extensive enquiry and observation, he had every means and opportunity to obtain. The priests of Egypt unfolded to him their mysteries and their learning: they led him through the records of the remotest antiquity, and opened all those stores of science that had been amassing through a multitude of ages. The magi of Persia co-operated with the priests of Egypt in the instruction of this wonderful philosopher. They taught him those higher parts of science, by which they were themselves so much distinguished, astronomy, and the system of the universe. The laws of moral life, and the institutions of civil societies, with their several excellencies and defects, he learned from the various states and establishments of Greece. Thus accomplished, when he came to dispute in the olympic contests, he was considered as a prodigy of wisdom and learning; but when the choice of his title was left to him, he modestly declined the appellation of a *wise man*, and was contented only to be called a *lover of wisdom*.

‘Shall not Plutarch then meet with all imaginable indulgence, if, in his veneration for this great man, he not only adopted the nobler parts of his philosophy, but (what he had avoided with regard to the other sects) followed him too in his errors? Such, in particular, was his doctrine of dreams; to which our biographer, we must confess, has paid too much attention. Yet absolutely to condemn him for this, would, perhaps, be hazarding as much as totally to defend him. We must acknowledge, with the elder Pliny, *si exemplis agatur, profecto paria fiant*; or, in the language of honest Sir Roger de Coverley, “much may be said on both sides.” However, if Pliny, whose complaisance for the credit of the marvellous in particular was very great, could be doubtful about this matter, we of little faith may be allowed to be more so. Yet Plutarch, in his treatise on oracles, has maintained his doctrine by such powerful testimonies, that if any regard is to be paid to his veracity, some attention should be given to his opinion. We



6. *Langhorne's Translation of Plutarch's Lives.* -

shall therefore leave the point, where Mr. Addison thought proper to leave a more improbable doctrine, in suspense.

Next to the life of Plutarch, the original matter of the greatest importance, with which our Translators have enriched their work, is their notes and illustrations. In these they have displayed an extensive acquaintance with the Greek and Roman usages; and, while they elucidate the obscurities of their Author, they supply the more memorable facts which he had omitted. It must be observed, at the same time, that they have made a free use of the annotations of former critics and translators; but, in doing so, they have generally improved on the sources from which they have derived their information.

It will gratify the curiosity of our Readers to see a specimen of the manner in which they have acquitted themselves in this department; and, on this account, we shall present them with the criticism they have given of the life of Cæsar, as written by Plutarch, and with their delineations of the characters of Crassus, Alexander, and Pompey.

‘Whatever Plutarch’s motive may have been, say they, it is certain that he has given us a very inadequate and imperfect idea of the character of Cæsar. The life he has written is a confused jumble of facts snatched from different historians, without order, consistency, regularity, or accuracy. He has left us none of those finer and minuter traits, which, as he elsewhere justly observes, distinguish and characterize the man more than his most popular and splendid operations. He has written the life of Cæsar like a man under restraint; has skimmed over his actions, and shewn a manifest satisfaction when he could draw the attention of the reader to other characters and circumstances, however insignificant, or how often soever repeated by himself, in the narrative of other lives. Yet from the little light he has afforded us, and from the better accounts of other historians, we may easily discover that Cæsar was a man of great and distinguished virtues. Had he been as able in his political as he was in his military capacity; had he been capable of hiding, or even of managing that openness of mind, which was the connate attendant of his liberality and ambition, the last prevailing passion would not have blinded him so far as to put so early a period to his race of glory.’

The picture which our Translators have drawn of Crassus is executed with great force and spirit.

‘There have been more execrable characters, say they, but there is not perhaps in the history of mankind one more contemptible than that of Crassus. His ruling passion was the most sordid lust of wealth; and the whole of his conduct, political, popular, and military, was subservient to this. If, at any time, he gave into public munificence, it was with him

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no more than a species of commerce. By thus treating the people he was laying out his money in the purchase of provinces. When Syria fell to his lot, the transports he discovered sprung not from the great ambition of carrying the Roman eagles over the East. They were nothing more than the joy of a miser, when he stumbles upon a hidden treasure. Dazzled with the prospect of Barbarian gold, he grasped with eagerness a command for which he had no adequate capacity. We find him embarrassed by the slightest difficulties in his military operations, and, where his obstinacy would permit him, taking his measures from the advice of his lieutenants. We look with indignation on the Roman squadrons standing, by his dispositions, as a mark for the Parthian archers, and incapable of acting either on the offensive or the defensive. The Romans could not be ignorant of the Parthian method of attacking and retreating, when they had before spent so much time in Armenia. The fame of their cavalry could not be unknown in a country where it was so much dreaded. It was therefore the first business of the Roman General to avoid those countries which might give them any advantage in the equestrian action. But the hot scent of eastern treasure made him a dupe even to the policy of the Barbarians, and to arrive at this the nearest way, he sacrificed the lives of thirty thousand Romans.'

What they have said of Alexander is no less just and masterly.

'Portraits, they observe, of the same person, taken at different periods of life, though they differ greatly from each other, retain a resemblance upon the whole. And so it is in general with the characters of men. But Alexander seems to be an exception: for nothing can admit of greater dissimilarity than that which entered into his disposition at different times, and in different circumstances. He was brave and pusillanimous, merciful and cruel, modest and vain, abstemious and luxurious, rational and superstitious, polite and overbearing, politic and imprudent. Nor were these changes casual or temporary: the style of his character underwent a total revolution, and he passed from virtue to vice in a regular and progressive manner. Munificence and pride were the only characteristics that never forsook him. If there were any vice of which he was incapable, it was avarice; if any virtue, it was humility.'

Of Pompey they have spoken in the following terms: 'Pompey has, in all appearance, and in all consideration of his character, had less justice done him by historians than any other man of his time. His popular humanity, his military and political skill, his prudence, (which he sometimes unfortunately gave up) his natural bravery and generosity, his conjugal virtues, which (though sometimes impeached) were both naturally and morally great; his cause, which was certainly, in its original

nal interests the cause of Rome ; all these circumstances intitled him to a more distinguished and more respectable character than any of his historians have thought proper to afford him. One circumstance, indeed, renders the accounts that the writers, who rose after the established monarchy, have given of his opposition, perfectly reconcileable to the prejudice which appears against him ; or rather to the reluctance which they have shewn to that praise which they seemed to have felt that he deserved : when the commonwealth was no more, and the supporters of its interests had fallen with it, then history itself, not to mention poetry, departed from its proper privilege of impartiality, and even Plutarch made a sacrifice to imperial power.

We can, by no means, subscribe to the opinion which our Translators have formed of Pompey. His military skill appears, indeed, to have been considerable, and this, perhaps, is the most shining part of his character. As a politician, he does not seem to have been possessed of much foresight, or penetration. Though a great dissembler, he had not the art to conceal his real sentiments. His league with Cæsar and Crassus gave a mortal blow to his interests ; and will not, surely, be mentioned as a proof of his prudence and sagacity. It furnished to Cæsar the means of destroying him. It may be said, that after his return from the Mithridatic war, he slighted the opportunity that was offered him of becoming master of the republic ; but, it must be remembered, that the supreme power was constantly the object of his ambition, and that, if he neglected to seize it at this time, it was merely because he expected to receive it as the gift of the people. Of his humanity, we may judge, from his cruel treatment of Hypsæus, who had been his quaestor, and had been constantly attached to him ; and from his putting to death M. Brutus, a man of the first quality, who had surrendered himself into his hands, under a promise of life. Hence too, we may form a conclusion concerning his integrity, and his honour ; and, when we consider the large sums, which he extorted from Ariobarzanes, we cannot say that he is intitled to the praise of generosity.

There is another character of antiquity, which our Translators do not seem to have perfectly understood. In their notes to the life of Antony, they speak of Octavius Cæsar as cowardly and pusillanimous. We are not to be informed, that this invidious charge has been pretty generally received ; but we must be allowed to observe, that it has no solid foundation in history. The Abbé de Vertot, and the President Montesquieu gave inadvertently into this opinion, and subsequent writers have constantly adopted it. The grounds, upon which these writers formed their conclusion, are some vague and depreciating expressions, which, it appears from Suetonius, had been made use

*Present State of the European Settlements on the Mississippi.* 9

of by Antony in his manifestoes against Octavius; and this partial foundation did not surely give them authority to pronounce so bold a censure. There are, indeed, several other circumstances, which have a place in history, and which seem to indicate a timidity of spirit in Octavius; but they are so palpably absurd in themselves, and so totally inconsistent with the tenor of his actions, that no sensible man could think of employing them against him. His conduct, from his first entering into public affairs, after the assassination of Cæsar, till the battle of Actium, appears to have been spirited and daring; and the accounts of authentic historians are a surer criterion from which to judge of his character, than the reproaches of a declared enemy. His behaviour at the siege of Mutina, in the wars against S. Pompey, in those against the Dalmatians, and in the whole of his contest with Antony, discovers nothing of timidity and irresolution.

We do not mean, from these strictures, to draw any general inferences disadvantageous to the accuracy of the annotations of our Translators. It does not follow, because they may have been mistaken in one or two particulars, that they have either wanted penetration, or have neglected to inform themselves. In the first quality, they are far from being deficient; and, while the industrious student will receive instruction from the stores of their learning, he will improve his taste by the elegant manner in which they have expressed themselves.

We should now offer our opinion of the merits of their translation; but, as this article has run into a considerable length, we shall delay what we have to say concerning it, till our review for the next month.

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ART. II. *The present State of the European Settlements on the Mississippi; with a geographical Description of that River; illustrated by Plans and Draughts.* By Captain Philip Pittman, 4to. 6s. sewed. Nourse. 1770.

THE European settlements on the river Mississippi comprehend Louisiana, part of West Florida, and the country of the Illinois. In these countries, the Author of the work before us, resided during several years; and, as he was employed in surveying and exploring their interior parts, and was acquainted with many of the more intelligent of their inhabitants, he has been enabled to exhibit an account of them, which is accurate and worthy of attention. The relations of Charlevoix on this subject, though he is by no means an injudicious writer, are extremely incomplete, and of little authority; as he had not leisure from his rapid progress through these countries, to authenticate his materials from his own personal knowledge.

Our

10 *Present State of the European Settlements on the Mississippi.*

Our Author appears to have informed himself with more care; and the candour, which is so apparent in his work, will not permit the most scrupulous reader to suspect his veracity.

This performance was not originally intended for publication. It was written at the request, and for the perusal only, of the secretary of state for the colonies. On this account, the composition and method of our Author ought not to be too severely criticised. His work had certainly the good effect to remove in part those unjust reports concerning the climate of West Florida, which retarded the settlement of that country, and the matter it contains must, in general, be allowed to be interesting and important. If we cannot commend his narration and his style, we must yet observe, that he has every where expressed himself with perspicuity.

We shall transcribe for the entertainment of our Readers, the account, which he has given of the country of the Illinois, and of the government of this country, when belonging to the French; and, from this extract, they will be able to form an opinion of his capacity and merit.

‘ The country, says he, of the Illinois is bounded by the Mississippi on the West, by the river Illinois on the North, by the rivers Ouabache and Miamis on the East, and the Ohio on the South.

‘ The air in general is pure, and the sky serene, except in the month of March and the latter end of September, when there are heavy rains and hard gales of wind. The months of May, June, July, and August, are excessive hot, and subject to sudden and violent storms; January and February are extremely cold; the other months of the year are moderate. The principal Indian nations in this country are, the Cascasquias, Kaouquias, Mitchigamias, and Peoryas; these four tribes are generally called the Illinois Indians: except in the hunting seasons, they reside near the English settlements in this country, where they have built their huts. They are a poor, debauched, and dastardly people. They count about three hundred and fifty warriors. The Peanquichas, Mascoutins, Miamis, Kickapous, and Pyatonons, though not very numerous, are a brave and warlike people. The soil of this country in general is very rich and luxuriant; it produces all sorts of European grains, hops, hemp, flax, cotton, and tobacco; and European fruits come to great perfection. The inhabitants make wine of the wild grapes, which is very inebriating, and is, in colour and taste, very like the red wine of Provence. The country abounds with buffalo, deer, and wild-fowl; particularly ducks, geese, swans, turkies and pheasants. The rivers and lakes afford plenty of fish.

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‘ In the late wars, New Orleans and the lower parts of Louisiana were supplied with flour, beer, wines, hams, and other provisions from this country : at present its commerce is mostly confined to the peltry and furs, which are got in traffic from the Indians ; for which are received in return such European commodities as are necessary to carry on that commerce and the support of the inhabitants.

‘ This country, when in the possession of the French was governed by a military officer, called the Major-commandant, who was appointed by the governor of New Orleans. He was always a man connected with the governor by interest or relationship ; he was absolute in his authority, except in matters of life and death ; capital offences were tried by the council at New Orleans ; the whole Indian trade was so much in the power of the commandant, that nobody was permitted to be concerned in it, but on condition of giving him part of the profits. Whenever he made presents to the Indians, in the name of his king, he received peltry and furs in return : as the presents he gave were to be considered as marks of his favour and love for them, so the returns they made were to be regarded as proofs of their attachment to him. Speeches accompanied by presents were called *Paroles de valeur* ; any Indians who came to a French post were subsisted at the expence of the King during their stay, and the swelling this account was no inconsiderable emolument.

‘ As every business the commandant had with the Indians was attended with certain profit, it is not surprising that he spared no pains to gain their affections ; and he made it equally the interest of the officers under him to please them, by permitting them to trade, and making them his agents in the Indian countries. If any person brought goods within the limits of his jurisdiction, without his particular licence, he would oblige them to sell their merchandize, at a very moderate profit, to the commissary, on the King’s account, calling it an emergency of government, and employ the same goods in his own private commerce. It may easily be supposed, from what has been before said, that a complaint to the governor of New Orleans would meet with very little redress. It may be asked, if the inhabitants were not offended at this monopoly of trade and arbitrary proceedings ? The commandant could bestow many favours on them, such as giving contracts for furnishing provisions, or performing public works ; by employing them in his trade, or by making their children cadets, who were allowed pay and provisions, and could, when they were grown up, recommend them for commissions. They were happy if by the most servile and submissive behaviour they could gain his confidence and favour. Every person capable of bearing arms was enrolled in the militia,



12 *Leland's Antiquarii de Rebus Britannicis Collectanea.*

militia, and a captain of militia and officers were appointed to each parish: the captain of militia regulated corvées and other personal service. From this military form of government the authority of the commandant was almost universal. The commissary was a mere cypher, and rather kept for form, than for any real use; he was always a person of low dependance, and never dared counteract the will of the commandant.

In concluding this article, we must remark, that the draughts and plans, which illustrate this work, appear to be executed with great exactness and taste.

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ART. III. *Joannis Lelandi Antiquarii de Rebus Britannicis Collectaneæ: cum Thomæ Hearni Præfatione Notis et Indice ad Editionem primam. Editio altera. Accedunt de rebus Anglicanis opuscula varia à diversis Codd. MSS. descripta et nunc primum in lucem edita.* 8vo. 6 Vols. 2 l. 2 s. Impensis Gul. et Jo. Richardson. 1770.

THE history and antiquities of our own country are particularly interesting; and those publications that attempt to clear up the obscurity in which they are involved, are deserving of the highest encouragement. If the different branches of the prerogative were fully explained, and if the rights to which the people are intitled were clearly understood, we should not, possibly, have experienced of late, in so great a degree, the heats and animosities of political contention. Disputes, in this case, might be brought to a speedy issue; and men would determine themselves by their judgment, rather than their passions.

Though the work before us is imperfect, and is not reduced into any method, the materials it contains are by no means despicable; and ingenious and speculative men may form from them consistent details, and may even be led to make important discoveries.

In consequence of a commission from Henry VIII. our Author had access to all the cathedrals, abbies, priories, colleges, and other places in the kingdom, where books, records, and writings, relating to its history and antiquities were repositied. Of this advantage he was studious to avail himself; and, in the course of several years, he had made very ample collections. But, while he was endeavouring to give form and order to them, struck, as it is thought, with the greatness of his designs, he became disordered in his judgment. In this situation his *collectanea* had possibly been lost to the world, if the industrious Mr. Thomas Hearne had not taken the labour of publishing them.

Leland had a taste for poetry and eloquence, was a master of languages, and possessed an acuteness that is rarely the portion

tion of Antiquarians. It is not commonly known, and we take this opportunity to mention it to his honour, that Harrison, in his description of Britain; Stowe, in his survey of London; and even Camden, in his Britannia; have taken the benefit of many of his observations and remarks, without being very careful to acknowledge their obligation to him.

The present edition of his *Collectanea* appears to be executed with accuracy, and is enriched with several valuable pieces, never before published.

St

ART. IV. *An Essay on Trade and Commerce: containing Observations on Taxes, as they are supposed to affect the Price of Labour in our Manufactories: together with some interesting Reflections on the Importance of our Trade to America. To which is added the Outlines, or Sketch, of a Scheme for the Maintenance and Employment of the Poor, the Prevention of Vagrancy, and Decrease of the Poor's Rates.* Humbly addressed to the Legislature of the Kingdom; by the Author of Considerations on Taxes, &c.\* 8vo. 4s. sewed. Hooper. 1770. *Written by Laroche*

NOTHING is a greater evidence of the gross defects in our domestic policy, than the burdensome increase of our parish poor: and though our workhouses are in general under bad regulation, yet those who imagine that a proper management of the poor, after they are reduced to take refuge in these asylums, would sufficiently cure the evil, are much in the same case in which a ship's crew would be, who having a dangerous leak in the vessel, should think to clear the hold of water merely by keeping their pumps going, and should content themselves with studying how to improve the structure of those machines, instead of searching for the inlet of the water, and effectually closing it.

The ingenious author of the work now before us, extends his views farther than meer workhouse economy, aiming at preventive remedies rather than palliatives; and he makes a variety of sensible remarks on the several subjects mentioned in the title above, chiefly tending to reduce the number of the poor. We are however doubtful whether his views effectually reach the cause of the evils he would cure.

Our Author, like Mr. Young † the writer of the *Farmer's Letters*, &c. maintains the expediency of keeping up the price of provisions, in order to keep down the price of labour, and preserve our foreign trade; an argument which he allows to be paradoxical at first view: and though it may have some foundation, in truth, yet, as we have formerly observed, it ought to be

\* See Review, vol. xxxii. p. 389.

† See Review, vol. xlii. p. 237.

very cautiously admitted, lest, in the ardor of prosecuting this favourite principle, humanity should be extinguished.

‘ Those, says our Author, who have closely attended to the disposition and conduct of a manufacturing populace, have always found that to labour less and not cheaper has been the consequence of a low price of provisions; and that when provisions are dear, from whatever cause, labour is always plentiful, always well performed, and of course is always cheaper than when provisions are at a low price.

‘ To explain this, let us observe, first, that mankind, in general, are naturally inclined to ease and indolence, and that nothing but absolute necessity will enforce labour and industry. Secondly, that our poor, in general, work only for the bare necessaries of life, or for the means of a low debauch; which when obtained, they cease to labour till roused again by necessity. Thirdly, that it is best for themselves, as well as for society, that they should be constantly employed.’

True; but let us take care not to oppress those of our industrious poor, who come not under this description.

It were much to be wished that there were less room for the following observations on the dissoluteness of our labouring manufactures:

‘ When it is considered what luxuries the manufacturing populace consume, such as brandy, gin, tea, sugar, foreign fruit, strong beer, printed linens, snuff, tobacco, &c. &c. it is amazing, any one should be so weak as to conceive that taxes raise the price of labour; or that it should be necessary to raise the price of labour because of our taxes, in order to enable the poor to live comfortably, knowing they consume such heaps of superfluities. I am informed, that in one little manufacturing town in the West of England, of about three thousand inhabitants, excise is paid for two thousand hogheads of strong beer, besides what is spent in spirituous liquors; all proofs of exorbitant wages. But one of the fatal consequences of an high price of labour is, that it produces sloth. If a desire of luxuries produced industry, it might be useful, create trade, and improve the lands; hence all might consume more, and bear with equal facility higher taxes; but an hour’s labour lost in a day is a prodigious injury to a commercial state.’

Though the description here drawn appears somewhat exaggerated, yet it is too true that a general relaxation of industry and morals is discoverable in all ranks of people, in large towns; which affords prognostics the more melancholy as it is contrary to all experience to see a nation contaminated with luxury, restore itself to industry and sobriety: this would be going backward, whereas, in this sublunary world, all things go progressively.

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The rapidity of the progress we make in all kinds of dissipation and vice is by no means hard to account for. Luxury produces poverty, our nobility are *far* from being patterns of rigid virtue; and a close attention to every means of increasing the public revenue, which in reference to the *parish poor's rate*, may be termed the *poor nobility's rate*, occasions the multiplication of licensed receptacles of dissoluteness and vulgar riot to be encouraged: and thus we all gallop merrily on toward national ruin!

The vices of the Great, render state economy improbable; and without a more prudent system of domestic policy, the poor can never be in any measure reformed. To set about reforming the poor, after conniving at their corruption, is beginning at the wrong end. Coercive laws will never be able to effect it. Reformation must begin where vice and prodigality of every kind originate; and were this, against all hope, to take place, the happy contagion would in due time diffuse itself, and descend to the lowest of the people.

It is for these reasons we think all topical remedies applied to check the *symptoms* of our national distempers, while the *causes* continue to operate without being adverted to, as harassing ourselves to worse than no purpose.

Our Author is a strong advocate for a general naturalization to increase the number of industrious people; and keep down the price of labour. This indeed might be easily effected, if, by a sudden influx of foreigners, more hands should offer than can be employed, an inconvenience which sometimes happens even among ourselves: but whether an immediate accession of foreign refugees, is wanted at this time, when the number of natural born subjects is progressively enlarging, is a point deserving mature consideration. But as this fact may perhaps be doubted, it may be worth explaining, and may be convincingly done in few words.

The metropolis, and other large cities and towns, have of late years been evidently increasing in buildings and inhabitants; while no proof appears of the country being thinned by that means: yet those who know not whence the people spring, imagine that the country loses all that our towns gain. We have seen the depopulation of the country taken for granted as an undoubted fact, and bewailed in pathetic strains, with the usual poetical licence to make free both with truth and common sense, in describing as realities the visionary phantoms conjured up by imagination.

In the Bishop of Worcester's sermon in behalf of inoculation of the small-pox, which was preached near nineteen years ago, (and which in its tendency is worth all the poems that have been fabricated since, to go no farther back) it is stated, that of those

those who take the small-pox casually, one in seven is found to die; and that of 1500 inoculated by the surgeons Ranby, Hawkins, and Middleton, three only miscarried; one in 500. Now, not to mention that the hazard is, by long experience since, reduced almost to nothing, according to this computation which has never been invalidated, in every 500 persons inoculated, 70 lives are preserved to society! Let the computation be extended to the probable number inoculated every year in this island, from the time when the practice began to obtain generally; and to these, add the posterity derived from the marriage of these redeemed persons, as they advance to maturity, and we shall find a positive and happy increase of people continually rising up, and staring out of countenance all declaimers against the practice.

This being positive fact, were the marriage act repealed, and the laying together of farms restrained, both which operate as checks to population, there would be no room to wish for a general naturalization.

We have already given it as our opinion that it is a vain hope to succeed in reforming the morals of the poor, while the rich set such licentious examples; and tempt the poor to imitate their conduct by providing swarms of houses of public entertainment, to intice them from their labour for the sake of the duties on strong liquors. In this view the following principle recommended by our Author appears with all the disadvantage of being oppressive without producing any good effect.

‘ Any considerable degree of prudence and œconomy among the poor, would be unnecessary. Their expence should be constant; they should spend all they earn; but then they should spend it in necessaries for themselves and families, and not to purchase superfluities, or the means of a debauch.

‘ By being sober, honest and industrious, they could always procure credit in times of sickness or other distress; and so not prove an immediate burthen to the parishes, as they do at present.’

In the first place there is some degree of cruelty in intentionally reducing the poor to spend *all they earn* in bare necessities; and if this was effected, who would give them credit in sickness? out of what fund are such debts to be discharged? By supposition they are precluded from saving any thing themselves, and therefore they *must* prove immediate burthens to parishes, when their labour is intermitted by any of those accidents to which human nature is liable. He proposes several good regulations for workhouses, which ought certainly to be made asylums for the helpless poor, but houses of labour and correction for the idle and vagrant.

Though we cannot implicitly subscribe to our Author's sentiments respecting the regulation of the poor, we entertain a more favourable opinion of his commercial knowledge, which is clear and extensive.

After premising that it is a dangerous mistake to suppose that there are to two distinct (interfering) interests in this kingdom, those of land and trade, he proceeds to inculcate the following wholesome maxims :

' 1. That the prosperity of the landed interest of any state depends upon foreign commerce.

' 2. That the increase of the riches of a state, depends upon exporting more in value of its native produce and manufactures, than is imported of manufactured commodities from other states.

' 3. That monopolies and exclusive charters are very prejudicial to the trade of a state, and, therefore, should be discouraged.

' 4. That the increase of trade and navigation greatly depends upon the increase of husbandry and agriculture.

' 5. That the prosperity of our trade depends very much on the encouragement given to our manufactures, on laws made relative thereto.

' 6. That the success of our trade greatly depends on the knowledge our nobility and gentry have of all its various movements, connections, and dependencies, in a national light, as ambassadors and senators, and, more particularly, on the wise regulations of our board of trade and plantations.

' 7. That the prosperity of our trade depends upon the judicious manner of laying and collecting our taxes, and upon the ease, readiness, freedom and cheapness of exportation.

' 8. That the prosperity of this nation, as well as that of her colonies, depends very much on the harmony, good understanding, mutual confidence, and upon the extension of their commerce, with each other.

' 9. That the prosperity, strength, riches, and even the well-being of this kingdom, depends on our being able to sell our native produce and manufactures as cheap, and as good in quality, in foreign markets, as any other commercial state.'

The discussion of these points, which employs the major part of the work, gives rise to many just observations, in perusing which our commercial readers will not find their time and attention fruitlessly employed.


**N.**

ART. V. *Apollonii Pergæi Inclinationum Libri duo. Restitue-*  
*bat S. Horsley, R. R. S. Oxon. Prince; Lond. Rivington, &c.*  
*Pre. 9s. Boards. 1770.*

TO adjust the comparative merit of the ancients and moderns, in science and letters, has been the occasion of very warm and angry debates, in which passion more than reason has been employed: nor is this at all to be wondered at; for to be capable of a serious and interested discussion of such a question, is the argument of a weak and little mind. True genius will always find a nobler and more useful employment; nor will wish to exalt itself by the depression of those through whose assistance it has itself been enabled to rise. But however trifling and invidious such a question may be, when made the subject of a serious argument, the comparison cannot but frequently offer itself to every reflecting and ingenuous mind, which is conversant with the learning of its own and preceding times; and the most prejudiced will be forced to confess that, in many instances, and those which are the surest test of genius, the ancients are still more admired than equalled. The geometry of the Greeks will be the standard to all posterity, wherever manly science and elegant composition shall find an admirer: but above all, the geometric analysis of the Greeks, than which nothing can be conceived more perfect. It is the very path in which Truth, accompanied by Grace and Taste, would chuse to walk. Unhappily for posterity but few specimens of this beautiful analysis are preserved, and of these the greater part are very imperfect and mutilated; but in whatever form these remains have come down to us, they still possess so much excellence, as to excite the deepest regret for the rich treasure which has perished.

The most eminent among the ancients in this walk of Genius was Apollonius, who in his own time merited the title of the Great Geometer. His Treatise on the Sections of the Cone is even at this day the most complete work upon the subject. Of his analytic productions, all were deemed to have perished, and almost the very knowledge that they had ever existed was owing to Pappus; who, in his mathematical collections, has given us a catalogue of several of them, which, with some lemmata adapted to Apollonius's demonstrations, had served to throw considerable light on the ancient method of investigation in geometric enquiries. Dr. Halley, by the same good fortune which enabled him to give to the public a perfect edition of the above-mentioned treatise of the conic sections, found also entire, in an Arabic translation, the tract of Apollonius, *περί λογῆς ἀποτομῆς*, of which he published a Latin version, and thereby

thereby made more fully known the analysis of the Greeks, which had before been but partially collected from scattered propositions, and the accidental information of the more early geometric writers.

Before Halley's discovery, the solution of some other Problems of Apollonius had been attempted; but the constructions of them, being derived from an algebraic investigation, manifested, by their intricacy and inelegance, that they could have no resemblance to the genuine solutions of Apollonius. Hugo d' Omerique, in his geometric analysis, endeavoured to revive the ancient manner; and Vieta, in his Apollonius Gal-lus, published a geometric solution of  problem of the tac-tions, in the construction of which he has nearly approached the elegant simplicity of the Great Geometer. But the most valuable present of this kind which the public has received, came from the pen of Mr. Robert Simson of Glasgow, in his late restitution of the *Loci Plani* of Apollonius, a work not unworthy, perhaps, of Apollonius himself.

It is laudable even to attempt to follow the steps of these eminent masters, and contribute with them to establish a pure geometry on the ruins of that creeping algebraic analysis, to which some very excellent mathematicians have too servilely devoted themselves. But to attempt only will not ensure an equal praise; and, on a review of the whole merit of the present publication, we can by no means rank the Author with the great names already mentioned. But, in respect to some of the excellencies which a work of this nature may aspire to, it has certainly very considerable merit, being almost entirely a work of invention, and in the elegant simplicity of the constructions, not, perhaps, to be exceeded. On the other hand, it is almost totally deficient in geometric style, and in that bold comprehension of particular cases under one general investigation, which marks the penetrating genius; and, by the charms of simplicity and perspicuity, gives so much delight to every reader.

The work is a restitution of the lost tract of Apollonius *περὶ Νεωσέων*, or, *Concerning Inclinations*, in which the Author has been indebted only to a slight account given by Pappus, and a few lemmata by him preserved. The following account of the nature of the problems in question is taken chiefly from the argument of Pappus.

A line is said (*Νεωσι*) to verge, or incline to a given point, when, being produced, it passes through that point. It is the same as to say in other words, that, in a line required to be drawn, a point is given; or that the line is required to be drawn through a given point. From the first form of expression this work has taken the title of *Inclinations*.



The general problem is,

Two lines being given in position, to insert between them a line, given in magnitude, which shall incline to a given point.

Of the particular problems, comprehended in this general idea, and differing in their subjects, some are plane, some solid, some linear. Though the linear solution of problems be justly rejected out of plane geometry, as being, for the most part, purely mechanical; untying the knot something in the short way of Alexander, and therefore entirely precluding all rational investigation, which is the great charm, and perhaps greatest use of these problems; yet it is vastly more comprehensive. Thus the conchoid of this or that kind, affords the most general solution of this extensive problem. The few cases which plane geometry is able to solve, formed the work of Apollonius, and are re-investigated in the present. They are as follow :

I. A circle (instead of the two lines whose position is given in the general problem) being given in position, to insert therein a right line of a given magnitude, which shall incline to a given point.

II. A square or rhombus being given in position and magnitude, to inscribe a right line of a given magnitude in one of its angles (exterior or interior) which shall incline to the opposite angle of the figure.

III. Between a semicircle given in position, and a right line given in position at right angles to the base of the semicircle,

IV. Or between two semicircles, having their bases in the same right line, to insert a right line of a given magnitude, which shall incline (in the III. Problem) to the angle of the semicircle, (in this) to either angle of either semicircle.

These four problems are divided by our Author into twenty-eight cases at least, with nearly as many different demonstrations; subservient to which are thirteen lemmata, including the three dioristic problems. It is very justly observed, by Mr. Simson of Glasgow, in his notes upon Euclid, that no case of a proposition which requires a different demonstration ought to be omitted, and in this he has certainly supposed, that no case of a proposition which is comprehended in the same demonstration ought to be distinguished. If the distribution of the cases in this performance were to be tried by this rule, the verdict must be very unfavourable to the Author; for we do not scruple to affirm, that all the variety which he has with such minuteness distinguished, is reducible to six or seven cases at most; referring themselves to the same analysis without the variation perhaps of a single word, and requiring little more particular attention in the composition. The same redundancy is observable in some of the lemmata, viz. in the three cases of the III.

and

and the IV. Lem. Lib. II. which are included under one general enunciation, and may, with much greater brevity than is found in one single case of his, be resolved by the same analysis. Lem. V. also of the same book is divided into four cases, each with investigations of considerable length; though the whole is little more than a case of Lem. III. and an obvious corollary from it. But there is very little occasion for the lemmata at all; as neither the resolution nor composition of the problems is much shortened by the use of them. How far this charge of frivolous minuteness and disgustful redundancy may be applied to Apollonius himself, in the present question, we cannot determine; nor perhaps can any one else, for the conduct of the work, by Apollonius, may have been very materially different from Mr. Horsley's restitution, even allowing the whole force of Pappus' account. But Mr. Horsley was under no obligation to restore the faults even of Apollonius; his genius was left to its own free operation, and he might have delivered this tract on Inclinations, to the public, with all the perfection that he conceived the subject to be capable of, or himself of giving to it.

To this very material fault is added another, equally essential. In the restitution of a work of the purest geometer, we find, generally, neither the style nor operations of geometry. An inelegant air, unknown to the ancients, is thrown over almost the whole work, by the introduction of the algebraic notation, which, in compositions of this superior rank, ought to be as absolutely rejected, as from polite writing the curtailed language of the counting-house, so justly despised by men of letters and taste. The only excuse which can be made for it is, that it saves a little paper, for the words which the algebraic symbols represent are supplied in the act of reading. But it has an ill effect upon students, as it tends to vitiate their taste, and insensibly divert them into all the inelegance of the algebraic analysis. This however is far from being the whole; the very operation as well as expression is algebraic. What are

$$TR^2 = \frac{AL^2}{BA^2} RS^2, \frac{BA^2}{AL^2} 4 AC \times AV \text{ (pag. 59.) } \overline{AB - DB \times}$$

$$AC = \frac{1}{2} BD \times AD \text{ (pag. 61.) } \overline{\Gamma A + E \times \Delta H - \Delta H^2} \text{ (pag. 72.)}$$

and many similar instances, but downright algebra? If this be to imitate the geometric analysis of the ancients, or of any valuable example among the moderns, we confess ourselves to be ignorant both of the ancients and moderns, and of the very distinction between geometry and algebra. They are modes of expression and operation which might and ought to have been avoided, especially in a work which professes to restore the purest of geometers, and form the young mind to an habit of

rational investigation.—Neither do we think the Author to be commended for omitting ſo frequently the compoſition of the problem, and annexing only a bare conſtruction as the conſequence of the analyſis. This is ſurely not agreeable to the manner of the ancients, who never (to the beſt of our remembrance) neglect the compoſition, but rather ſeem to conſider it as the very ſubject which the reſolution aims at.

It is a fault alſo in the demonſtrations, that the ſolution is ſometimes derived from a poſterior part of the Elements, which a much earlier propoſition offers with more eaſe and ſimplicity. Thus, that a quadrilateral, two of whoſe oppoſite angles are together equal to two right angles, is inſcribed; or that two equal angles ſtanding upon the ſame baſe, are in the ſame circle with the baſe; are theorems admitted by our beſt geometers as a part of the Elements, being only the converſe of the 21 and 22 III. Elem. and indeed are obvious corollaries from them. Of the extenſive utility of theſe theorems that moſt ingenious geometer, Mr. Stewart of Edinburgh, has given abundant proof; and, by the uſe of the ſame, our Author might have rendered his ſolution in ſeveral inſtances, particularly in Probl. III. much ſhorter, and ſimpler.

To theſe conſiderable faults, little is to be oppoſed but the ſimplicity of the conſtructions, which we are perſuaded every one will admire. The 1ſt probl. alone we would except, in the conſtruction of which, two circles are applied, while one is ſufficient. It is to be lamented that a work, wherein the greateſt difficulty is overcome, ſhould have appeared abroad, before it was digeſted into its ſimpleſt and moſt elegant form, and before the Author had ſufficiently formed his ſtyle and habit of demonſtration from the beſt models. Nor is it from any ill-natured cenſoriousneſs that we have thus freely given our opinion of the faults in this work, but from a ſenſe of the juſtice we owe the public, a regret to find ſuch conſiderable blemiſhes in a performance which might have afforded the higheſt pleaſure, and from the hope that this mention of them may contribute to render a future edition more perfect.

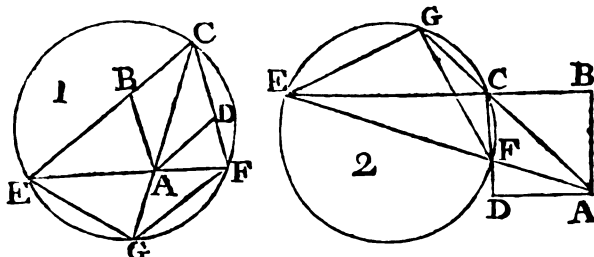
As ſome may probably have entertained a very high opinion of the merit of this work, and may therefore apprehend our judgment to require ſomething more than aſſertion to ſupport it, we ſhall ſubjoin the reſolution of Probl. IV. and V. in evidence of the moſt diſputable part of our cenſure. Theſe two problems are ſeparately investigated by our Author, and have three lemmata ſubſervient to them. The public will judge by the following analyſis, whether we have wantonly aſſerted that caſes are needleſsly diſtinguiſhed, and lemmata needleſsly multiplied.

PROBLEM,

P R O B L E M.

Between the sides of a given rhombus, or square, to insert a right line of a given magnitude, which may pass through the opposite angle:

Suppose it done, viz. that between the sides BC, DC of a rhombus or square ABCD given in position and magnitude, is inserted a right line EF of a given magnitude, and which passes through the opposite angle D.



Let a circle be described round the triangle ECF, and join AC. Since the point A is within the circle (fig. 1.) AC will meet the circle in some other point G, but (fig. 2.) because the angle EFC is greater than the angle FCA (16. 1.) viz. than the angle ACB, AC does not touch the circle, (32. 3.) but falling within it, must also meet the circle in some other point G. Join EG, GF. The angle EFG is equal to (the angle ECG, viz. to) the angle ACB; and the angle FEG is equal to (the angle ACD, viz. to) the angle BAC. The triangles EGF, ABC, are therefore equiangular, and ABC being given in kind, EGF is given in kind also. But the side EF is given in magnitude, wherefore the triangle EGF is likewise given in magnitude (52. dat.). But because the angle ACB is equal to the angle ACD, the angle GCE is equal to the angle AEG, and the angle CGE being common, the triangles CEG, EAG, are equiangular; CG is therefore to GE as GE to AG, and the rectangle CGA is equal to the square of GE. But GE is given in magnitude, and AC in position and magnitude, wherefore the point G is given. And because the point G is given, GE in magnitude, and BC in position, the point E is given (31. dat.). But the point A, as also the position of DC is given, wherefore EF is given in position.

The inquiry of the limits, and the composition of this Problem, are equally easy, and may be conducted in the same general manner.

Of the Problem requiring a right line of a given magnitude to be inserted between two circles, and which shall verge to a given point, there is still another case, of which this work

24 *Remarks on Voltaire's Discoveries in Natural History.*

makes no mention, viz. When the given point is in the right line joining the centres of the circles, and the distances of the said point from the centres are proportional to the diameters of the circles.

W.

ART. VI. *Remarks on M. de V\*\*\*\*\*'s New Discoveries in Natural History, in a late Publication entitled, Les Singularités de la Nature\**. Bath printed, and sold by Robinson and Roberts in London. 8vo. 1s. 6d. 1770.

THOSE who are acquainted with Voltaire's philosophy are no strangers to the tendency of the doctrines he generally advances—His avowed intention is to exclude all final causes from the system of nature, and to ascribe to chance or necessity those phenomena which indicate, to others, of sounder principles, a supreme intelligence and influence. Happily, indeed, for the interests of truth and virtue, his pernicious tenets, however artfully disguised or confidently proposed, are so evidently contradictory both to reason and fact, as to bring with them their own refutation.—Seriously to confute a philosopher of his cast, would be paying him much greater respect than he deserves. A person, who invades a province in which he is not qualified to make any figure, and who maintains the grossest contradictions, for the sake of singularity, or to gratify either pride or spleen, has no right to expect that he should be reasoned with. His vanity excites contempt, and ridicule is the only weapon with which he should be opposed. We could scarce read some of Monsr. V——'s late publications, in which he assumes the character of a philosopher, without laughter, were not the principles he advances so shocking to the human mind, and so contradictory to sound philosophy, as to excite a more serious disposition.—It is with regret we consider, that the fine talents of this writer have been prostituted to the base and cruel purposes of promoting licentiousness both of principle and manners.—His *Singularités de la Nature* has a tendency to exclude the Deity from all the operations of nature, and to invalidate the truth of revelation.—It contains, however, such *discoveries* and *reasonings* as no man can read without mirth.—And the Author of the *Remarks* on this publication has admirably contributed to expose them to that contempt and ridicule, which they deserve.

We shall give our Readers two or three extracts, from whence they will be able to judge of the spirit and style of this Remarker, and likewise of the *singular positions*, which the *ingenious philosopher* has advanced.

'Your works, says our Author, are the only new books I can get to read in the French language.—I know not what good wind blows them hither, but I can assure you I find it

\* *Dictionnaire Philosophique.*

impossible

impossible to procure myself a *scrap* of any of the *learned works* from that kingdom.—Your experiments have set all the children of our village to work. Were you here, Sir, you might have the pleasure of seeing how indefatigable they are in pursuit of your favourite insect, the snail.—If ever I go out of my house, I am sure to meet some with new ground, or some with rusty scissars, cropping their aspiring antlers, to have the pleasure of seeing them bud forth again a second time. But I must inform you, that a certain natural historian like yourself, who is the oracle of our village, has pretended that your discovery is not at all new, nor, says he, is it confined to reptiles alone, for he is persuaded that the human race is capable of the same phenomenon.—These sentiments of my friend I communicated to several married ladies in our neighbourhood, all of whom seem anxious to observe the event of such an uncommon property in man.—Several young ladies, who in the bloom of youth have thrown their pretty persons away, for the sake of a fortune, upon gouty and decrepid batchelors, have sent to Salisbury for the best and sharpest scissars, intending, should such a regenerative faculty be discovered in their husbands, to commence immediately the study of androtomy. How agreeable to become young again at so easy a purchase! Or who would not linger on through seventy-four tedious revolutions of the sun, to experience the happy lot of Titan, for a rosy blooming Aurora! But however, Sir, this does not seem to be your case; for, if we may judge from the light and puerile style of some of your late productions, you are reduced once more to the state of the pap-spoon and leading strings. I grant your affecting the young man, will please the country farmers much better than all those pretty verses you made about fifty years ago.—And, admirer as I am of natural history, and particularly of those essays on that subject, which your juvenile pen has produced, I cannot help congratulating you, that in the second state of turbulent youth, you should have confined your genius to so rational a study.

‘ Who indeed would have believed Spalanzi upon his own bare word, or who, in fact, would have believed Newton, upon his, if you and Madame de C—— had not been so obliging as to verify them? But now be it known unto the world, that the experiments of Sir Isaac Newton have been judged and verified beyond a doubt, by M. de V——, the sublime Author of several tragedies and poems.—And thanks, be to you from this island in general, for the important discoveries you have made not only in optics but natural history, and the kind protection you have deigned to lend to Spalanzi and Newton.—Above all, thanks be to you for the care you have taken of the humble snail; how flattering a condescension! that he, who had learned to sound the trumpet of fame, and relate the

glorious achievements of warriors and of heroes; he who had spread abroad the exploits of Henry IV. of Louis XIV. and Louis XV. should debase the glory of his pen to immortalize the name of a simple reptile!——But, alas! for the immortal honour which you have given to the snail, you thunder down destruction upon the poor polypus: in one hand the hammer to destroy, in the other the trowel to build up again.——Perhaps, Sir, you never saw a polypus: but whether you have or not is of no great consequence, as the inventive powers of your imagination are well known to every one of your readers.——For my part, when I read any Author, if he has found the secret to amuse me, I think it is all I can ask of him.—Do you call making us laugh, deceiving us? What is the end of truth, if not to make us happy, and are we not happy when we are laughing? Let us suppose then, for a moment, that an Author would make us merry, but in so doing should lead us into uncertainties: would not this uncertainty be even preferable to that rigid seriousness which truth expects? Most certainly: for the present age, as it is the most pensive, so is it the most splenetic of all ages.—This, if I mistake not, is the present system of all your works.—You write to make us merry: it is so good of you, that I wish you would come into England, that we might *laugh and grow fat, together.*

The next attack made by our Author, in the same pleasant manner, is upon those who have asserted, as a principle of nature, *That the promiscuous assemblage of their molecules might produce as many organized beings, as the constant succession of generations.*——‘Rhedi, Malpighi, Valesnieri, Swammerdam, Hervey, Willis, &c. all your labours have been in vain. Nature is no longer subject to any rule. This celebrated naturalist (viz. M. de Buffon) has thrown back the origin of every being into the dark abyss of chaos and confusion. And you, most excellent philosopher of St. Flour, may amuse yourself at my expence, because you and your celebrated countryman agree for once in opinion.’

He then proceeds to that which is the main subject of the work—the formation of mountains; with the answers to those objections which V—— has urged against the universality of the deluge, and the truth of the Mosaic account, in reference to this catastrophe.

We are sorry that our limits do not admit of our inserting many more specimens of the Author's lively and agreeable manner of obviating these difficulties.—He attacks V—— with great success, in his own vein, and laughs away those objections, which the ablest philosophers have undertaken more seriously to refute.—He concludes—‘But as there is manifestly a time for all things, may we not expect that one time or other you

you will become a strong sectator for shells and fossils? And more particularly so, when you are brought to believe, without prejudice, what your own eyes must shew you, and without that envy which embitters your enjoyment, at the happy acquired fame of other Authors. Till then it is quite unnecessary for you to seek for fresh oysters on the top of the great mountain St. Bernard. I will venture my life you will not find any. Nor will it answer your expectation to send one of your postillions, on an old coach horse, to gallop over the ridges of the highest mountains round about your house, in search of petrifications. —

‘ Let me then persuade you to believe that the sea has covered our earth. — Many persons of merit, very learned, and very good Christians, do no longer doubt of it, or even of the diminution of the waters of the sea, than they doubt of the growth of the grass in the field or the shining of the sun at noon day.

‘ To launch out into the sublime paths of natural history, to acquaint ourselves with the structure of our terrestrial globe, to read in the book of nature the different laws by which she moves, to learn the influence which time makes on the perishable and unstable state of things, improves us more than whole centuries passed over old abstruse authors within the limits of a study. But he, who would launch out into these flowery paths of truth must first learn to doubt. Unbiased by the prejudices of any system, he should let his mind be opened unto every one, but should judge of them all by the unvariable touch-stone of nature and her works.’

*J. B. Baskin*

ART. VII. *Voltaire in the Shades; or Dialogues on the Deistical Controversy.* 8vo. 2s. 6. sewed. Pearch. 1770.

*Written by*

WE have had repeated opportunities, in the course of our work, of paying a tribute of respect to the advocates for Christianity. While infidelity has renewed and varied its attacks by all the arts of sophistry and declamation, the spirit of free enquiry has been promoted, the objections against natural and revealed religion have been thoroughly examined, and the evidences of both illustrated and established beyond all reasonable dispute. The writings on the one side have been solid and judicious; those on the other generally flimsy and specious; calculated rather to amuse than to convince: and by this means to perplex and mislead the unthinking. They have abounded more with declamation than argument, and furnished a light kind of reading, which requires little attention and labour. — This circumstance has greatly contributed to render them acceptable to those who have, perhaps, neither inclination nor leisure



leisure for perusing works of judgment and erudition.—The poison has been insensibly conveyed, whilst indolence or love of pleasure has prevented the young and dissipated from applying to the necessary antidotes, which the more solid and elaborate *defences* of Christianity have contained.

The work before us, which the most judicious may peruse with pleasure, is particularly adapted to this class of readers.—The form of dialogue, under which the Author has chosen to convey his sentiments, the variety and characters of the speakers, and the scene of their debate, all concur to interest the attention, even of the most volatile and lively.—The plan is well chosen; infidels, so various and in some cases so contradictory to each other, in regard to the principles upon which they controvert the obligations and evidences of religion, are represented as falling out among themselves and thereby betraying the weakness of their own cause.—The chief objections against Christianity are illustrated and obviated in an easy and familiar manner; the Author's style is agreeable and spirited; and, upon the whole, there is reason to apprehend, that these dialogues will be more popular and more useful than many other treatises, written with the same laudable view, of defeating the designs of irreligious writers.

The characters of the principal disputants are well supported:—In Voltaire we see that latitude of sentiment, and in Rousseau, that self-esteem and vain confidence which characterize their respective writings. Julian and Porphyry are pertinently introduced to bear their involuntary testimony to the truth of those facts on which Christianity depends. St. Augustine serves as an instructive example of the divine efficacy of the Christian morals. Sterne and Swift are more suspicious characters; but the Author candidly gives them an opportunity of vindicating their real principles.—These are the principal speakers: The sentiments, however, of other moderns, who have either openly professed themselves patrons of infidelity or more secretly served that cause, are occasionally examined and exposed.

The Author's apology to the public we have in the beginning of his introduction, *viz.*

'The confidence of philosophical superiority which the infidel writers assume, leaves a strong impression on young minds. Conscious of this impression, but unwilling to build his belief on any other foundation than the result of his own enquiries, the Author of the following pages, at an early time of life, resolved on a careful perusal and a candid examination of the arguments of those modern philosophers who arrogate to themselves the honourable title of Free-thinkers. He read their writings; and, amazed sometimes at their sophistry, and some times at the falshood of their assertions, he gave vent to the  
warmth

warmth of a youthful indignation, and committed his remarks to paper. These were the first sketches of the Dialogues which are now offered to the public. If it should be said that some Names, respectable in the world of letters, are treated with too much freedom, he would reply, that in preparing these sheets for the press, he was unwilling to restrain the indignation which he felt at twenty against the sophistry, that would destroy the dearest hope of his heart, the hope of yet meeting the deceased friend in another and better state of existence.'—Perhaps these Dialogues may be more acceptable to some, when they are informed that the Author is not a clergyman: of which we are assured in the concluding paragraph of his introductory discourse.

The first debate is that between Voltaire and Socrates, on the subject of a future existence, and the general characters of modern philosophy; of which we shall give the following extract.

'*Voltaire.* Happy fate! that I have so soon met the godlike Socrates! But to fit me for confabulation, ease my mind at once, and tell me your opinion of the Christian superstition.—Speak, is it not such?

'*Socrates.* To tell you what I know for certain, I am not permitted. My desire was to talk with you as a philosopher, and that desire was granted, but no more. Answer me, I conjure you, without gloss or digression. I am often at a loss to conceive the nature of your modern philosophy.—When Locke was upon his death-bed, he wrote to Collins "This life affords no solid satisfaction but the consciousness of doing well, and the hope of another." My philosophy has been long admired, and this sentence is the very essence of it; yet, amazing to me! this sentence of Locke has been treated with all the contempt of ridicule, and pronounced unworthy of a philosopher by one who generally speaks the sense of your party. Explain to me, how is the hope of another life unworthy of a philosopher?

'*Vol.* The philosopher scorns to be duped either by the fears, or the hopes of superstition. He professes the noblest freedom of enquiry; and it is unworthy of him to assent by guess. He demands demonstration.

'*Soc.* The metaphysical doctrines of an after life, and a Providence, are incapable of absolute demonstration.

'*Vol.* The philosopher is at least a sceptic on these points. He builds his happiness on a surer foundation.

'*Soc.* On what foundation?

'*Vol.* As the calamities of life are above his controul, his first care is to arm himself with a fortitude above being concerned at whatever may happen; and hence his happiness.

'*Soc.* Tell me, how would he behave were his dearest friend, the brother of his soul, suddenly to fall dead at his feet?

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• Dr. Middleton.

• *Vol.*

‘ *Volt.* He may wish it had been otherwise ; but as sorrow will not restore his friend to life, he will look on it as an accident which he ought to have expected, and will indulge himself in no further grief.

‘ *Soc.* From hence I perceive that his fortitude is built on the extinction of the human passions ; and that the happiness it acquires is an ungenerous indifference. Well, but suppose our philosopher on his own death-bed, what are his feelings when death’s cold hand is upon him ?

‘ *Volt.* With the most perfect tranquillity he knows he must die, his elements must resolve into their kinds \*, and he complains no more of it than a tree does of being cut down.

‘ *Soc.* Has your philosopher any religion ?

‘ *Volt.* Yes, the noblest. He adores the Supreme——

‘ *Soc.* Hold. I know your flourishes ; but before I can admire his piety, I must be convinced of what he expects and believes. The belief of an invisible agency wants proof sufficient for him, and the hopes and dread of futurity are unworthy of your philosopher. For what then does he adore the Supreme ?

‘ *Volt.* For the wonders of this glorious universe—he worships almighty Nature.

‘ *Soc.* In other words, he admires a certain wonderful power, that by a kind of fatality made and supports the universe, but which has no intelligence of the moral world. Now what influence has this religion on his conduct ?

‘ *Volt.* The idea of beauty † cheers his soul, and confirms him in his favourite fortitude.

‘ *Soc.* Would it support him in severe distress ? Suppose your philosopher reduced from affluence and health to the lowest poverty and the severest pangs of disease.

‘ *Volt.* He would esteem it as unavoidable fate, and nobly would——

‘ *Soc.* Hold—I can bear you no longer—when one is wounded in the tenderest part, on the death of a beloved friend, human nature must feel, and bleeding friendship will anxiously enquire, “Where is now the partner of my soul ?” And if the belief can in thought follow the deceased to a state of happy existence, the anguish which nature stirs in the bosom will then, and then only, feel the relief adapted to its pain. A ray of pensive complacency beams across the mind, which now, arguing on its own feelings, builds a system of divine philosophy on these inclinations, which it finds interwoven with the soul ; and looking forward to its own departure from the body, encourages the joyful hope, so dear, so acceptable to nature, of yet again

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\* Such were the pretences of Toland.

† *Shafesbury*, almost *passim*.

meeting its deceased companion, never more to be divided by accident or death. On the other hand, your philosopher's whole sum of perfection consists in a total indifference to the accidents of life, in doing unhallowed violence to his own feelings, and in stifling the affections and workings of nature. His mind wraps itself up in an apathy, gloomy, hopele's, and ungenerous, the tranquillity of a brute. Nor is he less unamiable in the indifference with which he would fortify himself against the approaches of his own death. Every hope and fear of futurity which nature whispers to the soul he rejects as deficient in proof, and unworthy of a philosopher; but that fortitude, brutal as it is, which he boasts to have acquired, is now found a delusion. It was his principal care to extinguish and root out the affections and workings of nature, in pursuit of a fortitude, which not being founded on the hopes and feelings of nature, is in the hour of distress unattainable. In the days of health and joy he may think he has attained it; and though he may have rendered his heart callous at the death of a friend, yet at the approach of his own, unless he is absorbed in an unthinking stupidity, injured nature will then plead her own cause, and painfully convince him that she cannot repose herself in the hopele's indifference and apathy of philosophy. Nor in death only does injured nature assert her claim to be heard: in the horrors of poverty, and in the torture of disease she will seek relief; and in that breast, where justice has been taught to hope no future reward, and villainy to fear no transmundane punishment, the consequence is certain; nature will be heard. In the one case fraud will ensue; and, in the other, the only refuge of your philosopher is self-murder; an exit truly worthy of so detestable a character. Nor is it only injured nature that will, in these cases, compel your philosopher to these reliefs; his own philosophy also leads him to them. On his own principles, in these extremes, it is his duty to do so; for on his principles it can never be proved a duty to suffer, nor a vice to catch at the relief that can avoid detection.—Such, Voltaire, is the idea of modern philosophy I have been able to collect from yours, from Bolingbroke's, and the writings of your other friends.—The fortitude it would attain is exactly the unnatural apathy of the Stoics; by giving up the hopes of immortality which that sect indulged, it has destroyed the best, the only motives of virtue, and therefore has no claim to that love of it, for which the disciples of Zeno were justly honoured. But you and your friends have sometimes talked of immortality.—I know your writings are strangely contradictory; but will a good sentiment in one page prove that you have not a bad one in the next? I know your modern philosophers have a method which would have been despised by antiquity: after build-  
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ing your systems with the utmost care, you throw in a few sentences of a contrary tendency; and to these you loudly and absurdly appeal as your true meaning, when the horrid consequences of your systems are objected to you. Justly, O *Rousseau*, have you represented the moderns as forming a self-contradictory monster, a fiend destructive to every generous feeling, to every virtue, and which they dignify with the name of philosophy.

‘*Rousseau*. Godlike Socrates, turn not away!

‘*Soc*. My pity for the helpless state of philosophy affects me with melancholy: I hasten away to shake it off in the regions of the blessed.’

The next dialogue is between Voltaire and the Emperor Julian. Consciousness of guilt in Julian prevails over the flattery of Voltaire, and modern unbelievers. Porphyry joins the party, and they enter warmly into the debate about the reality of those miracles which are ascribed to our Lord and his apostles, upon which the divinity of their character depends. The ancient enemies of Christianity allowed the facts, but according to Voltaire himself, *absurdly* ascribed them to magic; whereas modern Infidels assert, that a miracle never was or can be wrought.\*

‘*Voltaire*. When we are hard urged by our adversaries, we tell them plainly, that if the whole English nation had asserted that Queen Elizabeth had returned to life, after being dead and buried, we were resolved not to believe it.—See H——’s Essay on Miracles.

‘*Julian*. A happy argument, truly! to shift the supposition from a case which carries the appearance of the greatest benevolence of the Deity, to a case that could have no utility in it at all!’

The weapon with which Voltaire next attacks Christianity is that ‘with a million of edges;’ our criticism, says he, by which we expose any particular passage we please of the volume which the superstitious receive as the book of God.

‘*Julian*. A pretty device to blind the multitude! But the information, O Voltaire, which will give us joy, is to acquaint us of any argument against Christianity that has truth and true philosophy on its side. Common honesty and candour will demand a fair trial to the books held sacred; and to a fair trial their advocates have always triumphantly appealed.—Porphyry did no good to our cause when he challenged the antiquity of the book of Daniel.—

‘*Volt*. But M. Freret\* has done greatly: he levels the whole fabrick at once. The New Testament is all a forgery, he says, contrived about Constantine’s time, never once mentioned by the first Christian writers.—

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\* Secretary to the Society of Berlin.

‘*Jul*.

‘*Jal.* Amazing falshood ! I myself have given testimony to some of its books being written by the apostles : its forgery, in my uncle’s age, had never escaped undetected by me, who must have been in the secret, from my connections with the leaders of the church. Long ere Constantine lived it was a thousand times cited, as the rule of faith, by the earliest fathers. I had lately a long discourse with Lardner : the authorities he has produced reflect disgrace on Freret.’

Another objection is that which is urged against the doctrine of the immortality of the soul, as it is taught in the sacred scriptures.—Porphry denies the force of this, and in answer to Voltaire’s question, what argument would most effectually refute revelation, proceeds : ‘ I can give you some description of the argument that would do it. Christianity addresses itself to the feelings, the fears, and wishes of the human heart. Now when the world can produce a system that will lay a stronger hold on these, that will give piety a sublimer hope, that will give to vice greater fears, and to true penitence sweeter consolations\* ; then, and then only, will Christianity be rationally and effectually refuted. The prophecy of Montesquieu, that Christianity would not stand its ground above other two hundred years, diffused joy through our mansions ; but I now fear the completion will never take place. Either better arguments must be discovered, or, what indeed seems already to be far advanced, a want of honesty in making enquiry, and a superficial dabbling and trifling in philosophy, must take entire possession of the human mind ; in either of these cases, but in no other, the prophecy may be fulfilled. The latter would prove no alleviation to us ; and of the former, alas ! I greatly despair.’

These extracts are sufficient to give the reader a general notion of the plan and execution of this work, and to justify the character which has been given of it.

*Rev.*

ART. VIII. *Genuine Letters between the Archbishop of Anneci, and Mons. de Voltaire, on the Subject of his Preaching at the Parish Church at Ferney, without being ordained ; with the Archbishop’s Representation of the Case to his most Christian Majesty, and Mons. de Voltaire’s Confession of Faith, in Consequence of an Order from the French King. All properly authenticated by Certificates of the most unquestionable Authority. Translated from the French. 8vo. 1s. Newbery. 1770.*

**I**N all M. Voltaire’s skirmishes with the clergy, he never before came off with so much disgrace to himself, nor left on the field so many honours to the enemy. In all his subtleties

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\* Lord Lyttelton’s Dialogues of the Dead.

he was never so ineffectually evasive; in all his inconsistencies he never was so contemptibly inconsistent; in all his abject concessions he never was so abject. The philosopher of Ferney publishing a confession of faith in consequence of an order from the French King; solemnly maintaining the veracity of those articles of faith which he has incessantly laughed at; soliciting the testimony of the lowest ecclesiastics, monks, friars, and proctors, to the orthodoxy of his principles—these are circumstances at the same time so humiliating and so ridiculous, that we cannot but look upon them with the most contemptuous pity.

Had they arisen from any religious conviction; from beholding in any new and more favourable light those circumstances of divine revelation he had so frequently made the objects of a vain buffoonery, they would have been no less respectable than they are otherwise ridiculous: but it is clear from the course and consequences of these letters, that the philosopher is vainly constraining himself to conceal a most unchristian rancour against this dignified correspondent; while his fear of the civil power makes him openly profess every principle of the Christian faith.

The occasion of these farcical scenes was this. Voltaire had been robbed, and at the very solemn and public time of Easter, he took upon him to enter the pulpit at Ferney, and to preach a sermon against theft. The clergy were generally and justly scandalized, that a layman should assume the ecclesiastic function, and prostitute it to the purposes of private interest or revenge. Upon this, M. de Voltaire received three letters from the Archbishop of Anneci which are here printed, together with Voltaire's answers to the first and second. Every candid and discerning person who peruses these letters, will acknowledge the advantage which the Archbishop has over the philosopher, not only in point of rational argument and ingenuity, but even in literary composition! What followed was the Archbishop's application to the King; and, in consequence of his representations, the pious philosopher, for the edification of all good Catholics, attested and published the following Confession of Faith:

*'I believe, firmly, all that the Catholic, Apostolic, and Roman Church believes and confesses. I believe in one God, in three Persons, Father, Son, and Holy Ghost, really distinguished; having the same nature, the same divinity, and the same power. That the second Person was made man, called Jesus Christ, who died for the salvation of all men; who has established the holy church, to which it belongs to judge of the true sense of the holy scriptures. I condemn likewise, all the heresies the said church has condemned and rejected; likewise all perverted misinterpretations which may be put on them.*

*' This*

‘ *This true and Catholic faith, out of which no one can be saved, I profess and acknowledge to be the only true one; and I swear, promise and engage myself to die in this belief, by the grace of God.*

‘ *I believe and acknowledge also, with a perfect faith, all, and every one of the articles of the Apostles Creed. [Which he recited in Latin very distinctly.] I declare moreover, that I have made this confession before the reverend Father Capuchin, previous to his confessing me.*

Thus, as the Editor observes, has M. de Voltaire, who during the long period of his life has lived in open contempt of all religious establishments, in the most solemn manner professed to believe in the grossest absurdities of that system which all true Protestants have, on the clearest conviction, disbelieved and renounced.—We shall add nothing on the humiliating subject of an old man’s imbecillity.

L.

ART. IX. *The Philosopher, in Three Conversations.* 8vo. 1s. 6d. Becket. 1771.

THERE have been times when political philosophy was a fashionable kind of writing, but then they were times when political virtue was no unfashionable thing. Had the Author of this little tract lived during the existence of human liberty in the states of ancient Greece, and indulged his speculations in her academic shades, his labours might have been no less useful than their intention was meritorious. But to suppose that a system of polity, founded on the principles of philosophical truth, should find attention in these days, implies either a want of knowledge of the world, or an inclination to be idly busy in pursuits as harmless as they are vain.

Prefixed to this work, however, we find a dedication to Lord Mansfield, so spirited, so elegant, and so much out of the style of dedications in general, that we shall give our Readers a view of the most essential part of it.

‘ *I have taken every opportunity, I could have, of hearing you speak in parliament, or on the bench: I have read every publication that has been attributed to you: I know of no man, whose abilities are nearly equal to those of your Lordship.—And I find myself, so far from being single in this opinion, that none differ from me.—But, my Lord—when the application and use of these abilities is made the subject of conversation:—If I should say, you employ them to preserve the most essential parts of the constitution, and to promote the happiness of your country,—almost every man would contradict me.*

‘ *All men are subject to delusions: the greatest men, to the greatest variety; they range in an unbounded region, and are elevated above the common standard of human views and actions. This is my reason for presuming to think, that I can throw out any hints, which may be of use to your Lordship.*

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‘ In



‘ In attending to your decisions and judgments on some important causes, I have, sometimes, thought, you were led astray, even by your genius.

‘ In government, as in common life, we, often, regulate our measures by the opinions we entertain of those, whom they may concern. Some of those opinions we form, by supposing ourselves in their situation; and others, by delineating, in imagination, such characters as, we think, will suit them.

‘ I need not point out, to your lordship, the errors, to which a man of genius, is peculiarly liable, in forming his opinion. The difference is so great between him, and the persons he is to represent, or to delineate; that it is extremely difficult to make the deductions and allowances which are proper for them.

‘ The man, who knows most of mankind, is not, always, the man of genius; but, often, the man of, merely, common sense; whose talents are those, which are possessed by, almost, the whole species; and who judges rightly, because he judges of others by himself. Hence the distinction of genius and common sense: hence the numerous mistakes of the former; and the safe and unerring judgments of the latter.

‘ But this advantage of common sense, genius might make all its own, while it remained in possession of those peculiar privileges, which nature had given it. Every laborious drudge, in every science, was designed, by providence, for its service. He toils, in the fields of knowledge, and gathers stores, which he has not capacity to improve for any benefit to mankind. The materials, thus collected:—the man of genius has, only, to put out his hand; and he becomes, in, almost, any way he pleases, a blessing to the world.

‘ Could I imagine, that my allusions would appear so apt, and be so easily applied, as those which I have, often, heard from your lordship, it would not be necessary to explain what I mean.—That you may have been led into mistakes, in your opinions of the people of this country, and in the counsels, you are supposed to have given to some of its governors: not, because you are inferior, in understanding, to any one of it, but, perhaps, because, you have not taken the pains to estimate the merit of that people: that you cannot come at a perfect knowledge of them, only, by philosophical reflection, or the most ingenious attention to the litigious, and the criminal; but, likewise, by condescending to receive information from others, whom you may, justly, think much inferior to yourself.

‘ I believe your lordship will admit, that the body of the people, throughout his majesty’s dominions, is in a state of disorder. It is the general opinion, that a system of administration has been, for some time, taken up and pursued, unfriendly to the liberties of the kingdom. You may affect to despise those who pretend to support such an opinion: My Lord—the people are the best judges in many political questions: they feel all the effects of public measures; and, sometimes, they alone, can tell, whether they are proper or not.

‘ The government must be faulty, when the people are unhappy. This is a maxim in policy never to be disputed.

‘ It

‘ It may be said, The people are their own enemies ; and spurn those advantages which are designed for them by a wise administration. My Lord, it is, almost, impossible that this can ever be the case.

‘ It is actually said, that we have so far lost our virtue, that we are incapable of liberty ; and, therefore, that our legislature, or ministry will do well to change our form of government. I hope ; nay, I believe, that this is not true. This kingdom acquired its liberty and greatness, as others have done, by industry, and by struggling against oppression ; and, as they have lost, it will lose, it by luxury and corruption. But, as every state has had some peculiar circumstances which hastened or retarded its rise, so it may have those which will hasten or retard its dissolution. These are often concealed from common observation : they are not, always, known to men of the greatest penetration : and they render false some of our most probable conjectures concerning the events of a community.

‘ But, my Lord, if such an opinion, could be maintained, would the inference be made for any administration, that was not highly wicked ? Every man, who avails himself of the misfortune of his country, to increase that misfortune, and to hasten its ruin, is, clearly, a public enemy. The great offices of government are filled up by men, not in order to watch for any opportunities to distress ; but to guard the interests, and to promote the happiness of the people.

‘ I need not tell your lordship, why government takes place ; why such a number of appointments are made of great dignity and profit : not for the sake of those by whom they are immediately enjoyed ; but of those, who bear the expence of them, and who are affected by all the actions of the persons who fill them up. I presume, it could never enter your imagination, that you were born a chief justice ; that the dignity of that office was annexed to your person ; and that its emoluments arose out of your patrimony. My Lord, you are one of the first magistrates of the people of England ; and your highest duty on earth, is to that people :—you may shew that duty in a manner that will immortalize your name, and make you happy to the last moments of your existence. Save your country, my Lord : it is in your power : it is not, too late, for you : forget what is past : forgive any offences against you ; they are not objects for the attention of your mind : turn it to those which are worthy of you ; turn it to the state of your country ; every difficulty in our affairs would give way to your understanding, and your eloquence.

You might realize a scene, that must, often, have presented itself to your imagination :—An extensive, opulent empire, disjoined by intestine broils ; corrupted by its opulence ; and on the brink of destruction : a constitution, the work of ages ; the price of blood ; and the admiration of the world—restored by a vigorous exertion of your distinguished abilities :—A people, divided in itself ; venal, corrupt, licentious ; distracted by dangers on every side, and driven, almost, to despair, by a wicked administration :—foothed into harmony and peace, and brought into security and happiness, by your wisdom, and public spirit :—Can you, my Lord, let such a scene pass through your mind, without enjoying a pleasure, superior to

any thing you have ever experienced from the favour of a prince, or the honours and emoluments that may have long courted you?—Despise these little things; convince the world, in spite of its ill-nature, that you are, indeed, the great man:—forgive your enemies;—and save your country.’

Of what is here advanced, men will think differently according to their different principles: but certainly some of the Author’s observations are by no means uncontrovertible, even when laid down with the most confidential air. That ‘the government must be faulty when the people are unhappy’ is not a maxim so absolute, or so unexceptionable as he apprehends it to be. Does not the history of almost every state furnish us with instances of public discontents disseminated by the artifices of ambitious men, who, so far from administering any part of the government, sought only to rise to power by means of the uneasiness they had excited? No one acquainted with the cabals of Eastern courts, with the annals of the more liberal states of Greece or Rome, with the history of our own country, perhaps we may be unfortunate enough to say, of our own times, can be doubtful of this.

The pamphlet itself is a dialogue between a Philosopher, a Courtier, and a Whig. The Courtier and the Whig, who, by some strange turn of affairs, happen, even under the present establishment, to be of different sides, assert, with violence, their respective principles. The Philosopher acts as moderator, and, what is no very difficult matter, finds fault with both. His observations on the constitution we shall give, as not the least valuable part of his work:

‘I have read,’ says he, ‘the history of England, as many speculative men have done, with a view to find out, in some remote times, the great outlines of that constitution, which the friends of liberty have written and spoken of, with so much respect and admiration. I need not tell you, that I was greatly disappointed. I found my renowned ancestors, like those of other men, ignorant, brutal, and savage. In this state they had, probably, ever been, when Julius Cæsar attempted to get possession of their country. What he has said of their courage, and love of liberty, we have had, a thousand times, repeated, from the commendable pride of their posterity. I suppose, there can be no doubt of their courage: it is the character of savages; and it becomes fury when their personal liberty, and their lives are attempted.—This love of liberty, and aversion to conquest, I have the same admiration of, in them, which I have of a similar affection in the inhabitants of America: and I read of their defeats and ill treatment with regret. But I can find no more of the English constitution among them, than in the rude principles and practices of any other uncivilized barbarians.

‘It is in vain to look for it, while the Romans continued here; and the Picts ravaged the country.

‘When the Saxons had butchered the greatest part of the inhabitants, and had fixed the seats of their dominion so as to command,  
almost,

almost, the whole island, they introduced their own forms of government; and, we may suppose, with little or no regard to the institutions of a people, which they had, nearly, exterminated.—Here our philosophical politicians have fixed their standards; and disputed, almost every line of the history, for their respective schemes of English government. If you believe their accounts, each of them has gained the victory. My opinion is, that if, by any fatality, we had been bound, for ever, to the systems of those times; the parties for which both are advocates, would have been sufferers in their favourite interests: the king, would have been more confined than he is in his power; and the people, in the enjoyment of liberty. However, from what we know of the customs of those times; and the codes of some of their kings; we can affirm, the government was not a simple monarchy; and that the people, in various divisions, and by deputations, had a great share in the appointment and execution of public business. But we do not, in my opinion, find that perfect, glorious model, which the advocates for liberty call our ancient constitution; and of which, many of them seem to apprehend, that very few traces remain in our present vitiated and corrupted one.

‘We are not to look for this, in the first, or in any age of the Norman government. The innovations then made, were unfavourable to liberty; and the people were little better than slaves; until magna charta was obtained; which we may consider as the first stone of our present establishment. Their circumstances were something improved, at that time, and by the regulations of Henry the Seventh.—The reformation, though it increased for a time the power of the crown, gave rise to a spirit of enquiry, and disquisition; and laid the foundation of that knowledge, to which all our institutions, ever since, have been much indebted.

‘In the unhappy reigns of the Stuarts; and, at the revolution, the people were in a state to contend for their liberties, upon, almost, equal ground: and they claimed them, as the privileges of their antient constitution. Hence, their petitions, and bills of rights; and their demands on the crown, in various forms. In every subsequent contest, the advocates of liberty, have insisted principally on their original rights; and referred to an antient constitution, in which these rights were ascertained. But I cannot help thinking, that they were mistaken: and, if they had managed the dispute in another way; though, at the time, they had not gained so much upon the crown; yet they would have opened a field for their successors, where they would have contended with much greater advantages.’

WHIG.

‘You seem to me to deny us our liberties; or, at least, the propriety of pleading our right to them.’

PHILOSOPHER.

‘Have a little patience, Sir;—I will explain myself.

‘I cannot help thinking, that they were mistaken; not, in pleading their right to liberty; but in resting it, principally, on foundations, which were not, always, to be found; and which would not be of such consequence as they made it, whether they were to be found or not.

‘ One of the greatest political errors, committed by mankind, has been their adherence, at all events, to the original principles of their government. They appear to think that those principles were laid down by the Almighty; and that they were, for ever, to accommodate themselves to them, however inconvenient they might prove to be.’

COURTIER.

‘ But, without that adherence, no government could, long, subsist: where some plan is not drawn, and some principles given, we are at an uncertainty, and have nothing, to which we can refer our measures.’

PHILOSOPHER.

‘ I am far from wishing, that men may be left without principles to refer themselves to, in their political measures. But I blame them for adhering to those principles, indiscriminately, which were laid down, in the rude state of society; when the faculties of men were but little improved, and their rights but little understood.

‘ I have found it a fruitless, and not very significant employment, to enquire into the methods, by which men came to form themselves into societies. Their, general, reason is implanted in nature; and their views, whether tacit or declared, are those of security and happiness. Every state, however, may have had, particular, reasons and views arising from its own circumstances. When the community is formed, the best regulations, in the opinion of the legislators, are determined upon, for its welfare; and, something like a system of government is sketched out. This system will be adapted to the circumstances in which the people were brought together. We will suppose it to be the best in that case: yet, when those circumstances are no more, the system will cease to be proper, or perhaps, useful.

‘ If we might imagine a multitude of reasonable, and independent people, met with a view of entering into society, their system would approach as near to perfection as any which man can invent; and be productive of the highest liberty, which he is formed to enjoy. But if we should suppose many of the people unreasonable; and any influence exerted by men of selfish, and ambitious designs; their plan would be defective, and their liberty abridged, in proportion to the degrees of that folly, and that influence.

‘ If we should suppose an army, or banditti, settled in a conquered country,—the general origin of communities, and governments; their civil constitution would resemble their military discipline; and be better formed for security and conquest, than for civil liberty and happiness.—But, as the rights of an individual, are not affected by, accidental circumstances, attending his coming into the world; no more are, those of a community, by any circumstances attending its formation, and first existence. Both may labour under disadvantages, from the peculiar circumstances attending those events; but their natural, unalienable rights cannot be set aside: and, it is the duty of the one and the other, to remove those disadvantages, and to improve their condition as much as possible.

‘ The state of society, should be considered as a state of progression, from smaller degrees of civil liberty and happiness to greater; and

and approaching to that perfection, of which we have an idea; but which we may never be capable of enjoying.

‘ The contentions, and wars of parties on the question of prerogative and liberty, have not, therefore, been properly conducted; and the reasons assigned for them, have not always, been sufficient; I think, never the best. I would not lose a hair of my own head, or pluck off one of another’s to restore a Saxon or Norman constitution; and to perpetuate it as the model of our civil government. I would lose my life to obtain that improvement, and perfection of civil liberty, which every society has a right to, and which is capable of producing the highest degree of human happiness. And if, in this cause, I trample on the interests of ambition, and the imagined rights of its votaries, it would be my duty; as those ought, always, to be sacrificed to the interests, and rights of the community.’

COURTIER.

‘ Hush;—you will speak treason, if you do not take care.’

PHILOSOPHER.

‘ Never fear; I intend to take care.’

COURTIER.

‘ Upon your principles, persons would be justified in overturning and destroying government, by violent rebellion.’

PHILOSOPHER.

‘ You mistake me. I blame the advocates of liberty, that they have contended for it, as a right, only, by prescription, when it was theirs, also, by nature; because, they confined their claims to those low degrees only which had been enjoyed; and precluded that enlargement and perfection, which they would have reserved an undoubted right to pursue, if they had rested their pretensions on the foot of nature, as well as precedent.’

COURTIER.

‘ You forget, intirely, the rights and prerogatives of princes. I was not mistaken, in supposing that, in your heart, you are a republican.’

PHILOSOPHER.

‘ The rights and prerogatives of princes are very serious things in the present political state of the world: but they are words, almost without meaning, in a philosophical disquisition.

‘ You may suppose a king to obtain his dignity, any way you please; and his rights and prerogatives, are, either, usurped powers, or trusts, committed to him by the community. I need not be at any pains to prove, that usurped powers may be set aside, when the community is able and disposed to do it.—The other powers, I must treat with more tenderness; they ought to be so treated: though my opinion is, that they should be set aside, when the interests of the community require it.’

In these observations there are some things strictly true, and others merely speculative. At the conclusion of the dialogue, the interlocutors propose another meeting, in order to form a plan of government agreeable to the principles of sound philosophy!

L.

ART.

ART. X. *Ancient Scottish Poems.* Published from the MS. of George Bannatyne, 1568. 12mo. 4s. bound. Edinburgh, printed for Balfour, and sold by Cadell in London. 1770.

THE preservation of ancient poetry is certainly no less rational than the preservation of ancient coins; for if the latter frequently contribute to rectify and ascertain the chronology of history, the former no less promotes our knowledge of the manners and pursuits of men in their respective periods. Many of these pieces eminently answer that purpose, and Lord Hailes, the learned Editor, has, by his notes annexed to this collection, contributed greatly to the same end.

A larger work of this kind was published some years ago under the title of the *Evergreen*, by the celebrated Allan Ramsay\*; but in that miscellany there were many things of modern date.

The poems here collected are certainly ancient, and some of them are of very high antiquity. The only objection which lies against this edition is the exceeding deficiency of the glossary, which does not include one fourth part of the words necessary to be explained to people on this side of the Tweed. The poems in this collection that were never before published are about forty in number.

The famous old song called the *Wife of Auchtermuchty*, which Lord Hailes says is a favourite poem among the Scots, we shall give our Readers by way of specimen. The subsequent translation, which we met with by accident, will enable them to understand it.

I.

‘ In Auchtermuchty thair dwelt ane man,  
An husband, as I hard it tawld,  
Quha weill could tippill out a can,  
And naithir luvit hungir nor cauld :  
Quhill anis it fell upon a day,  
He yokkit his pleuch upon the plain;  
Gif it be trew, as I heard say,  
The day was fowll for wind and rain.

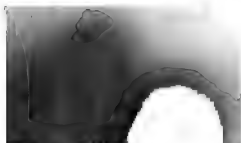
II.

‘ He losit the pleuch at the landis end, !  
And draife his oxin hame at evin;  
Quhen he come in he lukit ben,  
And saw the wif baith dry and clene,  
And sittand at ane fyre, beik and bawld,  
With ane fat sowp, as I hard say :  
The man being verry weit and cawld,  
Between thay twa it was na play.

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\* See Review, vol. xxvi. page 188.

‘ Quoth



III.

' Quoth he, Quhair is my horfis corn ?  
My ox hes naithir hay nor stray ;  
Dame, ye man to the pleuch to morn,  
I fall be hussy, gif I may.  
Husband, quoth scho, content am I  
To tak the pleuch my day about,  
Sa ye will rewl baith kavis and ky,  
And all the house baith in and out.

IV.

' But sen that ye will hussyskep ken,  
First ye fall sift, and syne fall kned ;  
And ay as ye gang but and ben,  
Lak that the bairnis dr—— not the bed.  
Ye is lay ane soft wyfp to the kill,  
We haif ane deir ferme on our heid ;  
And ay as ye gang furth and in,  
Keip weill the gaislingis fra the gled.

V.

' The wyf was up richt late at evin,  
I pray God gife her evill to fair,  
Scho kirnd the kirn, and skumd it clene,  
And lest the gudeman bot the bledoch bair:  
Than in the morning up scho gat,  
And on hir hairt laid hir disjune,  
And pat als meikle in hir lap,  
As might haif ferd them baith at nune.

VI.

' Says, Jok, will be thou maister of wark,  
And thou fall had, and I fall kall ;  
Ise promise the ane gude new sark,  
Outhir of round claith or of small.  
Scho lowfit the oxin aught or nine,  
And hynt ane gad staff in her hand ;  
Up the gudeman raise after syne,  
And saw the wyf had done command.

VII.

' And cawd the gaislingis furth to feid,  
There was bot sevenfum of tham all ;  
And by thair cumis the gredy gled,  
And likit up five, lest him bot twa ;  
Than out he ran in all his mane,  
How sune he hard the gaislingis cry ;  
But than or he came in againe,  
The calvis brak louse and suckit the ky.

VIII.

' The calvis and ky met in the lone,  
The man ran with ane rung to red ;  
Than thair cumis ane ill-willy cow,  
And brodit his buttock quhill that it bled.

Than



Than hame ran to an rok of tow,  
And he sat down to say the spinning;  
I trow he lowtit our neir the low,  
Quoth he, ~~this wark~~ hes ill beginning.

## IX.

' Than to the kirk that did he flour,  
And jumlit at it quhill he swat:  
Quhen he had fumblit a full lang bour,  
The sorow scrap of butter he gatt.  
Albeit na butter he could gett,  
Yet he was cummerit with the kirne,  
And syne he het the milk our het,  
And sorrow a spark of it wald yyrne.

## X.

' Than ben their cam ane greidy sow,  
I trow he cund her littill thank;  
For in scho schot hir mekle mow,  
And ay scho winkit and scho drank.  
He cleikit up ane crukit club,  
And thocht to hitt the sow a rout,  
The twa gaislings the gled had left,  
That straik dang baith their harnis out.

## XI.

Than he bear kendling to the kill,  
But scho start all up in ane low,  
Quhat evir he hard, quhat evir he saw,  
That day he had na will to wow.  
Then he gied to take up the bairnis,  
Thocht to haif fand thame fair and clene;  
The first that he got in his armis  
Was all bedirtin to the ene.

## XII.

' The first that he gat in his armis,  
It was all dirt up to the eie;  
The devill cut aff thair hands, quoth he,  
That fild you all as fow yiftrein.  
He trailit the foull sheitis down the gait,  
Thocht to haif wascht them on an flane;  
The burn wes risen grit of spait,  
Away fra him the sheitis hes tane.

## XIII.

' Then up he gat on ane know heid,  
On hir to cry, on hir to schout,  
Scho hard him, and scho hard him not,  
Bot stoutly steirid the stottis about.  
Scho draif the day unto the nicht,  
Scho lowsit the pleuch and syne come hame;  
Scho fand all wrang that fould bene richt,  
I trow the man thocht right grit schame.

' Quoth

*Bannatyne's Ancient Scottish Poems.*

XIV.

' Quoth he, my office I forsaik,  
For all the dayis of my lyfe,  
For I wald put ane house to wrack,  
Had I bene twenty dayis gudwife.  
Quoth sche, weill met ye brake your place,  
For trewlie I will never exceptit;  
Quoth he, send full the lyaris face,  
Bot yit ye may be blyth to get it.

XV.

' Then up scho gat ane mekle rung,  
And the gudman maid to the doir;  
Quoth he, Deme, I fall hald my tung,  
For and we fecht I'll gett the woir.  
Quoth he, quhen I forsaik my pleuch,  
I trow I bot forsaik my feill,  
And I will to my pleuch agane,  
For I and this hous will never do weill.'

The same attempted in English, from a manuscript of Tom Brown's.

I.

In Autermuchty liv'd a man,  
Who hated neither cup nor can,  
And all the plagues he felt in life,  
Were cold and hunger, and his wife.  
One day this man, in stormy weather,  
Had put his plough and steers together;  
But as to month, or year, or so,  
The devil and Will Whiston know.

II.

His acre done, this weary wight  
Stump'd home behind his steers at night:  
And on the kitchen's cheerful blaze  
He cast, I ween, a greedy gaze.  
Snug, warm, and dry, the good wife sat;  
Her cheek was bright, her broth was fat;  
A sight sell sore for Hodge to stare at,  
Who scolded like an ill-fed parrot.

III.

' Dame, where's my hay, my straw, my corn?  
No meat see I for hoof or horn,  
While you sit pampering here;—odnigs!  
You plow to-morrow, please the pigs!  
I'll huswife here.' 'Content, quoth Nan;  
So, goody Roger, I'm your man,  
You'll mind the cows and calves, no doubt,  
And all within doors and without.

IV.

' Sift well your meal, then knead your dough,  
And while you're plodding to and fro,  
As 'tis for cleanly huswife fit,  
Let not the brats the bed be——.  
Hard rents from hungry lands we draw,  
So light your kiln with damag'd straw;  
And mind you well, from morn to night,  
The goslings guard from Serjeant Kite.'

V.

That night Nan sate up wondrous late;  
Mischief was working in her pate.  
She churns,—the butter safely lodges,  
The bare four milk alone was Hodge's.  
For her, she held no fasting good;  
The last forgotten thing was food.  
Next morn she laid her mess within her,  
And took a double share for dinner.

VI.

' Come, *Jack*, the master-workman, thou  
Shalt hold, and I will drive, the plough:  
Steer well, and, lo, for thy reward,  
A good rough shirt to scrub thee hard.'  
Her team prepar'd, her goad she took,  
And Hodge was left at home to look.

VII.

Seven goslings, trusted to his care,  
Were call'd to take their morning fare;  
When down a whorson kite there flew,  
Who claw'd up five, and left him two.  
Hodge heard their screams, in piteous plight,  
And ran to mark the felon's flight:  
" The foul fiend take, quoth he, such luck:"  
Mean while, the calves broke loofe to suck.

VIII.

Their dams they found in neighbouring lane;  
Said Hodge, " De'il drive ye home again."—  
An ill-will'd cow that saw him dodge,  
And lov'd her calf much more than Hodge,  
With pointed horn, and low'ring head,  
Grubb'd his bare buttocks till they bled.  
Quo' He, " this is a vile beginning!  
However, I'll go home to spinning."  
He held his rock too near the fire,  
And saw the flax in flames expire.

IX.

Such griefs as these in prose or rhyme  
Were never told.—'Twas churning time:  
He sweat and churn'd, and churn'd and sweat,  
But deuce a butter Hodge could get.

**Baillie's Ancient Scottish Poems.**

What was the fault? the fault! God wot!  
His burnt flax made his milk too hot.  
And had he jumbled to this day,  
The curd had never left the whey;

X.

Then in there came a greedy sow,  
Small thanks might Hodge count her I trow.  
Deep in the pail she plung'd her snout,  
And suck'd, and wink'd, and suck'd it out.  
In mighty rage, the sow to drub,  
Hodge seizes on a heavy club:  
But by his fury misapplied,  
The two remaining gossings died.

XI.

Ill luck, they say, will never tire;  
His straw-wisp set the kiln on fire.  
Thus seiz'd, it still was in his head,  
The brats were all this while in bed.  
"And is my bairny clean and neat,"  
Said Hodge, "and is my bairny sweet?  
O, by St. Andrew's beard, not it!  
B——t! Oh! dreadfully b——t!"

XII.

By sweet St. Andrew's beard, he cries,  
My bairn's b——t o'er ears and eyes.  
"Now de'il cut off those hands outright  
That stuff'd your guts so full last night."  
This pious prayer preferr'd, he took  
The fragrant sheets to neighbouring brook:  
The brook was swell'd with rain that day,  
And swept the fragrant sheets away.

XIII.

Quite weary of this change of life,  
Hodge climb'd the hill to call his wife.  
Though loud he call'd, she would not hear,  
Persisting still her plough to steer:  
Nor till the fall of ev'ning came,  
Return'd the well-contented dame.  
Strange work she found, as she drew near,  
And Hodge once blush'd from ear to ear.

XIV.

"If e'er I huswife more, he cry'd,  
Let me, sweet Nan, be crucify'd:  
For had I been in this same way,  
'Stead of the first, the twentieth day,  
We now had neither pot nor pan."—  
'Well fare you with your place, quoth Nan;  
For there no longer I shall drudge:'  
"The devil take the liar," said Hodge.

*Memoirs of the Marquis de St. Forlaix.*

XV.

She aim'd her pole indignant at his head,  
And Hodge, in terror, from the vengeance fled ;  
He knew her might, and cry'd, in humble strain,  
“ If ever more I of my plough complain,  
May my bare buttocks feel the horn of Crummy,  
And thou, sweet Nan, shall beat me into mummy.”

L.

ART. XI. *Memoirs of the Marquis de St. Forlaix.* Translated from the French of Monf. Framery, by Mrs. Brooke. Vols. III. and IV. 12mo. 5s. sewed. Dodsley. 1770.

WE had formerly an opportunity of making some observations on the *Memoirs of the Marquis de St. Forlaix* \*; and the commendation that we bestowed on the former volumes of this work, we cannot refuse to those which are now before us. The Author, while he has given sufficient variety to the incidents he employs, has selected them with taste; and we equally admire his imagination and his judgment. Acquainted with the human passions, he expresses them with delicacy, or with force, as it suits the situations he describes. His art does not allow us to anticipate or conjecture the events which he is to produce. He holds us in a bewitching suspense, and is ever exciting our surprize. He has not interrupted the unity of his work, by calling too frequently our attention from St. Forlaix; and, on this account, we are the more affected with the turns of his fortune. The behaviour of Monf. D'Ornance, under the assumed name and character of Monf. De Premont, is beautifully imaged. The nice ideas of honour which it discovers, are perfectly consistent with French manners, and necessarily result from a despotic government. The misfortunes of Corfange, and of Henrietta, are well fancied, and finely painted; but poetical justice, we should think, did not require that they should have perished. Our Author seems to have forgot that they repented of their imprudence. We must likewise remark, that the conclusion of the work is abrupt, and is not calculated to give full satisfaction to the reader of sensibility. After all the distresses of St. Forlaix, his happiness ought not to have been merely hinted at.

The following extract from a letter, which St. Forlaix addresses to M. de Prele, may entertain our Readers:

‘ I set out, with Monf. D'Ornance and Julia, on the day appointed for our journey.

‘ We were not far from my sister's convent. It grew dark; we were surpris'd at seeing a prodigious flame rise at some distance from us: the nearer we approached the more we were

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\* See our Review for November last, p. 362.

convinced

Convinced there was a terrible fire in the neighbourhood. The cries of the sufferers, the sound of bells, the tumult did not leave us long in doubt. The fire was in the convent: one half of it was already reduced to ashes. I threw myself out of the coach. Mons. D'Ornance, in spite of my entreaties, followed me. We took all our servants with us, except the coachman, who stayed with Julia. We advanced across the still burning ruins. We saw the nuns, pale, aghast, weeping, lamenting, raising their supplicating eyes to heaven.

‘ I asked with a trembling voice for Henrietta: nobody listened to me. I sought her in vain amongst the crowd. One of the unhappy women at length heard me.

“ Alas! Sir, she perishes. Her extreme weakness has not permitted her to escape as we have done. She is in that wing of the convent: it is not yet damaged; but who will pass through flames and ruins, and hazard life in the attempt to save her?”

“ Her brother,” cried I, darting precipitately towards the place, lest I should be stopped by Mons. D'Ornance: he indeed followed, but it was to second me. We had just reached the place where she was inclosed, when the building fell at our feet with the most horrible noise. What was my despair at that moment! my frantic cries sufficiently witnessed it.

‘ If my friend had not prevented me, I had buried myself in the burning ruins. He with difficulty forced me from this spectacle of horror. A few paces from us, there passed a scene not less dreadful. The old priest who officiates in the convent, and to whose hospitality you were once obliged, terrified, appaled, his feeble limbs scarce supporting his body, ran notwithstanding round the court, with an air of wildness and distraction. The excess of his sorrow seemed to give him new force. He shed a torrent of tears. He filled the air with his cries. He called his son. He sought him every where; but the effort he had made on himself had wasted his remains of strength. He sunk down at our feet. We raised him up.

“ My son!” cried he, “ he abandons me! He promised to be the support of my age. He is gone to lose his life in the flames, into which he has thrown himself. He deserted me; I would have followed him. He did not hear my voice; I only found him to see him plunge himself into the greatest dangers; he has entered the convent.”

‘ We endeavoured, in the best manner we could, to console this good old man. A new cry made us turn our heads to the other side. We saw a man come out of the convent, in a state which excited all our compassion. He bore a nun in his arms. Flakes of fire, stones, beams half burnt and still blazing, fell around him, without his appearing at all affected. He walked

with intrepidity over burning coals. He exposed himself to a variety of perils, to turn them from her whom he had snatched from the fire.

‘ The old man raised himself. “ Great Heaven !” cried he, “ it is my son ! it is the happiness of my life !”

‘ The young man was already out of the court : he advanced towards us ; we flew to meet him. The good ecclesiastic followed us. The nuns, those who came to assist them, and who, despairing of extinguishing the fire, had abandoned the attempt, all surrounded us.

‘ The young man set down the nun on a beam which had ceased burning, and threw himself on his knees before her. He forgot his pain. He thought only of succouring her. The nuns, approaching their dying companion, exclaimed, “ It is sister Henrietta !”

“ My sister ! oh Heaven ! it is she ! My sister ! it is indeed you whom I behold !”

‘ I held her in my arms. The young man, his face concealed by one of the hands of Henrietta, kneeled by her side : he pronounced her name with a voice interrupted with sighs. The good priest spoke to him, but without being heard. I also pronounced the name of my sister. I endeavoured to recal her to life. She at length opened her eyes ; she sighed, she regarded the young man and me alternately.

“ My brother !” said she with a dying voice. She pressed my hand ; she carried that of the unknown to her heart ; she held it there as if determined never to quit it.

“ It is thee !—it is thee !—I shall have the happiness of expiring in thy arms.—Corfange ! my dear husband !—O my God ! thou hast punished, yet rewarded me !”

‘ The name of Corfange penetrated even to my heart. It made Monsf. D’Ornance shudder. He looked at the young man attentively. He had not quitted his posture. His groans made us all tremble.

‘ I approached him——“ Corfange ! is it you ?”

‘ He made no reply. He drew his hand from me. This movement made him perceive Henrietta extended almost without life ; her eyes closed, the paleness of death upon her lips. He thought her dead. Sorrow drew from him a distinct exclamation.—“ She is dead !—I have lost my Henrietta !—Let them now claim this unhappy wretch.”

‘ No more was necessary to Monsf. D’Ornance. “ It is my son’s voice.”

‘ Corfange turned about with horror, endeavoured to rise, staggered, and fell with all his force, crying in unutterable agony, “ My father !—Behold the stroke of my death !”

‘ Monsf.

‘ Monf. D’Ornance bathed with his tears his fon, who had fainted in his arms. I fupported Henrietta, whole weaknefs faved her a great part of this affecting fcene.

‘ The croud which furrounded us were obliged to feparate, in order to give a free paffage to one who flew with precipitation towards us. It was Julia, agonized with terror at the danger we had run, which ſhe did not know we had efcapcd. She fell into our arms, diffolving in tears, which her tendernes and the pleafure of feeing us redoubled.

‘ We could not partake her joy: our attention was fixed on Corfange, whole fenfes were returning, and on my fifter, who endeavoured to fummmon the little ftrength ſhe had remaining.

‘ I explained to Henrietta, in as few words as poffible, the reafon of her finding her lover again, after having believed him dead. She held out her hand, which he preffed with ardour to his bofom.

“ I once more behold thee,” ſaid ſhe; “ I never expected this happinefs. I taſte it only in the laſt moments of my life. It is the more pure and perfect, becauſe this inſtant is the only one in which I could have enjoyed it with innocence.—Corfange! I have long repented of my weakneſſes. I have never one moment repented of having loved thee. Thy image has unceaſingly engroſſed me in my retreat. Thou haſt never ſhared my heart but with the ſupreme Being, to whom doubtleſs I ought to have given it without a rival. But can two ſentiments fo different come in competition?

“ Adieu, moſt beloved of mankind! thou haſt ſnatched me from the flames, but not from death.

“ I feel that my laſt hour approaches. I bleſs this moment, ſince Heaven permits me to paſs it with thee:

“ Adieu, Corfange! Adieu, my brother! Adieu, Julia! Ah! my dear friend, how often have I envied your virtues!”

‘ She turned at laſt towards Monf. D’Ornance, and could not avoid trembling. This emotion was not of long duration.

“ I pardon you all my miſfortunes,” ſaid he, offering her his hand: ſhe took hers from him to give it to Corfange; ſhe preſſed mine tenderly, breathed a ſigh, and expired, pronouncing the name of her husband.’

We ſhall conclude this article with obſerving, that in the volumes before us, there is nothing of that indelicacy, which we cenſured in the former part of the work.

*St.*



ART. XII. *Antiquitates Sarisburienses*: Containing, I. A Dissertation on the ancient Coins found at Old Sarum. II. The Salisbury Ballad. III. The History of Old Sarum, from the arrival of the Romans, to its final decay: Illustrated with curious Medals, found there, and a Plan of the ancient City, as it was in the Reign of King Stephen. IV. Historical Memoirs, relative to the City of New Sarum. V. The Lives of the Bishops of Old and New Sarum. To which is added some Account of the Choral Bishops, and the Riches of the Cathedral at the Reformation. VI. The Lives of eminent Men, Natives of Salisbury. 8vo. 3s. sewed. Salisbury, Easton: London, Horsfield, &c. 1771.

TO the lovers of antiquity in general, and of the city of Salisbury in particular, no doubt but this book will afford some agreeable amusement. The Author has taken care so minutely to specify in his title-page the several parts of the entertainment he has provided for them, as to remove some little trouble from the hands of the Reviewers. The ancient coins of which he gives an account are in number twelve, nine of them Roman, two of them Saxon, and one of lead, having nothing to determine it to any age or nation. The first coin, which is of copper, bears the inscription HADRIANUS AUG. being struck in the third consulship of that emperor; from whence the writer concludes, that Old Sarum was at that time garrisoned by the Romans, and this he apprehends is as far as its antiquity properly authenticated reaches, A. D. 120. The Salisbury ballad, immediately annexed, is valued for its humour and simplicity; and was written by the ingenious Dr. Walter Pope, author of *the Old Man's Wish*.

Possibly some zealous antiquarians may be rather disappointed, and offended with the Author, when he proceeds to speak of the etymology of the names Sarum and Salisbury; he does indeed, in a humorous way, propose some derivations, and concludes with saying, 'Is it not better to relinquish this part of knowledge, than to have our understandings insulted with absurdities, falsehoods, and at best very uncertain conjectures?' Those who think otherwise, will receive no small pleasure from the seven etymologies of Sarum and Salisbury before enumerated.'

The history of Old Sarum gives an account of its situation, fortifications, citadel, cathedral, &c. with the changes it experienced, under the Romans, Saxons, and several of our kings, till the time of the translation of the church from thence to the city of New Sarum, which was fully accomplished in the reign of Henry III. The consequence of this removal was, that the inhabitants of the ancient city soon followed the church, whose  
riches

riches they had unquestionably before found very beneficial. Here the Writer embraces the opportunity of briefly, but properly, censuring the impositions of the church of Rome. 'Ignorance and superstition,' says he, 'ever go hand in hand; the people who lived in the times we are treating of, fond of pageantry and show, did not think themselves happy either in a spiritual or temporal sense when at a distance from the cathedral and clergy. Whoever has been present at high masses and processions in Roman catholic countries, must have observed how well calculated that religion is to lead weak minds captive.' Other motives however, he adds, 'concurred to induce the inhabitants of Old Sarum to remove; a prospect of greater convenience, a total exemption from castle duty, and greater indulgence from the bishop when they became his tenants, were not among the least powerful.'

After several other memoirs of the new city, we have an account, which may also be met with in other works, of the earls of Salisbury, from Walter Devereux, a Norman earl, on whom William the Conqueror bestowed this honour, to James Cecil the present earl, and the twenty-first who has borne this title.

The lives of the bishops of Salisbury, which immediately follow, are introduced by lamenting, that 'biography, though a study affording much entertainment and solid instruction, has been by no means cultivated in the manner it deserved: the soil, says he, is far from being barren, and the labour by no means of a disagreeable kind.' Notwithstanding this observation, as to many of the bishops whose names are here enumerated, little more is said concerning them than that they lived, were consecrated, translated, and died: particulars which, we apprehend, will not much contribute to entertainment or edification. There are indeed some in the list, who have been rendered remarkable by particular occurrences, and some truly great and respectable names both of ancient and more modern times, of whom those who are conversant with history or the world must have some knowledge. We should add, that the Writer does acknowledge, that 'the present and last ages have exerted a laudable industry, in rescuing from oblivion the actions and merits of many eminent men; but, unfortunately, their endeavours coming too late, many private anecdotes and striking incidents are lost, which, if preserved, would open their real characters more clearly than the most laborious collation of historians.'

The account of the choral bishop affords a singular instance of popish folly. On St. Nicholas's day, the children of the choir elected a bishop among themselves, under this name, who for some time held the state of a bishop, as did the rest of

the children that of prebends, and together formed a procession, and celebrated a service in the church. It were well if all the customs of the Romish church might fall under no harsher a censure than that of *childrens play*.

The book concludes with the lives of eminent men, natives of Salisbury: for the particulars of which, we refer the reader to the work itself.

**Hi:**

ART. XIII. *Rural Oeconomy; or Essays on the practical Parts of Husbandry, designed to explain several of the most important Methods of conducting Farms of various Kinds, including many useful Hints to Gentlemen Farmers, relative to the æconomical Management of their Business. Containing, among other Enquiries, of that proportioned Farm, which is of all others the most profitable. Of the best Method of conducting Farms that consist all of Grass, or all of arable Land. Of the means of keeping the Year round the most Cattle on a given Quantity of Land. Considerations on the æconomical Conduct of Gentlemen Farmers. Of the cheapest Way of manuring Land. Of the comparative Profit of farming different Soils. To which is added the Rural Socrates, being Memoirs of a Country Philosopher. By the Author of the Farmer's Letters. 8vo. 6 s. bound. Becket. 1770.*

**T**HOUGH it is certain that too great pains cannot possibly be taken in promoting the knowledge of agriculture, it is nevertheless true that essays of this kind may be too diffuse; and that the precept, to which brevity is ever essential, may be buried amidst the rubbish of prolix details and laboured verbosity. These are the great faults of the Author of *Rural Oeconomy*; for the substance of all that he has given in many large volumes, might be contained in one, of a moderate size. We doubt not, however, but that there may be those who are willing to wander forty years in the wilderness in order to obtain the promised land; and for the encouragement of such we shall exhibit a little of the produce of the country. Speaking of that proportioned farm which is of all others the most profitable, the Author, among many more, lays down the following observations, which we may venture to recommend to our rural Readers:

‘ Farms vary so prodigiously, that no absolute accurate corollaries can be drawn from the most judicious reasoning on this subject: the only method of treating it, is to state some points, and then reason upon the proportion between those and others.

‘ Suppose in the stocking of a small farm, that twenty acres of arable land per horse, is the quantity to be managed properly by the team; four horses will, in that case, cultivate eighty acres of arable. Now what are the proportions which can be drawn from this one fact?

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‘ Let me here remark that I state, in all these points, not what is every where found in common management, but what ought to be. Many farmers are such bad managers, that scarce one proportion is to be found throughout their farm.

‘ Eighty acres of arable land, managed by four horses, may, if the soil is not heavy, be thrown into fourths; one sown every year with turneps, one with spring corn, one with wheat, and one with clover. If the soil is heavy, a fallow, or some other fallow crop, should be substituted instead of turneps. If a fourth be not clover, the four horses cannot manage the farm properly.

‘ Before we proceed farther, new proportions arise: the clover, we will suppose, totally keeps the horses in green food and hay; this is common husbandry, wherever clover is known. We will allow each horse two tons of hay per winter, which will leave him a little to spare for summer. The four will, therefore, eat eight tons; this, at two mowings, may be reasonably called four acres. For the summer food we will allow the four horses six acres of green clover. Thus the whole quantity eat by the four horses is ten acres.

‘ As much more is to spare; hence we must suppose other cattle to be kept: but further—there are twenty acres of wheat, twenty of spring corn, and twenty of turneps; besides twenty acres of stubble for littering the yard. Part of the straw of the wheat must be applied to littering the four horses, the rest given to the cattle. Here, therefore, is the following winter food:

20 acres of turneps,  
20 tons of clover hay,  
20 acres of spring corn straw,  
and part of 20 acres of wheat straw.

‘ The next enquiry is the cattle these will winter. The food is all well adapted to various kinds; but I shall suppose them heifers, or steers, or oxen, for fatting. The order in which they should be fed, is to give them the wheat straw first with some turneps; next the spring corn straw with some turneps; and then the clover hay with the rest of the turneps; which progression will carry them forward in flesh, and get them in fine order to turn into grafs to complete the fatting. The number I should assign (in this management) to such a quantity of food is 30 head. Thirty middling steers would be well wintered on this food. If the beasts are above the middling size, about 20 or 25. The reader should remember they are not fatted; only kept; all that is wanting is to keep them rather on the improving hand.

‘ The quantity of winter food points out in this manner the number of cattle to be kept, and this will discover the quantity of grafs land such a farm ought to have: this is at once determined, for we may allow an acre per beast, or 30 acres: but it would be prudent in such a farmer always to have a stock of hay before hand, to use in case of accidents, such as a bad time, to make his clover hay, &c. &c. &c. for this purpose he should have five acres of mowing grafs every year; or, in all thirty-five.

‘ Thus we find the number of horses a clue to discover the whole oeconomy of a farm. I have taken this as one instance to explain what I mean by *proportion*. It plainly appears from hence, that it is a matter of vast consequence: almost any other point to begin with,

would have yielded the same information; for instance, the annual quantity of wheat sown, of spring corn, &c. &c. or from different instances. But the connection is pursued in a clearer manner from the number of horses.

‘ If any of the proportions in this instance are broken, the whole chain is affected; take one horse from the four, all is varied at once; instead of a proper quantity of arable land per horse, a larger, or a less portion is assigned; the very stock of the grass land is at once affected; so much does every part of a well arranged farm depend on each other.

‘ Great variations are made by common farmers, without any important effects ensuing: this may seem to contradict my assertions; but most of them enter into farms with so little idea of just proportions, that such never existed in their farms, consequently, there were none to break; and yet common farmers cannot damage even their faulty proportions, without feeling the ill effects. But they are in general, so burthened with a too great quantity of land for their fortunes to manage, that they seldom remedy any thing of that sort. Instead of the profitable management of turneps and clover, they very often omit those crops, for want of money to purchase the cattle to eat them: the land does not from this omission lay fallow, but is sown with corn; thus the soil is exhausted, and all general management presently in confusion.

‘ Having thus explained by an instance, what is the proper meaning of the proportions of a farm in this case; I shall, in the next place, sketch such proportions as I apprehend to be the most profitable. In this enquiry some latitude must be used, because real farms are so prodigiously various. Perhaps a mere grazing farm may be found, in many countries, the most profitable of all that are commonly managed; but I shall reject those, as they would furnish, in this enquiry, very few useful conclusions. I shall therefore suppose a farm that contains many parts, and is conducted on a various plan, embracing some new discoveries in agriculture; proper, in a word, for a gentleman, or, at least, a farmer, whose ideas are more enlarged, than those of many of his brethren: but it will be necessary, at the same time, so to suppose matters, that if a common one hired such a farm, the sketch I offer may be of service, though he rejects any articles of culture, but such as are absolutely usual.—

‘ A small farm may (as far as it extends) be as profitable as a large one; but we are not to reason upon uncommon instances; many circumstances of management require a large business to be carried on with advantage. A few will prove it. The neighbourhood of a great city, or town, requires that the farmers purchase manures; but that is a work that goes on very poorly, if a team is not kept on purpose.

‘ It is but a poor business that will not employ distinct teams for both plowing and harrowing, and odd cattle besides for rolling. A business should be considerable enough also for the employment of a bailiff; not one that has the whole management of the farm in his hands, but who is kept for the mere underwork, the overseeing labourers, &c. &c. &c. I give these instances by no means as a  
complete

complete list, only to shew that there are points in which a great farm has the advantage of a small one, merely from being great.

' But to come to particulars.

' I propose that six ploughs be kept *constantly* at work: four ox ploughs and two horse ones, or four horses and eight oxen. One pair of harrows must be supposed always to attend these ploughs, or three horses. Sometimes, upon extraordinary occasions, one of the ploughs may stop for the working another pair of harrows; but those will be only in a hasty time, when the corn is laid in *above ground*, instead of *under furrow*.

' One horse must also be assigned for rolling. Two for plowing between the rows of plants.

' Four others should be allotted for bringing manure from the nearest city or town.

' There are so many situations, wherein this is practicable, that it would be unpardonable to omit the supposition. But this team must be employed (except when the horses assigned to the business of tillage are idle through bad weather) in carrying out the corn and other products of the farm.

' Four oxen must be allotted for sundry articles of carting; either in carts or a waggon: such as wood—food for cattle in winter—kibble—straw—&c. &c. &c.

' Two oxen should constantly be kept at cart the whole year round, with two small three-wheeled carts, in carrying dung, clay, composts, &c. &c. &c. And two horses I allow for extras.

' By means of such a disposition of the teams, none of the work will stand still, that the rest may be better executed. In common farms, all common work is at a stand, when a little that is extraordinary is to be done. To carry out corn, stops the ploughs perhaps at a critical season: the fallows are frequently seen over-run with weeds, because it is seed time: in a word, some business is ever neglected, that the rest may be decently performed.

' But with such a disposition of draught cattle, as I have sketched, all kinds of work will go on briskly and regularly; the interruptions of hay and harvest will be nothing for the two extra horses; and another allowed for rolling, and two for horse hoeing, with some spare time from the harrowing team, which it must have, will answer all carting of that sort, and much other.

' I am the more particular in this part of my scheme, as the inconveniencies of the common opposite conduct are surprizingly great and obvious. One can scarcely walk over a farm, without remarking the neglect of some work or other of importance, arising from the want of a proper number of draught cattle: by the end of harvest, the fallows are, many of them, either over-run with weeds, or at least very deficient in pulverization: the farmers team has been employed in getting in his corn; for that business which is soonest to supply his purse, will be sure to be done, at the expence of all other work. In seed time, favourable seasons are either lost, or but partially and slowly used, for want of ploughs and harrows: perhaps the farmer has nearly or just ploughs sufficient, but can ill spare any horses for harrowing. In such a case, the latter work will be wretchedly neglected: seed will be sown under furrow that ought to be

be harrowed in; and many fields only half harrowed; the consequence of which, in numerous instances, is very fatal. In the article of manuring, this is yet more observable: for, instead of carting the farm-yard dung on to a compost hill, to mix with marle, earth, or clay; or carting the latter into the yard, and foddering upon it; the dung is often carried directly on to the land, although the soil be the least proper for such treatment: and this only to save a carting, while the horses or oxen are employed in tillage.

‘ And however numerous the fences may be, that the farmer has found necessary to make, and consequently how great soever the quantity of ditch earth may be, that lies ready for carting on to the land, yet none or little of it is moved, for want of draught cattle.

‘ Nor are common farmers more considerate with regard to taking advantage of the neighbourhood of any great city or town in the purchase of manures so raised: when corn or hay is carried out, they may perhaps load back with dung, or ashes, &c. but as to keeping a team merely for road business, scarce one of them had ever such an idea.

‘ It would be endless to multiply such instances, as far as could with ease be done; but these are sufficient to shew the necessity of providing teams for all sorts of work.

‘ We must, in the next place, proceed to set all these cattle to work, and see what quantity they will be able to perform.

‘ The six ploughs, at the rate of each doing an acre a day for 300 days, will amount to 1800 acres plowed once.

‘ But lest objections should be made against the allowance of only 13 days idleness, besides Sundays, I shall suppose the ploughs to move 270 days in the year; the plowing teams to be employed (in case of frost, or excessive wet weather, &c.) thirty days on other work; and to be absolutely idle thirteen days. I had six horses at work through the years 1766 and 1767, both remarkably wet, and they did not stand still ten days in the two years. Whatever be the weather, a farmer should always have work of some kind or other ready for his plowing teams, when thrown out of their own: thirteen days of absolute idleness are therefore a large allowance. Their working 270 days amounts to 1620 acres. Let us next examine what sized and proportioned farm this plowing forms when divided.

160 acres plowed six times	-	-	-	960
160 ditto three times	-	-	-	480
160 ditto once	-	-	-	160

‘ This division gives us two kinds of farms, as follows

160 acres plowed six times for turneps, &c.
160 ditto three times for spring corn.
160 ditto once for wheat.

480 acres in tillage, and
160 of clover, one year old.
160 ditto, two years old.

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800 of arable land.

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\* Or there may be only one clover crop, in which case, the arable land will amount to 640 acres.

\* The farm to be managed by a team that ploughs about 1600 acres annually, might be sketched in great variety of other ways; and it will aid the general design of these essays to state a few of them.

100 acres six times for turneps	-	-	600
100 ditto three for spring corn	-	-	300
100 ditto once for wheat	-	-	100
100 clover, one year.			
100 ditto, two years.			
50 ditto three times for potatoes	-	-	150
50 ditto six times for cabbages	-	-	300
50 ditto wheat twice	-	-	100
50 ditto spring corn once	-	-	50
<hr/>			<hr/>
700			1600

100 of lucerne, sainfoine, and burnet.

800 total.

100 acres of wheat once	-	-	100
100 of barley thrice	-	-	300
100 of oats twice	-	-	200
100 of turneps five times	-	-	500
100 of cabbages five times	-	-	500
100 clover, one year.			
100 ditto, two years.			
<hr/>			<hr/>
700			1600

\* But for the sake of the variety which there ought to be in a farm of this kind, that is sketched for the sake of the conclusions to be drawn from it, I shall adopt the following, which is rather an improvement upon the second.

100 acres wheat once plowed	-	-	100
50 ditto twice	-	-	100
100 ditto of spring corn thrice	-	-	300
50 ditto pease twice	-	-	100
100 ditto of turneps five times	-	-	500
50 ditto of cabbages five times	-	-	250
50 ditto of potatoes three times	-	-	150
50 ditto of carrots twice	-	-	100
<hr/>			<hr/>
			1600

50 ditto



60 *Memoirs, Anecdotes, &c. of the Court of Lewis XIV.*

50 ditto lucerne.  
50 ditto sainfoin.  
20 ditto burnet.  
100 clover, one year.  
100 ditto, two years.

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870 total. -

‘ I must upon this arrangement remark, that the common crops are infinitely beyond the uncommon ones; so that were the scheme in execution, the cultivator would not have reason to dread the trial of vegetables, not every where used.’

The *Rural Socrates* annexed to this work is translated from a French Tract entitled *Le Socrate Rustique*. It was written originally in German, and is a kind of philosophic history of the domestic virtues, and rural œconomy of a Swiss farmer, now living. There is an agreeable enthusiasm about it; and it exhibits at once a very amiable picture of the country life, and contains many useful hints for cultivation.

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ART. XII. *Memoirs, Anecdotes, and Characters of the Court of Lewis XIV.* Translated from the *Souvenirs*, or Recollections, of Madame de Caylus, Niece to Madame de Maintenon. By the Translator of the Life and Writings of Ninon de L'Enclos. 12mo. 2 Vols. 5s. sewed. Doddsley. 1770.

THE most trifling circumstances, when they relate to illustrious personages, have their value, and never fail to excite curiosity. To those, accordingly, who are acquainted with the great events which distinguish the age and the reign of Lewis XIV. there cannot be a more agreeable entertainment than to attend to the private occurrences of his court; and to observe him in a domestic capacity, after having considered him as a politician and a monarch.

In this view there are few works which furnish more amusement than the memorandums of Madame de Caylus. The sources from which she drew her information, were her own observation and experience, and the conversation of Madame de Maintenon, with whom she seems to have lived in the closest intimacy. Her relations, therefore, are to be considered as authentic; and, it must be allowed, that she has given materials, by which a considerable light may be thrown on several mysterious and interesting transactions. Her manner is easy and graceful; it has an air of the greatest candour; and she has drawn, with delicacy and precision, the characters of many persons who were distinguished by their rank or their actions during the period to which her Memoirs refer. Though she follows no method or order, and never appears to exert herself,  
yet

yet she displays both wit and sentiment, and has erected an elegant monument to her own memory.

In our *Appendix*, published in July last, we had an opportunity of mentioning and commending her work; and on the present occasion we cannot resist the temptation of laying before our Readers an additional specimen of it.

The following extract, though a little tinged with the ludicrous, has something in it extremely characteristic of Lewis XIV. and of Madame de Montespan.

‘ The King had always a strong sense of religion, which would frequently manifest itself even in the midst of his excesses of gallantry—for this was his only foible. He had been born with an excellent understanding, and was so regular in his conduct that he never omitted hearing mass every day of his life, except twice, when he happened to be with the army. The great festivals used to excite his remorse more particularly; equally troubled not to pay his devotions, or to perform them unworthily.

‘ Madame de Montespan had so far the same turn of mind, that it was by no means in compliance with the King that she manifested it. She had been carefully educated by a mother of exemplary piety, who had sown the seeds of religion in her mind so early, that they were never to be eradicated afterwards. This was so apparent in her, at all times, that even while she held on her criminal intercourse with the King, she kept her Lent so strictly, that she used to have her bread weighed out to her. The Duchesse d’Uzès, astonished at her scruples, could not avoid dropping a hint of her inconsistency, one day, before her: *And what, Madam,* replied Madame de Montespan, *because I happen to be guilty of one crime, must I be culpable of all the rest?*

‘ But to return to our jubilee\*. The two lovers, admonished by their consciences, parted with mutual consent, and determined purpose never to renew their commerce more: at least so they thought at that time. Madame de Montespan retired to Paris, visited the churches, fasted, prayed, and wept for her transgressions. The King also, on his part, performed likewise every duty of a good Christian.

‘ The jubilee being over, it became a divided question, whether Madame de Montespan should return to court any more. *Why not?* said her relations and friends, even the most scrupulous of them. *She has a right to appear there, both from her birth, and her post; and surely she may continue to be as good a Christian there as any where else.* The Bishop of Meaux, too, was of the same opinion.

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\* A season of penitence and prayer.

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‘ There remained, however, one difficulty still in the case: Madame de Montespan, said they, ought not to appear again before the King without some preparation on both sides. It was thought proper that they should meet together, at some third place, before hand, in order to prevent the sudden effects of an unexpected interview.

‘ Upon this consideration it was settled that the King should pay a visit to Madame de Montespan, at her own apartments; but, to leave no room for further scandal, it was agreed on that some ladies of the most respectable rank and unblemished characters of the court, should be present at this meeting, and that the King should not see Madame de Montespan except in their company.

‘ This rendezvous being appointed, the King appeared there at the time, and on the terms specified. But they happened insensibly to withdraw together to a window, whispered a good while, wept, and said such things to one another as one may suppose to be natural in such a situation; till at length they made a profound obeisance to these venerable matrons, and retired into an inward apartment. The Duchefs of Orleans, and afterwards the Count de Toulouse, brought testimony into the world with them of the mutual sympathy which thenceforward subsisted between them.

‘ I cannot resist the temptation of mentioning a thought which has often occurred to me upon this subject. There actually seems obvious to me, from the character, the cast of features, and throughout the whole air and person of the Duchefs of Orleans, the appearance of that conflict which one may suppose to have arisen, on this renewed *tete à tete*, between love and the jubilee.’

The mention of the theatrical exhibitions at St. Cyr, leads our Author to speak of Racine, and of the two fine pieces which he composed to be performed by the young pensioners of this convent. Madame de Maintenon, fearing for the virtue of her buskined virgins, desired him to compose for them an historical dramatic poem that should have nothing of love in it, and in which he was not to consider his reputation as a Writer to be in any sort concerned, as it should ever remain buried at St. Cyr.

‘ This requisition, says Madame de Caylus, threw poor Racine into the utmost agitation of mind. He would be glad to oblige Madame de Maintenon; the refusal was impossible to a courtier, but the compliance hazardous for one who had so great a reputation to sustain, and who, though he had at that time left off writing for the stage, would, however, have been extremely mortified at suffering the character (which his former compositions had so highly established) to sink in the opinion of

of the public, by such an imperfect essay as was then exacted from him.

‘ Monsieur Boileau (whom he went to consult about this matter) declared at once for the negative; but Racine had not strength of mind enough to follow his advice, which the world has had good reason to be pleased at since; for after some reflection upon the matter, he found, in the subject of *Esther*, every thing he could wish for, to enable him to comply with Madame de Maintenon’s commands. Boileau himself was so struck with the idea, that he spirited him up to the execution of it with as much earnestness as he had before expressed to prevent his undertaking it.

‘ Racine was not long before he carried to Madame de Maintenon, not only the sketch, stiled the *Skeleton* of his piece (for he used always to write them scene by scene in prose, before he turned them into verse) but he brought her also the first act completed. She was extremely charmed with the whole of the design, nor did her modesty prevent her from finding, in the character of his heroine, and in other circumstances of the subject, some things which complimented her extremely. The character of *Vashti* had its applications; and *Haman* its lines of resemblance; but, independent of these particulars, the story of *Esther* alone afforded an artful hint enough for a representation at St. Cyr.

‘ The chorusses that Racine, in imitation of the Grecian stage, had always a view of restoring to the theatre, appeared to fall naturally enough into this species of writing, which consisted not only of *action*, but *didaction*; and he felt himself happy in this opportunity of introducing, and giving the public a taste for them.

‘ The personage of *Vashti* was said to have alluded to Madame de Montespan; but I cannot see any resemblance between them, except in her being supplanted by Madame de Maintenon. The late Queen appears a fitter parallel, as they were both forsaken consorts, and equally shy of appearing before their husbands. Monsieur de Louvois’ persecution of the Huguenots was said to have been glanced at under the character of *Haman*.

‘ In fine, I think that if one was to consider the place, the time, and the circumstances of this representation, they must agree with me that Monsieur Racine did not shew less ingenuity, upon this occasion, than in any of his other works, however excellent in themselves.

‘ *Esther* was exhibited about a year after Madame de Maintenon had interdicted the performance of any prophane piece at St. Cyr; and it received such vast applause, that the memory of it remains still fresh in our minds to this instant.

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‘ I was then very young, and not thought capable of representing any part in this performance; but happening to have been present at the recitals that M. Racine used to make of every scene as he finished them, I had got most of the lines by heart, and repeating them one day before him, he was so pleased with my rehearsing, that he requested Madame de Maintenon to suffer me to exhibit myself in some part of the drama.

‘ This she consented to; but I declined the taking any of the parts from those who had been appointed to them already so that in compliment to my scruple he contrived to accommodate me by giving me a prologue to speak on the occasion which he wrote specially for this purpose.

‘ However, by being constantly present at the performance I had got the whole piece so perfectly by heart, that I played many of the parts successively, afterwards occasionally, as any of the girls happened to be indisposed, during the winter throughout the whole of which it was exhibited; and this piece, which was designed to have been confined within the walls of St. Cyr, at length broke loose from the cloister, and was several times represented before the King and the whole court, and ever with the same applause.

‘ The great success of this *modern ancient* manner of composition inspired the Author with such a taste for it, that he immediately after undertook another work of the same kind, and fixed on the story of Athaliah; that is, the death of that Queen, and the restoration of Joas, as the fittest subject for his purpose of any in Holy Writ. He lost no time in this business, and laboured at it so assiduously, that the winter following the piece was made ready for representation.

‘ But Madame de Maintenon received on all sides so many hints of disapprobation, such remonstrances from devotées, and such opposition from the poets jealous of Racine’s fame, who not only procured their friends to speak to her on this subject, but wrote several anonymous strictures against the exhibition also themselves, that it finally put a stop to the performance of Athaliah at St. Cyr.’

The translation of this little work is executed with a less degree of taste and care than might, in our apprehension, have been expected from the pen of the ingenious Mrs. Griffith; so that we can perceive but few traces of that *naïveté*, which marks and recommends the manner of Madame de Caylus. We must farther observe too, that our Translatress may not, perhaps, meet with universal approbation for the liberty she hath (avowedly) taken, of suppressing some passages, and of rectifying others which she imagined to be defective: a freedom for which

which she hath indeed assigned her reasons: these the Reader will find toward the close of the second volume. St.

It may not be improper that, on this occasion, we take notice of a practice, very common of late with our translators from the French. By an affectation, which it is impossible to justify, they leave many particular words and phrases untranslated; and fancy, perhaps, that, by this means, they enrich our language. But their endeavours, however well they may be intended, neither add to its strength nor its beauty; and would, if attended with success, convert it into a mere jargon. In the present work, for example, *rôle* is more than once left as it stood in the original.—‘The singular *rôle* performed by Madame de la Valiere,’ p. 48. ‘Every thing conspired to prepare that high *rôle* for Madame de Maintenon which we have all seen her since perform,’ p. 88. It would have been better, surely, to have told the English reader (for whose use this translation is published) in words which he could have understood, that one of the above-mentioned ladies had “a singular, the other an high *part* to act?” Thus, too, scarce one of our numerous tribe of novel-writers will deign to use such an expression as the *passion* of love, in their invaluable productions: no, it is eternally *penchant*—*penchant*—*penchant*,—till the offended ear of the unfrenchified reader sickens at the sound, and is almost ready to loath the very idea itself, on account of the uncouth term by which it is expressed.

The foregoing remark will probably be thought a very unfashionable one, by the more fashionable part of our readers.—With all our hearts. As such let it pass, with this sincere acknowledgment in addition to it, that the Monthly Reviewers hope to be found among the last of their countrymen who shall manifest a preference of either the principles, the manners, or the language of France, to those of plain, downright, honest OLD ENGLAND. G.

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ART. XV. *Lettres d'une Angloise, écrites a une de ses Amies.* Letters of an English Lady, written to one of her Female Friends. 8vo. 3s. 6d. sewed. Printed at Brentford for Robinson and Roberts. 1769.

THE editor of these letters, for they are said not to be published by the writer, has dedicated them to Lord Henly; because, among other things, his birth and education give him a right to encourage ‘a language which has been heard in every part of the world, and is become the language of meditation.’ We think, in the first place, that the French language has sufficient encouragement among us already; and, in the next place, that, to whatever countries it may have reached, it has no pretensions to be considered as the language

of meditation in preference to others: it is strongly marked with the characteristic of its country, and may be considered as an *élegant trifle*; as such it is, perhaps, best adapted to the light sallies of fancy and *politesse*, of which the conversation in what they call the *Beau Monde* generally consists; but it is by no means adapted to thought, nor indeed to conversation, when it penetrates the surface of life, and explores the depths of philosophy.

Of language in general, at least of composition, this Writer seems to know but little: he says, that brilliant and lofty ideas are like flowers, and that the least reflexion does to one what the burning heat of the sun does to the other. Would this Author then reduce all language to that of a Gazette? Would he insinuate that rhetoric and poetry contain nothing lofty, nothing brilliant, which will not fade upon reflection, like a flower in the sun?

As to this performance, he says, "*Je n'ai pas la sotte vanité de penser que ce que je donne au public à toutes les graces de la nouveauté.*" 'I have not the silly vanity to pretend that what I offer to the publick has *all* the graces of novelty;' and in the very next sentence he says it has no novelty at all. "*Je ne dis rien de neuf,*" 'I say nothing new.' He adds, that his sole view was to write a style that was *easy and pure*: if this is the case, his book may be useful to those who wish to learn the French language, but is a mere superfluity with respect to every thing else.

It may, perhaps, be asked, by what right this *Editor* talks of *writing*? And it is fit the reader should be told, that though the substance of these letters belongs to a lady, yet the form is his own. He has new-written them, because he says the style of a woman is tender and feeble. It is indeed somewhat difficult to determine how much of what he says about the letters is true; for in the advertisement or preface, which is manifestly written in the person of a man, he accuses himself of having betrayed an honorary trust, which the French politely call being *indiscret*, in publishing letters which one of his female friends wrote to him while she was at Paris; and the first letter begins with, 'I promised you, *my dear Harriette*.' This certainly is repugnant even to his own ideas of rectitude; for though he says, that *the true religion of people of rank is good-breeding*; yet he adds, that good-breeding should be founded upon good morals.

He thinks it very strange that Englishmen should ever be tired of Paris, and supposes it can arise only from their associating with each other. To bring them better acquainted with the characters of the French, he has delineated several, but they do not appear to be such as are likely to put an Englishman in good-humour with French company.

The

The lady who is supposed to furnish materials for these letters, becomes acquainted with a widow of good birth but small fortune, who is soliciting a military appointment for her son. The widow was one day at dinner with our correspondent, and in the afternoon begged to introduce her son. With the son came in one of his comrades, a *mousquetaire*; the *mousquetaires* are all young fellows of fashion, and represented as being all nearly of the same character: this gentleman having introduced and presented himself to the lady of the house, an utter stranger, declined the seat that was brought for him, and planting himself before the chimney, immediately engrossed the conversation; and with now a cringe, now a strut, and now a shrug of the shoulders, said a world of civil things to all the company; he then turned about to the glass, admired his sweet countenance, restored a stray hair to its curl with a gentle touch, adjusted the bosom of his shirt, and then turned again to the company. Our traveller was shocked at these soporific impertinences; but her husband whispered her that they were the fashion, and that every body accommodated themselves to them. The hero then asked her a thousand pardons for having introduced himself without being *announced*; said that he knew very well the respect that was due to ladies, and that if this piece of rudeness and presumption should be talked of in the world it would ruin him; he added, however, by way of excuse, that he thought only of waiting upon his friend to his mother, and had not the least reason to expect that he should have the honour of making himself known to the most amiable and beautiful stranger in the world. He would have run on in the same strain, if the lady had not cut him short. Sir, said she, it is impossible that I should not think every body welcome who comes as an acquaintance of a lady whom I esteem so much as the mother of your friend. You are too good, Madam, said he, with an air of self-satisfaction which it is impossible to describe, I always thought till this moment that I was born under an unhappy planet; but, said he, pinching up first one ruffle and then the other, to display a diamond ring which he wore upon each of his little fingers, since you have the goodness, Madam, not to chastise me for my temerity, I shall think myself born to better fortune. He then took out a very fine gold snuff-box, and, as if without intending it, suffered ; c the company to see a portrait which was on the inside of the lid; he gazed upon it for a moment, and then again addressing the lovely stranger, Ah! Madam, said he, if all the sex had the same goodness of heart, the same polite indulgence that you have, they would be too amiable, too charming, what rapturous devotion should I pay them! At these words he assumed



a pensive air and was silent. Has the sex then given you any cause for complaint, said the lady. Excuse me, Madam, said he, with an air of reserve, I must say no more. Then suddenly turning to his young companion, Well, said he, what is to become of you to-day? I have a scheme in my head for you. Do you know, that when once you have put on your regimentals, you must bid adieu to the cloister. There's a new piece performed to-night at the French House, and a place in my carriage is at your service. Come, I'll introduce you at the Green Room, and present you to the girls; some of them are very pretty, I'll assure you: I am at home among them; come, you shall sup with the Dubois this very night. Madam, says he, turning to the mother, I'll introduce your son to the world; there's stuff enough, and I'll warrant you I'll make something of him. The good lady answered, that she was very sensible of the obligations she lay under to him for the care which he offered to take of her son, but that he would have many more opportunities of going to the play, than of enjoying the good company to which she had now introduced him. To this Mons. the mousquetaire made not one word of reply, but taking out his watch, and looking, or not looking, at the hour, he took leave of his comrade. I would not for the world, said he, reproach myself with having made you desert good company. He then made his bow to the ladies, and with a kind of half run left the room.

Our Author, whether he or she we cannot tell, intimates, that all the French youth in the rank of Gentlemen, are such creatures as these; and accounts for it by saying, that the light wholesome air which they breathe, their food, their wine, and their fruits, contribute to make them such; yet he supposes, that when Englishmen are tired of Paris, it is because they keep company with one another. For our own parts, we would not bear the impertinence of so despicable and dissolute a cockcomb to live any where but in Heaven; where indeed it is not very likely such should intrude. Some other characters are drawn in this work with a free outline and good colouring; and it will amuse even those readers to whom it will offer nothing new. Some reflexions upon women, by a French lady, are reprinted at the end of these letters; but as they are not now first published, they do not now come under our notice.

Ha:

ART. XVI. *Natural Short Hand. Wherein the Nature of Speech, and the Manner of Pronunciation, are briefly explained, and a natural Reason assigned from thence for the particular Form of every Stroke, every single Articulation, whether Vowel or Consonant, is marked by a distinct single Line. All the simple Characters are as analogous to each other as the Sounds they represent;*  
also

*also their Conveniency for joining is commensurate to the Frequency of their Use ; the Number of ascending and descending Lines are duly proportioned to each other, and the Rules for writing and contracting are few, plain and familiar. To which is annexed, a Short-hand Character for expressing musical or inarticulate Sounds without the Use of ruled Lines. By Holdsworth and Aldridge, of the Bank of England. 8vo. 15s. Boards. Printed for the Authors, and sold by Chater in King-Street, &c.*

**A**S the art of short-hand writing is undoubtedly an important and useful one, to facilitate the attainment of it is a very laudable undertaking. There are many stations in which the want of this art is a great disadvantage. This species of writing, were it well understood and rendered familiar by practice, would save much time and labour, and serve as an excellent aid both to the invention and memory. Ease and expedition are the chief objects to be regarded in every attempt of this kind ; the characters made use of should be therefore as natural and simple as possible. For want of an attention to this, in several of the systems now extant, many have been deterred from the study of this art ; and others, who have seldom had occasion to use it, have been unable to retain what they have formerly learnt of it.

The design of this publication is to obviate those difficulties with which this useful art is encumbered—‘to bring it nearer to perfection, to render its utility more extensive, to make the learning of it more easy, and the practice more pleasant and familiar.’—And though the Authors may not have succeeded to the degree they might wish, the ingenuity and pains discovered in their performance, entitle them to just commendation.

Natural short-hand, they observe, is a title as singular and uncommon, ‘as it is well suited to express the difference between this short-hand and all others. Every character in this method has its foundation in nature, and derives its particular form from the peculiar position of the organs of speech, or the passage of the breath in the art of pronunciation.’

The plan pursued in this work is delivered in the following paragraph.—‘Short-hand, or that which alone deserves the name, is the art of writing by certain marks or characters as the symbols of speech, wherein every *simple sound* should be expressed by a *simple character*.—The *particular form* of every simple character, should correspond with the *natural position* of the organs of speech, or the passage of the breath in the act of pronunciation.—The *distinction* between every simple sound should be marked by preserving a like *difference* among the characters.—The *conveniency* of every simple character should

be *commensurate* to the frequency of its use ; and every character should be such as will *join* with the greatest ease and readiness to any one preceding or succeeding, as may be required.'

In the prosecution of this plan, they enquire how many *simple sounds* there really are in the English language ; how many sorts of *single lines* or *simple characters* can be obtained ; and then how these two, the single lines and simple sounds, may be most naturally and conveniently adapted to each other.

The *philosophy* of their system, which is very ingenious, though many of their readers may think it too much labour'd, consists chiefly in the examination of these particulars :

' With reference to the first particular, they observe, ' that the organs of speech by which all sounds are produced, are, 1st, The lips. 2d, The teeth. 3d, The tongue. 4th, The palate or throat. Now as it is possible to ascertain the number of organs, and what these are, it only remains to point out with equal certainty how many and what changes they are capable of undergoing in the act of pronunciation, so as that each change may produce a sound really distinct from the rest.' And they have furnished a table, representing at one view the number both of articulate and vocal sounds ; of the former of which there are 24, and of the latter 6.

Their next enquiry leads them to determine the number of *simple characters*, which may be made use of under different forms to represent these sounds. These are contained in a second plate, and are four in number, *viz.* a point—a strait line—a circle with its several segments—and an ellipsis in its several positions and sections. Of these, they observe, the most simple and convenient are chosen for the alphabet, or rather to express those simple sounds, which are the elementary principles of all languages. They then apply these characters in the manner which appears to them the most convenient and natural to the sounds they are intended to represent. And for this purpose they exhibit, in a third plate, the positions of the organs of speech and the passage of the breath in the several acts of pronunciation.

It would be too tedious to pursue their method of determining these particulars at large. We shall content ourselves with observing, that they use such marks for certain sounds, as most naturally represent the position of the several organs employed in uttering them. *e. g.* ' The dentals are such mute articulations as are made at and against the teeth. These have been generally, though not so properly, called *linguals*, because their formation, as does that of most others, depends partly upon the position and motion of the tongue. The mute dentals are these four, T, TH, D, DH.

' T : hard

‘T: hard dental, is pronounced by raising the fore part of the tongue, and placing it hard against the root of the upper teeth, so as to stop the breath in its attempt to pass out. By this means the upper part of the tongue forms a line leaning forward, descending from right to left, which is its proper character.’ And so of the rest.

Their next object is to shew, that the characters, as above applied, are convenient for use, in due proportion to the frequency of their occurrence in the English language. For this purpose they ascertain the comparative frequency of every letter, in common writing by means of a letter-founder’s bill, and furnish a table containing the several proportions; from the inspection of which it appears, that those recur most frequently which are the most easily written, and the more complex the more rarely.

This alphabet thus determined, is particularly commended for its beauty as well as for its convenience. They observe, ‘that in each class a beautiful analogy is maintained among the characters—that the ascending and descending lines, occurring with equal frequency, must preserve the writing lineal—that many of the characters being of a curvilinear form, will render it the more beautiful.’ Beside all these advantages, our Authors add, ‘that since the vowels, as well as the consonants, are marked by lines, there is no occasion for taking off the pen in the writing of any word, except for the sake of some advantageous contraction.’

*Use*, however, it is natural to remark, is in this connection far superior to *elegance* and *beauty*. Circles, ellipses and the various segments of these curves, are of all lines the most unfit for expedition. The direction of the pen must be altered in every part of the smallest arc; and this change of direction is equally inconvenient with the actual removal of the pen; to which it may be added, that circles and ellipses, where celerity of writing is the main object, are with great difficulty preserved distinct. These are material objections to the simplicity of their plan; for though they have rejected arbitrary characters, and introduced the use of those to which in their opinion nature directs, the characters they have substituted in the room of these, are very far from subserving the desirable purposes of ease and dispatch. We must therefore be excused if we say, that we can by no means subscribe the declaration, ‘that enough has been said to shew how natural, short, simple, rational and convenient the alphabet itself is.’

The objections already suggested, may be urged with still greater force against the expressions which they have adopted for the most usual compound sounds. The *length* of lines, and

the *sizes* of semicircles, are very indeterminate representations of such sounds.

For their method of contraction, rules of writing, and specimens, we must refer to the work itself.

The appendix to this work contains what the Authors apprehend to be the most natural, convenient and expeditious character for inarticulate sounds, as expressed in music. The seven letters by which the notes are named in the gamut, are signified by their correspondent characters in the short-hand alphabet. And directions are given for expressing the distinction of these seven notes in different octaves—the time of sounding each note, and the other symbols which occur in music.

The curious will be entertained by the perusal of this work, and will have reason to commend the ingenuity and industry of the Authors.

But, upon the whole, we cannot help remarking, that the performance is more ingenious than useful—that it is better calculated for amusement than profit—that though the method of stenography here proposed be more natural than many others, it is not entirely what we could wish in point of ease and expedition.

## MONTHLY CATALOGUE,

For JANUARY, 1771.

### MISCELLANEOUS.

Art. 17. *The Spirit of Liberty: or, Junius's Loyal Address.*

Being a Key to the English Cabinet: or, an humble Dissertation upon the Rights and Liberties of the ancient Britons. With a political Tale upon the Characters of an arbitrary Ministry both in Church and State, and the Unhappiness that flows therefrom to us and to our Children, as to the Strength of the Constitution, the Spirit of the Laws, the Lives and Liberties of the People, Humbly addressed to his Majesty. By Junius, Junior. To which is added, A Polemical Tale; or, The Christian's Winter Piece: wherein the great Contention among the Christians is decided, respecting the Privileges of the Magna Charta of that ancient City of *Salem*; in which the Spirit, Liberties, Laws, and Dignities of that ancient City are again revived and set forth in their primitive Life, Beauty, and Order. The Whole being an Enigmatical Key to the original Rise, History, Progress, Possession, and sacred Treasures of those ancient People who were first called Christians at Antioch. 8vo. 3 s. sewed. Wheble. 1770.

**I**F from the perusal of this long and singular title, the Reader should suspect the Author to be some wrangling Fanatic, he will, very possibly, not be much out in his conjecture. We have seldom met with a more egregious rhapsody; such an odd medley of politics and religion. The Author sets out with lamenting our injured rights of election, and warmly expatiates on illegal representation, mini-

ministerial violations of the constitution, &c. but he soon quits this melancholy walk, and sets out for the holy city of *Salem*; where being arrived, down he sits, to give us the history of the people called, or, as he will have it, *mis*called, *Anabaptists*: for whom he is a zealous stickler. He derives this sect from John the Baptist; he contends that the Baptists are the only Christians; and he totally condemns the other denominations among professed believers, as grossly erroneous, and utterly ignorant of the truths of the Gospel. He has a great deal to say to most of the sectaries, and among others of their leaders on whom he bestows a spiritual drubbing, are Messrs. Whitefield and Wesley. Part of what he says of these Gentlemen may serve as a specimen of his manner.

Theophilus asks Philagathus (for this work is written by way of dialogue) what he thinks of Mr. Wh——d's zeal? Philagathus answers: 'That Mr. Wh——d has been a man remarkable zealous for God, and I believe a good man, yet I think little of all his zeal and flur—because it is mixed with so much *art*, and with so much *ignorance*; mixt with so much *art*, (which is too natural to him) to raise the passions of the people by his rhapsodies, seeming raptures and extasies—and the poor people are carried away with him, as tho' they were drinking the wine of the kingdom,—thinking it is all heavenly rapture in the dear man, when there is often no more fire of love in his heart than there is in a *millstone*, for it is what is natural to him, and he much improves it; for if he fails by attitudes of body and seeming raptures of mind—then he tells his people such a train of pretty *stories*, what Paul calls *old wives fables*, many of them very moving to the passions, some of them very tragical; what is this but a zealous art to move upon the passions of the people, while their understanding in the Gospel is exceeding dark, as is too evident by conversing with them.

'And what is it but zealous art, to be conformable as a dissenter at one end of the town,—and conformable as a churchman at the other; tho' by the way let him remember that as a dissenter he got his Tottenham Court liberty,—but if the Lord be God let him follow him, and if *Baal* be God then follow him, for it is a shame for a teacher in Israel to *halt thus between two opinions*.

'Tho' I believe that there is some good thing in Mr. Wh——d to the Lord God of Israel, yet how often has he afflicted my soul by so ignorantly (*bare* with the expression, for there is nothing like plainness and honesty) I say so ignorantly, for is it not Ignorance in the highest degree for him to say to the people, "Here I offer you Christ, here take him, take him now, take him to-night, or else you may be damned before the morning?"—

Of Mr. Wesley, Philagathus thinks very honourably, as a gentleman and a scholar: 'That he is a man of surprizing parts, a great historian, and is as enterprizing as he is *great*; his natural temper is warm, and his genius taking a turn for religion, he has been like the *Pharisees* of old, very zealous, being in labours more abundant; compassing, like them, both *sea* and *land* to make *disciples*, and much good I believe he has done by way of order and œconomy among the people; that he has civilized many hundreds; if not thousands in the kingdom, and brought them into a very orderly and

and regularly way of living, in which respect they are become better subjects, better masters, better neighbours, and better servants:—in this respect I believe Mr. Wesley has done a great deal of good,—but as to Mr. Wesley being a Christian, I dare not, Theophilus, attempt to deceive him or you in thinking so.

*Theoph.* O Sir! What, Mr. Wesley not a Christian? What, a man of such labour and such universal love not a Christian? O! Sir.

*Phila.* Dear Theophilus, let not your zeal, like the zeal of many, carry you to an extreme; for do you not know, that that charity that is not grounded upon truth is not charity, but a delusion, and therefore mistake me not; here I do not say but that there are many well meaning weak preachers under Mr. Wesley's care, and many weak, dark and ignorant Christians among his societies,—but as to Mr. Wesley, by all the sermons he has preached, and by all the writings he has wrote, if we compare one part with the other faithfully, I see no scripture ground to believe that he is a real Christian, or a true lover of Christ, and salvation alone in his name.—I don't say that Mr. Wesley may not be saved,—God only knows what turn of heart his grace may give him; but this I say, nay I will affirm and maintain it from the word of God (and let him deny it if he dares) that if the Scriptures be true, it is impossible for him to be saved in the state he is in, or upon all he has done, or upon the faith he has confessed to the world.

*Theoph.* O Sir! what! a man that has done so much good, and so many great things in CHRIST's name, not saved?

*Phila.* Dear Theophilus, his doing many great things in CHRIST's name, is no real evidence at all of his being in a saved state; *Lord! Lord! have we not prophesied in thy name, and in thy name done many wondrous works, and yet not in a safe state? Were not the Pharisees of old as religious as Mr. Wesley? Were they not for fastings and praying as well as him? Were they not as honest men as Mr. Wesley? Did they not pay tithe of all they possessed? Were they not as zealous as Mr. Wesley; for did they not like him, compass sea and land to make proselytes? And what does Paul say of them with all their zeal, but as strangers to God, and unacquainted with the true way of salvation? Rom. x. 1. I bare them record that they have zeal for God, but not according to knowledge, going about to establish a righteousness of their own.* Having not submitted themselves to the righteousness of God, and therefore what was all their pharisaical religion but a *pious way to hell?* And what is Mr. Wesley's more than theirs of whom Christ says, *I know you* (notwithstanding all their zeal) *that ye have not the love of God in you.*<sup>3</sup>

The Author employs many pages in support of what he has thus so roundly intimated against Mr. W. but we have had enough of this subject, and we doubt not but our Readers are satisfied too.

This Junius the younger is so far from resembling Junius the elder, in his manner of writing, that he seldom is able to express himself in common grammatical English; but he says a number of shrewd things, and sometimes he is really diverting, especially where he seems to be most serious, and aims at being pathetic.

Art.

Art. 18. *A Journey into Siberia, made by Order of the King of France*: By the Abbé Chappe D'Auteroche, of the Royal Academy of Sciences at Paris, &c. Containing an Account of the Manners and Customs of the Russians, &c. Illustrated with Cuts. Translated from the French. 4to. 1l. 1s. Jefferys. 1770.

Our readers will find a very full account and character given of the original of this work, on consulting the 40th and 41st volumes of our Review \*. Little more therefore remains to be said concerning the present publication, than to give a short view of the design and execution of the anonymous translator. The original work was published in two large volumes in folio; the first of which was divided into two parts. The second volume, which related solely to the history of Kamtschatka, was formerly translated into our language by Dr. Grieve †. The present article is a translation of the first of these volumes, with some alterations in the arrangement of the different parts of the work, and some omissions. The translator, in particular, has very judiciously omitted the numerous processes and calculations of the Author, relative to his laborious enterprize of taking an exact level of the surface of the earth, throughout the course of his extensive rout; of the dryness of which we were very sensible during our perusal of the original: but he has given the conclusions deduced from them. He has left out likewise, perhaps with equal propriety, the particular astronomical observations contained in the original work: but we do not so cordially approve of his omission of the Abbe's *electrological* observations; as they relate to a matter pretty generally interesting, and would not much have increased the bulk of the volume. There are likewise a few other omissions of less importance.

With regard to the translation, it appears to us, as far as we are enabled to judge from the sole perusal of it, (the original being now out of our hands) to be tolerably just to the sense of the Author. It is in general, however, too servile, and the phraseology, consequently, in many places, inelegant, at least, if not awkward. Nevertheless, this publication may be considered, upon the whole, as an useful and cheap abridgment of an expensive work. We should add, that of the numerous maps and plates which enhance the price of the original, eight of the latter are here given, representing the figures and habits of the Russians, Tartars, Wotiacs, and Samoyedes, accompanied with a general map of the Russian empire.

Art. 19. *The Academy Keeper*; or, Variety of useful Directions concerning the Management of an Academy, the Terms, Diet, Lodging, Recreation, Discipline, and Instruction of Young Gentlemen. With the proper Methods of addressing Parents and Guardians, of all Ranks and Conditions. Also, necessary Rules for the proper Choice and Treatment of Academy Wives, Ushers, and other menial Servants: with the Reasons of making them public. 8vo. 1s. Peat. 1770.

\* See Appendix to vol. xl. page 585; and vol. xli. December 1769, page 431.

† See vol. xxx. page 282.



This is an humorous satire on the little arts, the low policy, and various instances of mismanagement, practised in the lower orders, not of *academies* but of *boarding-schools*. It may rank next to, though not quite on an equal footing with, Swift's admirable *Directions to servants*.

Art. 20. *The Tutor's Guide*: Being a complete System of Arithmetic, with various Branches in the Mathematics. By Charles Vyse, Teacher of the Mathematics, and Master of the Academy in Portland-Street. 12mo. 3s. Robinson and Roberts. 1770.

Arithmetic, and the inferior branches of the mathematics, which are the proper subjects of a school-book, have of late years been so thoroughly studied, and are in general so well understood, that we can expect little novelty and variety in publications of this kind:—it is a plain and beaten tract, in which none can err, who have any share of genius and application.—This however is no reason, why those who have the care of youth, and to whom reputation is an advantage, should not recommend to the approbation of the public that plan of education, which they have adopted and pursued.—

The best method of conveying instruction is derived from experience; and though the Author of the *Tutor's Guide* does not pretend to boast of new discoveries, it must be allowed, that he has selected a great variety of necessary and useful rules for obtaining a thorough knowledge in those sciences, which depend upon arithmetic: and his book will be found particularly useful in this respect, that it contains a very considerable number of questions to exemplify the rules he has laid down, and to exercise the attention of the learner.—Many of them, it may be thought, surpass the capacity of young scholars; but this circumstance is no just objection against the book itself: it rather recommends the work to an after-review, when the understanding is enlarged and ripened.—The plan and execution of Mr. Vyse's performance do honour to his judgment and application, and entitle it to the general notice of those who are entrusted with the education of youth.

The Author will, we hope, *teach*\*, and not *learn* his scholars, that a fraction is not always less than an unit †.

Art. 21. *Selim's Letters*, exposing the Mal-practices of the Office of Ordnance; with the Particulars of the Enquiry of the Board of Ordnance, and their Determination on the Charge exhibited against Thomas Hartwell. With a Preface and Conclusion. 8vo. 2s. 6d. sewed. Miller, 1771.

These letters were first published in the London Evening Post. They contain an heavy accusation against the Gentlemen of the Ordnance, particularly Sir Charles Frederic and Mr. Hartwell; whom the Author charges with great embezzlement of his Majesty's stores. Selim has shewn a warm zeal in the prosecution of this ill looking affair; and if it proceeds merely from an honest regard for the public, it is certainly very laudable. But we must observe, that the extreme virulence of his language, and the monstrous torrent of personal abuse which he has poured upon the above-named Gentlemen, will be apt to raise a suspicion in the mind of a candid Reader, with

\* Page 2. of preface.

† Page 2. compared with page 168. respect

respect to our Author's motives, and the principles on which he has proceeded: and, indeed, he somewhere lets fall an expression, intimating that *his father* had, on some occasion, been *betrayed* by Sir Charles. If, therefore, it should have appeared to the *Board* before which Selim had, very lately, brought the cause to an hearing, with respect to Mr. Hartley \*, that there was any degree of personal or family pique in the case, it is not much to be wondered at if they did regard this prosecution as in some measure malicious; and accordingly dismissed the culprit with only a moderate *reprehension*. Be this, however, as it may, Selim, assures the public that he will not suffer matters to rest here; but that he is determined to carry his complaint into the house of Commons: to which, we must suppose, the Gentlemen accused can, if they know themselves to be innocent, have no objection. Their characters are publicly impeached; and they will no doubt, be glad to have them publicly cleared. If, however, they are found guilty, it will probably set on foot an enquiry, the consequences of which may be highly advantageous to the nation, which, we are afraid (from many anecdotes that we have heard) hath long, too long, been shamefully plundered by her servants, in most, if not all, the public offices,—to the amount, it is to be feared, of many thousand pounds a-year! And should these abuses be, in any considerable measure, remedied, in consequence of Selim's activity, spirit, and perseverance, his country will certainly be much obliged to him, whatever may have been his principal motive for pursuing the inquiry, or however indiscreetly and intemperately he may have conducted himself in the course of it.

Art. 22. *Proceedings of a General Court-Martial*, held at Pensacola in West Florida, March 16, — April 20, 1768. 8vo. 3s. 6d. Johnston. 1770.

The accusations brought against Major Farmer, though some of them of the most atrocious nature, do not seem to have had any real foundation, and are supported by no evidence. His prosecutors appear to have acted against him from personal resentment, and formed the wicked design of depriving him of his reputation, his fortune, and his life. In this they were defeated by the court-martial before which he was tried, and by his Majesty's justice in confirming the sentence of that court. But though he has recovered his honour and his liberty, we are sorry to observe, that his accusers have been the instruments of depriving him of his rank, and his military character.

Art. 23. *A Treatise on the Hair*, shewing its Generation, Means of its Preservation, Causes of its Decay, how to recover it when lost, what occasions its different Colours: with the probable Means to alter it from one Colour to another; its most proper Management in different Climates, and in all the Stages and Circumstances of life. Also a Description of the most fashionable methods of dressing Ladies and Gentlemen's Hair both natural and artificial. Addressed to the Ladies of Great Britain. By

\* The Author speaks of Mr. Hartley as the friend of Sir Charles; and positively connects these Gentlemen together as companions in guilt.

David Ritchie, Hairdresser, Perfumer, &c. 8vo. 2 s. 6 d. Sold at the Author's Shop in Rupert-street, and by Wilkie in St. Paul's Church-yard. 1770.

This hair-doctor, in imitation of many of his brethren of the faculty, has written a treatise to recommend his own nostrums. L.

Art. 24. *The Youth's Geographical Grammar*; containing geographical Definitions, Problems on the Terrestrial Globe, the Situations, Dimensions, Boundaries, Divisions, Capes, Rivers, Harbours, Mountains, Islands, Climates, Productions, and Manufactures, of all the Countries in the known World; with an Account of the Religion professed, and Form of Government established in each of them. To which is added, I. An alphabetical Index of Kingdoms, States, and the most considerable Islands; mentioning the Situation, Religion, Government and chief Town of each. II. An alphabetical Index of Cities, Towns, &c. with an Account of the Provinces, Kingdoms, and Quarters of the World in which they are. By Stephen Addington. Small 8vo. 4 s. bound. Buckland. 1770.

A judicious compendium, drawn up by the Author for the instruction of his own pupils, and may be useful in schools.

Art. 25. *A Letter to the Members of the Provident and other Societies, established with a View to secure a Provision in Old Age,—on the Impropriety and Insufficiency of their present Plans.* 8vo. 1 s. Brotherton, &c.

The observations contained in this letter, appear to deserve the most serious attention of the several societies alluded to in the title. The Author not only shews the defects of the several plans on which these societies are formed, but endeavours to point out proper remedies, by calculations and tables: from the accuracy of which the merit of his letter will, chiefly, be determined.

Art. 26. *Analeëts in Verse and Prose, chiefly dramatical, satirical, and pastoral* \*. 12mo. 2 Vols. 5 s. sewed. Shatwell.

"The harmless efforts of a harmless muse!"

L.

#### RELIGIOUS and CONTROVERSIAL.

Art. 27. *Sermons on Regeneration: Wherein the Nature, Necessity, and Evidences of it are considered, and practically improved.* By Joseph Barber. 12mo. 2 s. bound. Buckland. 1770.

These discourses are written in the strain of what is now considered as old divinity, and to those who are partial to that scheme they will no doubt be acceptable. Truth is, and must be, always the same; but there are subjects on which it is difficult to determine where it lies, though some persons are very positive that they have discovered it. There is great difference in men's reasonings and apprehensions; and the modes of thinking as well as of expression, upon all topics, vary in a course of years, while at the same time wise and good men do not, when they come to be rightly understood, so greatly dissent from each other, upon important points, as is often imagined. But in regard to subjects which admit of debate, as to

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\* There is no mention of the Author's name in the title, but we find the dedication subscribed *George Savile Carey*.

the meaning of words and phrases, and points of doctrine, on which the most considerable persons have had different ideas, it becomes every one to deliver his thoughts with some diffidence and caution, however supported by any established system, or generally received opinion.

In relation to the sermons before us, so far as they are any way calculated to serve the cause of truth, or solid piety and virtue, we can with them success: but should they in any measure tend to promote enthusiasm and self-conceit, strife and uncharitableness, we must take the opposite side. Some parts of them are serious and practical, others speculative and disputable, and therefore not greatly tending to edification. Possibly if the Author was carefully to enquire into the true and original meaning of some words, phrases, or texts, or to consider them in their connection, he might see reason sometimes to alter his sentiments upon them, or acknowledge at least the sense to be doubtful.

Art. 28. *A Treatise on the Faith and Hope of the Gospel.* In two Parts. 12mo. 2s. Nicoll. 1770. H1.

This treatise is of the same stamp with the book just mentioned. We have been at some loss to determine whether the Writer is an Hutchinsonian, or Sandemanian, Methodist, or Moravian. But we think (as we do of the former) that he has really a good end in view. He complains that the faith and hope of the Gospel have been confounded together by many writers, as if they were but one thing—that some have represented faith as if it were a person with eyes and hands—that others have represented the faith of the Gospel as consisting of several different acts of faith—which has occasioned great disputes and confusion; all owing, as he apprehends, to not understanding the meaning of the word faith in its different acceptations in the Scriptures. Our Author is desirous of removing this confusion, and setting the truth before us with perspicuity: but notwithstanding his good intentions, and though he often repeats the same thing, that he may, we suppose, the better *drive it into us*, yet he writes so much *about it*, and *about it*, that the Reader may sometimes be long in discovering his meaning, and when he does obtain it, be doubtful, after all, whether it is the truth.

Faith, we are told, is a persuasion or assent of the mind, arising from testimony or evidence. What we believe is the persuasion of our mind; and that which persuades or convinces our minds, is evidence of some kind. To believe a thing means to assent and give credit to it as true.—The faith, belief or believing of the Gospel is a persuasion of mind that the Gospel is true; yea the very truth of God. It is the believing of God's faithful testimony concerning his son Jesus Christ, and upon God's authority, and at God's command believing in Jesus Christ and his righteousness. The assurance of faith is a firm, full, assured persuasion and conviction of mind of the truth of the Gospel.—It is being fully satisfied in the mind of the truth of the Gospel. To believe the Gospel is to be persuaded or convinced that the Gospel is true.

Who can ever forget or be doubtful concerning the meaning of a word, thus peremptorily and powerfully inculcated upon us? But after all his *plain* account of faith, which is greatly enlarged upon,

when we come to be told how it is to be attained, we find that no instructions, and no endeavours of men can possibly effect it: 'One man may teach another Latin, Greek, or Hebrew, arts and sciences, trade or business: one man may teach another to make a profession of faith, as children are taught to say a catechism: but no man in all the world can teach another to know the Lord, the just God, and the Saviour.' This faith, according to the Writer, is produced instantaneously, 'it comes not with observation, but in a way, and manner, and at a time, unexpected, according to the purpose of the most High.' If this faith is thus essential, and if it be thus predetermined concerning all persons whether they shall have it or not, one consequence seems to arise, *viz.* that as there is no necessity for our taking any care or thought about it, neither was there any occasion for this honest man's taking so much pains to inform us of its nature, and declare its importance. In the course of his enquiries we meet with a few criticisms, or different versions of the original Greek text, concerning one or two of which translations, though pretty positively assumed, it may be justly questioned whether they are at all valid.

Hi.

Art. 29. *A compendious View of the Grounds of the Teutonic Philosophy*: With Considerations by Way of Enquiry into the Subject Matter and Scope of the Writings of Jacob Behmen; commonly called the Teutonic Philosopher. Also several Extracts from his Writings; and some Words used by him explained. By a Gentleman retired from Business. 12mo. 4s. bound. Bathurst, &c. 1770.

The Editor of this work pleads so strongly, in his preface, in behalf of moderation and candour: he says so much, and *some things* so sensibly, concerning the imperfection of human knowledge, the mistakes to which all are liable, and the possibility that others, whom we censure, may have made advancements and improvements beyond ourselves; that (though even here we observed an enthusiastic tincture) we were yet inclined to hope that we should find something more intelligible and rational than is generally to be expected from the works of Jacob Behmen: but, alas! when we came to look farther into the book, all was mysticism and rhapsody: and we might add folly, though we feel some kind of reluctance in being severe upon a man who so greatly intercedes for candour, as the Publisher of this work does in the preface we have mentioned. But if this book *does* contain good sense, reason, religion, or truth, we must acknowledge it is far beyond our ability to discover it; for who can comprehend such sentiments or expressions as these: when speaking of what is called *eternal nature*, it is said, 'God brings forth the air, which blows up the love-fire essence, and together with it constitutes the *sixth* form of eternal nature. The fire essence being placed between two dangerous enemies, the darkness on the one hand, and the water on the other:—therefore that the fire of his eternal furnace might never be in danger of being extinguished, the great Creator of all things brought forth the air essence to blow up the fire, that it might not go out—The air spirit does not only moderate the wrath fire, but it also blows up the love-fire essence. This love-fire has its root in the meek water, from whence it springs, as the fierce

fire

fire from the harsh astringent darkness.—As soon as this child of love is born, the whole birth of eternal nature stands in great triumph of divine joy, all its powers and essences become substantial, and they see, hear, smell, taste, and feel one another in the most ravishing joyfulness beyond words, and this pen's expression.—When this love-fire tincture enters into the dark fire forms, and comes to penetrate the burning sulphur, poisonous mercury, and sal-nitre of the fire spirit, and to change them into its own nature, there arises such triumphing joy, charming pleasure, ravishing extasy and exultation, as none can imagine but those that have felt them; and tinctures them with such variety of beautiful sparkling colours, as surpasses all the precious stones and gems of this visible creation.'

How wonderful! how edifying! Is this sense? Is this piety? If it is either, we must own we know nothing of the matter. We should rather think that some parts of these writings were a kind of blasphemy, than any way honourable to the Supreme Being, or beneficial to mankind.

**H.**

ART. 30. *A short Treatise on the Lord's Supper.* Wherein the chief Meanings which Men put on its Institution are examined; the Ends of it are considered; the Benefits conveyed to us by it are demonstrated; the Obligation of coming to it is proved and enforced; the several Pleas which are offered by Men in Excuse for not coming to it are answered; the Preparation to be made for it is recommended; and the Behaviour which is proper at and after our receiving of it is pointed out. By Thomas Pollen, A. M. 8vo. 2 s. 6 d. sewed. Rivington. 1770.

After so diffuse an account of this treatise in the title-page, it will not be requisite to spend much time in setting forth its contents. How faithfully and fully the Author has executed his proposals, is a question which will doubtless be differently decided by different readers. It is hardly possible that a person who has a common share of sense and knowledge should write upon subjects of this kind without saying some pertinent and useful things. We acknowledge that there are some, that there are several very good and proper observations in the little book before us; yet we cannot declare ourselves perfectly satisfied in it, not merely because the Writer's views of the subject do not entirely correspond with our own (since we may mistake as well as he) but we apprehend he has not thoroughly canvassed, and is not truly master of the topic, which he has undertaken to treat upon. The first chapter encounters the absurd doctrine of transubstantiation, and plainly overthrows it by some such arguments as have long been made use of in this dispute. The second considers and confutes a notion that has prevailed among many Christians, 'that the body and blood of Christ are carnally present with the bread and wine, and take up the very same room as they do, but are not seen as they are.' Though Protestants do reject and ridicule the Popish doctrine of transubstantiation, there is yet reason to think that among the common people, and among others who have greater advantages in our church and land, there are some superstitious and false opinions very prevalent concerning this ordinance. Nor are these opinions likely to be removed unless great care is taken by the clergy, in a plain and rational way, to instruct their hearers

REV. JAN. 1771.

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in the nature of it, as it may be deduced from Scripture; or unless some alterations were made in the method of administering it, which has certainly a tendency to excite and encourage some mistaken apprehensions concerning it. The present work, however useful some parts of it may be, inclines to the same purpose, since the Lord's Supper is here spoken of as a mystery, and what our Lord says of *eating his flesh, drinking his blood, and having eternal life, and being raised up at the last day*, applied to it in such terms as these: 'Common meat and common drink can preserve us alive for a while, but cannot raise us up when dead, whereas these words seem to intimate that our Lord's flesh and blood both can and will.—How the body and blood of our Lord eaten and *drunk* by us, become a principle within us of eternal life, we are given to understand, as much as we are able to understand it, by the symbols of bread and wine. For as bread and wine can lengthen out our life in this world, as far as it is capable of being lengthened out, so can the body and blood of our Lord lengthen out our life in the next world.' But without other reflections, we shall only just observe, as a farther instance of this writer's inattention and mistake, that he has applied the parable of the marriage feast, without any hesitation, as inviting and compelling persons to celebrate this ordinance.

**Hi.**  
 Art. 31. *Constant Readiness for Christ's final Appearance, urged from the Uncertainty of the Time of it.* The Substance of Two Sermons preached at Morley, near Leeds, Yorkshire: on the Lord's Day, April 17th 1768. By William Whitaker. 12mo. 6d. Buckland. 1770.

A plain, but serious and sensible exhortation to prepare for death and futurity: it comes recommended to the public notice by the particular circumstances of the young minister, its Author, which gave rise to the publication. The evening after he had preached upon this subject, we are informed, 'a blood-vessel broke in his lungs, and finished his capacity for usefulness, as a preacher, in an instant:' a circumstance which he hoped might procure some peculiar attention to what is here delivered, especially from those who had a personal value for the writer. Therefore, during his lingering illness, he sent it to a friend, requesting that it might be published after his decease, which happened on the 7th of June last. He prefixed to it, with much difficulty, a farther address to the Reader, being desirous, it is said, 'to bear his dying testimony against that delusion to which many trust, the hopes of a death-bed repentance, grounded on the presumption of a lingering death.' These pious and benevolent intentions of the Author, together with his affecting situation will bespeak some regard to him and his performance, and was there any reason for it, must effectually prevent all censure. We wish his good designs may be in any measure answered, and shall only add in the words of the publisher: 'If the critical Reader shall yet discern the want of perfect exactness, it is hoped he will candidly attend to the circumstances of the case.'

**Hi.**  
 Art. 32. *A Short Account of Theological Lectures, now reading at Cambridge.* To which is added, a new Harmony of the Gospels. By the Reverend John Jebb, M. A. late Fellow of St. Peter's College. 4to. 2 s. 6d. White, &c. 1770.

From

From the account which is here given, Mr. Jebb appears as a friend to learning, to religion, and the right of private judgment; but he laments that his endeavours to call the attention of youth to the study of the Scriptures have in some instances been treated in a manner far different from what might be expected from men, born to the enjoyment of civil and religious liberty. 'That confidence, however, he observes, with which the uprightness of his intention, and the approbation of many worthy and learned persons had inspired him, enabled him for a time to persevere, regardless of the clamours of his adversaries. But when he was informed, that a charge of the most invidious nature was solemnly urged, in a manner which was likely to do him great disservice; he was no longer able to refrain from attempting a vindication of himself from those calumnies, with which the untempered zeal of some otherwise well-disposed brethren had aspersed his character.'

The first method he used was, we are told, to transmit an apology for himself, to some persons of eminence in the church; and 'had the intolerant spirit of his enemies, it is said, been satiated with this exertion of their power, he would have contented himself with opposing the efforts of private slander, by the force of private representation and remonstrance. But since some persons of weight and authority in the university have thought proper openly to exert their influence, in order to obstruct the progress of that scheme of lectures which they once approved; since some other Gentlemen more artful, and therefore less honourable in their deportment, have given authentic evidences of being equally industrious in the prosecution of such stifling measures; his only resource is the power of appealing to the free, impartial voice of an unprejudiced public. He therefore now submits his vindication and plan, together with the annexed harmony, to their candour and indulgence.'

The method which this Author proposes for the study of the Scriptures, and the plan of his lectures, appear to be rational, judicious, and well adapted to advance an accurate and critical knowledge of the sacred writings, and also to impress the mind with a sense of their excellence and value. He discovers no bigotted attachment to any particular scheme or party, but seems willing to avail himself of real assistance in his enquiries from any quarter. From the relation he gives, it certainly appears, as he says, that he has not made it his aim to shew the consonancy of the articles of the Church of *England* with the words and sense of Scripture: 'But I trust, he adds, it will be apparent, that I have endeavoured to do more;—to explain—establish—and recommend to the love and esteem of youth, that complete, that glorious system of faith and morals, which is the only proper foundation of every Church in Christendom.—I have honestly communicated to all who have honoured me with their attendance, the same means of information which I have found to be of service in my own case.—I recommend the same process in the Acts and the Epistles as I have pursued in the Gospels. And, as assistances, advise the perusal of those Authors, who have so happily completed the scheme of Mr. Locke.'

He proceeds to propose some hints to the consideration of students of the Gospel, explaining the design of his harmony, and pointing



out a compendious method of acquiring a comprehensive knowledge of all those doctrines and injunctions, which Jesus recommended to the attention and observance of his disciples.\*

After expressing his persuasion, that the mode of study here proposed, will, upon experience, be found to be far less irksome, than the pains of toiling through a sea of commentators, expositors, fathers, schoolmen, councils, &c. he farther observes, 'The fruits of such industry will be, as far as relates to all necessary points, a thorough acquaintance with, and a *perfect knowledge* of our Bible: a book which contains whatever is profitable for doctrine, for instruction, and reproof; and which amongst its other epithets and titles descriptive of its worth, may justly be styled in the words of the immortal Chillingworth, *THE RELIGION OF PROTESTANTS.*' **Hi.**

Art. 33. *Sermons on the most useful and important Subjects*, adapted to the Family and Closet. By the Rev. Sam. Davies, A. M. late President of the College at Princeton, New Jersey. 8vo. 2 vols. 8s. sewed. Buckland, &c. 1771.

As some notice hath already been taken of the pulpit discourses of this writer, formerly printed, we shall not intrude much upon our Reader's time, by dwelling on the present publication.—A former collection appeared, (in three volumes, under the same title \* with these) since the Author's death, for the benefit of his widow and children. The volumes now before us are published, with the same view in regard to the orphans,—the widow, we understand, being deceased.

From the particulars which the Editor hath here collected, in respect to the Author, the latter must be regarded as a considerable and a worthy man. His discourses are plain, but striking and animated; Calvinistical, as to principles, but serious and practical: and, if not perfectly accurate and polished, yet likely to be useful to those who hold the same opinions, or who can make allowance for them, although their own sentiments should, in some respects, be different.—We are, nevertheless, obliged to observe, that there are some speculative points, in these compositions, to which we must object, as being not merely useless, but even uncomfortable,—if not hurtful to mankind. **Hi.**

Art. 34. *The Moral System of Moses*. By Samuel Pye, M. D. Member of the College of Physicians, London, Author of the Mosaic Theory † of the Solar or Planetary System. 4to. 5 s. 3 d. sewed. Doddsley, &c. 1770.

This work, which is called the Moral System of Moses, is little more than a paraphrase on the Mosaic history of the creation and fall of man. It is divided into chapters, the contents of which are 1. Of the moral attributes of God. 2. Of the moral system of Moses. 3. Of the tree of life, and the tree of knowledge of good and evil. 4. Of the institution of the moral government of God in Eden. 5. Of the old serpent. 6. Of the formation of woman. 7. Of the fall. 8. The temptation. 9. Of the fall of Adam. 10. Of the origin of shame. 11. The examination of the offenders.

\* See Review, vol. xxxiv. p. 485.

† See Review, vol. xxxvi. p. 230.

12. The sentence pass on the different parties concerned in the fall. On the serpent. 13. The sentence on the woman. 14. The sentence on the man. 15. An appendix to chapter iii. of the tree of life. 16. Of the origin of sacrifices. 17. The history of Cain and Abel. 18. A digression on the mark set upon Cain. Of the mark set upon Cain.—In these disquisitions the Doctor has laid himself extremely open both to controversy and to ridicule, but we are by no means disposed to employ either, on such a subject. The former, we suppose, would afford very little entertainment to our Readers. The latter might produce too much.

Art. 35. *Two Sermons on the Mortality of Mankind.* By George Marriot, Lecturer of St. Luke, Middlesex, late Chaplain of the British Factory at Gottenburg. 8vo. 1s. Flexney.

There are many striking, and some very pathetic, observations in these discourses; which we, therefore, with pleasure, recommend to the public.

POLITICAL.

Art 36. *Thoughts on capital Punishments: In a Series of Letters.* 8vo. 1s. Baldwin. 1770.

These letters have already been published in the London Magazine; but an advertisement now informs us, that, 'intimations having been given of a design to attempt an amendment of the penal laws, the Writer concluded it would not be improper to collect and place them in one view, for the easier perusal of those who are disposed to exercise their thoughts upon this important subject. The letters, it is farther said, consist chiefly of extracts from a variety of respectable Authors, the coincidence of whose sentiments with the Writer's, gave him great pleasure.'

The subject must be allowed to be of considerable moment, both as respecting society in general and individuals: wise and good men have long expressed their wishes that some attempt might be made for an alteration and amendment of the present system of penal laws, and modes of punishment: it peculiarly requires the attention of those who are appointed to direct and enact our laws: but whether any endeavours will be used as to this matter in particular, or in respect to some others which materially affect the property and welfare of the subject, or whether they shall all be left to take their course, 'till by some violent efforts they amend or destroy themselves, is a point which it is not our business to canvass, nor can any one determine it.

Our Author expresses his hope that he shall not be considered as an apologist for criminals, and an encourager of them, when he declares his wish, that none of them besides murderers, were by our laws condemned to die. He proposes the following question, which is obvious to all who think upon the subject; 'Doth not experience demonstrate that the law threatening death, frequently put into execution, is not effectual to keep men from a violation of it? I well remember, says he, that very soon after the legislature had made sheep-stealing a capital offence, I heard the Judge on the bench inform the grand jury, that, to his great surprize, he found in the calendar an uncommon number of that sort of criminals. I would

fore humbly ask, whether, instead of dispatching malefactors as usual, the end of punishment might not be better answered by making *them living, standing, visible examples*, as the wisdom of the legislature shall judge proper? Not putting them out of sight by sending them abroad, or hiding them in *gaols* or *Bridewells* at home; but exposing them to public view, confining them to hard labour, in mending the roads, clearing wood, heath, or surze-lands for tillage, making navigable canals, &c. &c. all under such inspection and management, as on due consideration shall be judged requisite and necessary. And whereas the *difficulty* of keeping them to their work, and preventing their doing further mischief may be objected:—suppose a finger were cut off, not only as a part of their punishment, but a mark to facilitate their discovery in case of desertion.—Suppose too they were informed, that they are on their good behaviour;—that if they conduct themselves as they ought—are quiet, obedient, diligent;—they may expect favour, and in time their liberty may be granted them. And may not the hope of this have a happy influence, and make some good impression upon them? or their present disagreeable situation dispose them to bethink themselves, and make penitent reflections on their past conduct?

One part of the pamphlet speaks of a certain writer who tells us, ‘that he was much affected with the execution of a youth of fifteen years of age, for robbery, which, he says, is an age that our laws do not consider as of maturity in acting in other affairs for ourselves; he thinks such an offender might have reformed in the plantations so as to have become a useful member of society, and therefore wishes, that at such an age, they were considered accordingly,—and indeed the Church of *England* seems in general not to think persons arrived to years of discretion ‘till they are of the age of sixteen years.’

There must doubtless have been some very extraordinary circumstances attending the case, which occasioned the passing and executing so severe a sentence at that tender age; yet it may be questioned whether transportation at that time of life is likely to reform the criminal, or whether, considering with what associates they are to be united, there is not great danger of their being rendered utterly hardened and abandoned.

The reflections here offered are not indeed new, but they are important; the arguments are collected into one view, and they sufficiently shew that it is greatly desirable that the point should be maturely considered by those who have it in their power to effect some alteration in the present method. If the writer’s style and manner are not always the most accurate and judicious, every one must be pleased with the apparent goodness of his heart, and the benevolence of his present design. Must not all sober persons assent to such observations as the following? ‘It were highly to be wished that legislative power would direct the law rather to reformation than severity: that it would appear convinced that the work of eradicating crimes is not by making punishments familiar, but formidable. Instead of our present prisons which find or make men guilty, which inclose wretches for the commission of one crime, and return them, if returned alive, fitted for the perpetration of thousands; it were to be wished we had, as in other parts of *Europe*, places of penitence  
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and solitude, where the accused might be attended by such as could give them repentance if guilty, or new motives to virtue if innocent. And this, not the increasing punishments, is the way to mend a state: nor can I avoid even questioning the validity of that right which social combinations have assumed of capitally punishing offences of a slight nature.—Whether is it from the number of our penal laws, or the licentiousness of our people, that this country should shew more convicts in a year, than half the dominions in *Europe* united? Perhaps it is owing to both; for they mutually produce each other. When by indiscriminate penal laws a nation beholds the same punishment affixed to dissimilar degrees of guilt, from perceiving no distinction in the penalty, the people are led to lose all sense of distinction in the crime, and this distinction is the bulwark of all morality:—it were to be wished then that power, instead of contriving new laws to punish vice,—instead of cutting away wretches as useless, before we have tried their utility, instead of converting correction into vengeance,—would try the restrictive arts of government, and make law the protector, but not the tyrant of the people. We should then find that creatures, whose souls are held as dross, only wanted the hand of a refiner; we should then find that wretches now stuck up for long tortures, lest luxury should feel a momentary pang, might, if properly treated, serve to sinew the state in times of danger; that, as their faces are like ours, their hearts are so too; that few minds are so base as that perseverance cannot amend; that a man may see his last crime without dying for it; and that very little blood will serve to cement our security.

Should it be thought that these sentiments are in any particular extended rather too far, it must also be allowed that they contain much truth, humanity, and equity.

**Hi.**  
Art. 37. *The Key to Absurdities*; containing the Author's private Thoughts of some late Proceedings. 8vo. 1s. Davenport.

The Author professes himself to be a *small freeholder of Essex*, and his profession is probably true. He appears to be a plain, unlettered man, of a good natural understanding, of a laudable public spirit, and, in political matters, zealous for government, in opposition to the adherents of Mr. Wilkes, the Gentlemen who style themselves Supporters of the Bill of Rights, and all the *outs* in general, whom he considers as a set of wicked factious people, who have only their own private interests and party-ends in view. The avowed principles of these sons of sedition, as he deems them, and the arguments that have been brought in support of their proceedings, are what he means by *absurdities*; and his own strictures upon those principles and arguments are *the Key* which is to unlock or lay open the said absurdities, and expose them to public view, contempt, and abhorrence.—He talks like an honest man, though his language is not elegant, nor always grammatical; nor is there any thing new in his remarks.—At the end of his pamphlet we find an account of the opposition that has been made by the wicked spirit of party, to a very good scheme, as he states it, for rebuilding the jail at Chelmsford, on a more convenient and more wholesome spot of ground than that on which the present old building stands. If the case be really as he represents it, and we see no reason to question the veracity

city of his report, the Essexians who opposed, and frustrated, so laudable a scheme, must have been *Essex Calves* indeed!

Art. 38. *Schemes submitted to the Consideration of the Public*, more especially to Members of Parliament, and the Inhabitants of the Metropolis. 8vo. 1s. Browne. 1770.

Although this schemer is a very bad writer, he appears to be a sensible observer of what passes in the world, and to have thrown out some hints that might be highly useful to the public, if duly attended to, and improved upon. His schemes are I. For removing the public executions of criminals for the county of Middlesex, from Tyburn; and for several useful regulations of the same. II. A general act of parliament for making openings, and rendering more commodious the different streets, lanes, alleys, &c. in London, Westminster, and Southwark, &c. to save the expence of so many *separate* acts, for every trivial improvement. III. An act for regulating and prescribing the rates of land-carriage, and portage of goods from the Inns; and for preventing provisions, game, and other commodities from being spoiled or lost, for want of being speedily and duly delivered. The Author says, he is informed that not less than 20 tons of provisions are annually spoiled at the different inns in this metropolis. IV. A new road from the bridge, near Clapton, to the Oxford road, between Shepherd's Bush and Acton. V. A new regulation of militia, chiefly with a view to the security of London, in case of an invasion. VI. An enlargement of Billingsgate fish-market: this seems a very proper scheme, and the execution of it may be highly expedient. VII. The removal of Smithfield market out of the city: equally necessary. VIII. A new regulation of St. James's Haymarket. IX. Improvements relating to St. James's Park, with a plan for opening certain communications through it, to accommodate the inhabitants of the environs of the Park. X. A new regulation of the nightly watch, in the capital; in order to lessen the frequency of house-breaking and street-robberies. XI. A scheme for putting a stop to the transportation of convicts, and for employing them on the public roads of this kingdom.

Art. 39. *A Collection of the Protests of the Lords of Ireland*, from 1634 to 1770. 8vo. 2s. 6d. sewed. Almon. 1771.

The Editor assures his Readers that the present series of these protests commences with the first upon record. Supposing the collection to be complete, there is no occasion to say any thing more in its recommendation.—Mr. Almon has also published a *Supplement* to the protests of the *English* Lords, price 1s. which brings *that* collection down to June 1770.

Art. 40. *Some Proposals for strengthening our Naval Institutions*. In a Letter to the Right Honourable Lord Anson. By a Sea Officer. Written in the Year 1759. 8vo. Becket. 1771.

The proposals in this letter are highly chimerical and romantic. It is, surely, very necessary, that those, who enter into the navy, should be properly instructed in every branch of knowledge, which has a reference to the marine. But, for this purpose, we must not

erect universities on board our ships of war. The speculations of philosophy do not suit with the din of arms; and lectures on astronomy and optics will not support our naval superiority. St.

Art. 41. *The Squire and the Parson*, with the Interlude of the Poulterer. 12mo. 1s. Wheble.

A mere collection from the News-papers, of the proceedings, relative to the general meeting of the Westminster electors, in October last, the *Remonstrance*, the *Instructions*, and the squabble with Edridge the poulterer. The title seems to be purely of the catch-penny stamp.

POETICAL.

Art. 42. *Grace triumphant*. A sacred Poem, in Nine Dialogues, wherein the utmost Power of Nature, Reason, Virtue, and the Liberty of the Human Will, to administer Comfort to the awakened Sinner, are impartially weighed and considered; and the whole submitted to the serious and candid Perusal of the Rev. Dr. Norwell of Oxford, the Rev. Dr. Adams of Shrewsbury, and the Author of *Pietas Oxoniensis*. By Philanthropos. 8vo. 2s. Birmingham, printed for the Author, and sold by Johnson in London. 1770.

Philanthropos says, he 'was once a strenuous advocate for the dignity, and purity of human nature; and expected to obtain the Divine Favour, by a conformity to the rules of natural religion; but being brought under some long and very severe exercises of the mind, and being in a wonderful, and gracious manner brought to the knowledge of Christ, and the joys of his salvation; he thinks it his duty to give some account of these things, and to bear his testimony to the glorious truths of that Gospel, which once was his aversion; but now the delight and joy of his soul. As he delights in poetical productions, he hath attempted the subject in rhyme: and being advised to publish it by some persons of knowledge and experience in the ways of God; he sends it into the world, not wholly without hopes, that it may be made useful to persons of similar experiences with his own: and be a means of administering comfort to the dejected soul.'

The foregoing passage may serve to give an idea of the Author's principles; those that follow may be taken as specimens of his poetry. Speaking of the Redeemer, he styles him

A God  
Equal in dignity, command, and power,  
With Heav'n's Eternal, Infinite, Supreme!  
A God dishonour'd, disobey'd, and scorn'd!

P. 77.

'If thou canst believe  
All things are possible to him that believeth:  
The open'd book, and my directed eye  
Catches the question instantaneous thus'—

P. 78.

'Almighty Grace to reason will not bend;  
Nor Nature's brightest powers can comprehend  
The ways of God. He takes whoe'er he will,  
From Nature's waste, and brings to Zion-hill.

With

## MONTHLY CATALOGUE,

With wrath he drives them, or with love he draws,  
But gives not haughty man to know the cause."

P. 116.

Many, no doubt, among the followers of the Author's late friend 'the learned and pious Mr. Hervey, who approved the plan, and corrected part of this work,' will be greatly edified by these Dialogues; while others, strangers to such *convictions, experiences, and feelings*, will find themselves, on perusal of them, in a situation somewhat similar to that of rather a better poet than Philanthropos, when he says

"To laugh, were want of goodness and of grace;  
But to be grave, exceeds all power of face."

Art. 43. *A Monody on the Death of the Reverend Mr. George Whitefield.* 4to. 6d. Miller.

Expecting nothing but trash on this subject, these few pages very agreeably disappointed us. The monody is indeed unequal, but it is in many places truly poetical.

And grief sincere instructs the shell  
In accents sad and slow to swell:  
Not with Allegro's frolic shrill,  
That suits the weeping mind but ill:  
The base's burial voice alone  
With misery is in unison.

The strong expression in the last line but one must be obvious to every ear.

I love thee, maid of solemn eye;  
Thy cheek with briny sorrows worn,  
To me is amiably forlorn,  
Though there no tints of purple lie.

There is a singular elegance and happiness in the *amiably forlorn*; but then the following stanza has more faults, than the preceding one has beauties:

Thy leaden lid, thy sober brow,  
Thy tresses darkly brown,  
That in dishevel squalid flow  
Thy ivory neck adown.

In *leaden lid* there is too great a jingle of the same sound. *Squalid dishevel* conveys an inelegant idea, ill adapted to the muse of melancholy; and the last word of the last line enfeebles it too much.

Thou in the silent tomb *impal'd*.

The word *impal'd* is here wrested from its common sense and acceptance; nor will every reader easily discover what the Author means by it. He describes the archangel's trumpet in a manner which cannot perhaps be exceeded, when he says

—the clangors loud and long

Mock the soft thunder's puny tongue.

L.

Art. 44. *An Elegiac Poem on the Death of the Rev. Mr. George Whitefield.* 4to. 6d. Wills.

The Author of this poem professes that he does not care a pin for the Reviewers; and the Reviewers, for their part, are under no little concern that they do not stand in a more respectable light with so extra-

extraordinary a genius. There is something altogether striking in the novelty of his ideas. JUSTICE he represents as a bird of passage :

See JUSTICE hasten to forsake the land,

And to some happier country wing her flight !

THE VIRTUES as lamp-lighters, just going to set up in the Strand :

With anxious haste the VIRTUES seek the STRAND,

And go to bless the Pagan world with light.

Mr. Whitefield's tongue, he tells us, was loos'd by prayer ; and what then ?—Why, then he was silent :

Prayer loos'd his guilt-bound tongue, his lifted hands

In silent rapture then his God ador'd.

He next informs us what this great man endured ; and that was—what every body else endures !

Each season's various changes he endured.

L.

Art. 45. *Elegy to the Memory of the Right Honourable the Marquis of Granby.* 4to. 6 d. Dodsley.

One of those things that come under the sickly tide of mediocrity ; but has not the printer made a mistake in the poet's address to the present Lord Granby ?

Great was his soul ; but happier shalt thou be,

By being not so great as he.

What, if we should read,

Great was his soul, but greater shalt thou be,

By being not so great as he !

L.

Art. 46. *Epistola Politica*—An Epistle on the Times, a Poem, 4to. 1 s. Bladon.

A Latin poem about Wilkes and Liberty, which has the merit of a decent schoolboy's exercise.

L.

NOVELS.

Art. 47. *The False Step* ; or the History of Mrs. Brudenal. 12mo. 2 Vols. 5 s. sewed. Almon.

The false step which is here set forth as a warning to young female Readers, is the heroine's deserting her parents, and running away with an agreeable but worthless fellow, in order to a clandestine marriage. The fatal consequences of this first indiscretion, which is here, not unnaturally, productive of other false steps, in a character extremely amiable in all other respects, form the principal incidents of this history ; which is thrown into the modish form of letters, and diversified by an episodical part, less interesting and less exemplary than the main story. The work, if not a brilliant performance, is a moral one ; which ought not to be considered as a slight commendation. The language, if not elegant, is easy, and might pass very well, were it not for two or three uncouth expressions \*, and an affectation of French phrases, which is become ridi-

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\* A fine Gentleman exclaims against his mistress for making his rival happy, without any *demurrage* ; and a fine Lady talks of *swearing* that she never saw two people so exactly alike : but we must do the writer the justice to observe, that faults like these are not very common in this work.



coulously fashionable. There is hardly a page *plain* English to be met with in our modern productions: it is all *striped*, though we seldom meet with any of the right Parisian pattern.

Art. 48. *Authentic Memoirs of the Countess de Barré*, the French King's Mistress, carefully *collated* from a Manuscript in the Possession of the Dukes of Villeroy. By Sir Francis N——. 12mo. 3 s. bound. Roson. 1771.

Another heap of rubbish, swept out of Mons. de Vergy's garret. This foreigner, who has so impudently thrust himself into the English Grubian society, appears determined to fill all our booksellers shops, stalls, and circulating libraries, with lies and obscenity; the only studies in which he seems ambitious of excelling. In truth, we are sorry to see the Chevalier so grossly misapplying his talents; for he certainly is capable of better things.

Art. 49. *The Adventures of a Jesuit*: interspersed with several remarkable Characters, and Scenes in real Life. 12mo. 2 Vols. 5 s. sewed. Cook. 1771.

The adventures of this Jesuit may very well serve as a second part to the adventures of Luke Antony Gavin, as recorded in his famous *Master-key to Popery*.

Art. 50. *Memoirs of Mr. Wilson*: or the Providential Adultery. 12mo. 2 Vols. 5 s. sewed. Hall.

Although this romance abounds with the grossest absurdities, and most ridiculous flights of imagination, it is not, however, a dull performance. We cannot give it a better character, consistently with a due regard to our own.

#### M E D I C A L.

Art. 51. *The present State of Midwifery in Paris. With a Theory of the Cause and Mechanism of Labour*. By A. Tolver, Man-midwife. 8vo, 1 s. 6 d. Cadell, 1770.

France, as Mr. Tolver observes, was not long ago regarded as the fountain of surgical knowledge; but the seat of this part of learning, he adds, is now removed, and 'the great source of midwifery, in particular, has been long dried up.' By this equivocal phrase, however, our Author, who in general writes rather too figuratively for a man-midwife, means only to express that, in consequence of the levity and indecent behaviour of the French students, the doors of the lying-in wards of the Hôtel-dieu have been shut against them. The principles of the obstetric art are nevertheless taught by many in Paris; though there are but two professors of eminence in that city; M. Levret, well known to the medical world by his writings, and M. Payen, professor at St. Côme. The lectures given by the first, and most eminent, of these two gentlemen, 'are supported with geometrical reasoning and demonstration,' and are consequently too abstruse for the generality of learners. 'His machines too are finished in a very slovenly manner, and their contrivance far inferior to our own.' He is characterised by the Author as a person of strong natural parts, and possessed of some advantages of education; 'but partial to a system, he treats different opinions with too little respect, and sees every effort of genius that does not tend to elucidate his own theory,

with

with the eye of malevolence. Hence, adds our florid Accoucheur, '*He has fettered the free expansion of his capacity*'; and with the affectation of originality, often blends the errors of prejudice and fancy with the most solid reasoning.'

The Author speaks with much less respect of M. Payen's course. It is less expensive and scientific than M. Levret's, and is accordingly more frequented: his auditory consisting of a promiscuous and disorderly assembly of barbers, women, and regulars. His machinery is indeed preferable to that of M. Levret; but the cases on which he operates are studied and improbable, and the *manual* often ridiculous and absurd. The Author gives an humorous specimen of the genius and abilities of this professor, describing him as applying, in his course, a pair of brass callipers to the hips of a woman, in order to take the distance between the *os sacrum* and *pubis*, and to discover the structure and proportion of her *pelvis*, with all the gravity of a bombardier surveying the dimensions of a mortar.—Such is Mr. Tolver's representation of the present state of the capital schools of midwifery in Paris.

The remainder, which is indeed the principal part of this pamphlet, consists of notes or general observations, chiefly taken from M. Levret's lectures; to which are added short descriptions of his method of extraction in fourteen different cases, on which he gives examples on his machines, and to which he reduces all others that can possibly happen. In the short essay at the end, on the cause and mechanism of labour, the Author, or rather Dr. Petit, whose theory he here seems to deliver, attributes, with some preceding theorists, the act of parturition to the irritability of the womb, excited by the distention of its fibres to a certain degree; but we find very little new light thrown upon the subject.

**B-y.**  
Art. 52. *Remarks on the Composition, Use, and Effects of the Extract of Lead of M. Goulard, and of his Vegeto-mineral Water.* By G. Arnaud, M. D. &c. 12mo, 1s. Elmsley.

Of the great and extensive virtues ascribed by M. Goulard to his solution of lead in the pure acetous acid, and of its method of operating on the human body, when applied externally, our readers will find a succinct account in our 41st volume\*, extracted from a Treatise on this subject, published by the inventor. M. Arnaud, who considers this preparation as the best and most universal topic which has hitherto been employed in surgery, offers a few observations, in the present small pamphlet, arising from an accurate consideration of its composition, with a view of improving this remedy, and of extending the use of it. He lays great, it may be thought improper, stress on the quality of the vinegar employed in the solution of the metal; not only observing that 'pure or natural vinegar contains an essential oil, which *dissolves* lead, while its acid only *divides* its parts;' but adding that 'M. Goulard has discovered that it is the property of *some particular vinegars only of the province he lives in*, to dissolve this metal perfectly, as they contain more essential oil than the rest.' The fac-

\* Monthly Review, October 1769, page 311.

titious vegetable acids, M. Arnaud observes, (such, for example, as are brewed in England, and in the northern countries, under the name of vinegar) 'which receive their power of action from the acrid ingredients only mixed with them, are not only rendered incapable of perfectly dissolving the lead; but likewise communicate an inflammatory quality to the extract, very different from the cooling and calming one natural to it, when made with the best vinegar.'

Without stopping to controvert what may appear questionable in the preceding quotations, we shall only add, that those who are disposed to make trial of preparations of lead, in any of those cases in which they are recommended by M. Goulard, as cooling, discutient, or resolvent applications, will undoubtedly do well to prefer those prepared by the inventor; from whom the Author of this pamphlet, convinced by long experience of the superior virtues of his extract, has procured a quantity of it, accompanied with an exclusive privilege of vending it in this country.

B-y.

L A W.

Art. 53. *The Trial of John Almon Bookseller, upon an Information filed ex officio, by his Majesty's Attorney-General, for selling Janius's Letter to the King*, before Lord Mansfield and a special jury, in the Court of King's Bench, Westminster, June 2, 1770. To which is prefixed a Copy of the Information, taken in short Hand. 8vo. 1s. Miller.

It appears from the Trial before us, that no proof was established personally against the defendant. Presumptive evidence was thought sufficient to ascertain his guilt. But the injury done to Mr. Almon is, by no means, the chief ground of exception in the present case. The liberty of the press is evidently struck at, and a precedent is given, in consequence of which it may be effectually destroyed by future decisions. If ever there shall come a time, when judgments of this kind shall cease to be canvassed, and shall no longer excite the public indignation, it may safely be pronounced, that the boasted freedom of Englishmen is at an end.

St.

Art. 54. *A second Postscript to a late Pamphlet, entitled, A Letter to Mr. Almon, in Matter of Libel.* By the Author of that Letter\*. 8vo. 1s. Miller. 1770.

The judgment of the court of King's Bench in the case, King against Woodfall, has given occasion to this *Postscript*. According to this decision, our Author conceives, that juries, in matter of libel, are not to be considered as judges of the intent or criminality of the writing, and that, if they declare they have acted in this manner, it will annul their verdict. This pernicious doctrine he combats with great strength of argument; he asserts the just rights of an English jury; he appeals to history and precedents; and explains the danger which must result to the liberty of this country, from the infringement of so invaluable a branch of the constitution. His publication discovers a truly patriotic spirit, and deserves to be read with attention.

St.

\* See Review for October 1770, p. 288.

**Art. 55.** *A Collection of Decisions of the Court of King's Bench, upon the Poor's Laws, down to the present Time.* In which are contained many Cases never before published. Extracted from the Notes of a very eminent Barrister deceased. The whole digested in a regular Order. By a Barrister at Law of the Inner-Temple. 8vo. 6s. Uriel, &c. 1771.

The nature and design of this work cannot be better explained than has been done by the learned Barrister himself, in the advertisement prefixed to it. The number of collections on this subject already published, might seem, he observes, to render any work of this nature useless. But he adds, the want of method and accuracy, evident, in a greater or less degree, in all of them, precludes any further apology. 'The number of years elapsed since the publication of the latest of them causes an unavoidable insufficiency in them. A great number of very nice and important questions upon the poor-laws have been lately determined by the court of King's-Bench. Of these Mr. Burrow has favoured the world with an excellent report; but from the size of that collection, it is rendered too expensive for the purchase of parish officers, and inconvenient for gentlemen who attend at the sessions. Dr. Burn deserves the highest respect for his Justice of Peace; but as only the last edition of that excellent work is enriched by extracts from Mr. Burrow's reports, all the former editions, fall short of that perfection which their ingenious Authors would now have been able to bestow upon them. Dr. Burn's Justice of Peace contains likewise a great number of matters which are not the objects of the jurisdiction of the quarter sessions, and of the attention of parish officers, for whose use this present compilation is more particularly intended. The same observations likewise may be applied to Lord Ward's Country Justice. I flatter myself therefore, that this compilation will correct the errors, supply the defects, and, as far as it extends, more fully assist the practitioner than any of the former collections. Reports only of unexceptionable authorities have been consulted in forming this Compilation, which has likewise been improved by a great number of extracts from a manuscript collection of cases by the late John Ford, Esq; The cases marked MSS. in the following sheets, are all of them taken from that manuscript. The Compiler has very seldom hazarded any observations of his own, nor ventured to make any alterations in the style of the reporters, however uncouth it might appear to him. He has distributed, under their proper heads, some notes of cases which have been determined in the court of King's-Bench since the publication of Mr. Burrow's cases of settlements. Whether the order in which the cases are distributed might not be changed for a better, the Compiler is in doubt; yet he hopes that is of no great importance. But while he has endeavoured to correct the deficiencies, or inaccuracies of others, he is sensible, that he has much indulgence to ask for his own. Many of these are owing to the intricacy of the subject, and still more to the Compiler's frequent absence from the press. He flatters himself, however, upon the whole, that the utility of this undertaking will compensate for its defect, and that the humility of his attempt may represent the severity of censure.'

The general subjects here treated of are overseers, poor's rate, maintenance of poor-relations, bastards, certificates, apprentices, orders of removal, sessions and settlements. These are branched out into lesser divisions, each of which is illustrated by proper cases. The decisions collected together amount to 615 in number, and being of the best authority, the book cannot fail of conveying useful instruction to justices of the peace, young barristers, attorneys, parish-officers, and other persons whose situation requires them to be conversant in the laws which relate to the poor.

K--s

## MILITARY.

Art. 56. *Considerations on the Military Establishments of Great Britain*: with a Plan for an Augmentation of 8472 effective Men, without any additional public Expence. 4to. 1s. Wheble.

The Author's proposal is certainly an object worthy of national attention. He tells the secretary at war, in his dedication, that he is *perfect master of every military establishment in Europe*; from whence we are to infer his entire capacity for a right investigation of so important a subject, as a *reform and improvement* of our military system.

Art. 57. *A Treatise on the Use of defensive Arms*. Translated from the French of M. Joly de Maizroi, Lieutenant Colonel of Infantry, by Thomas Mnat, late Major of Brigade. With Notes by the Translator. 8vo. 1s. 6d. Walter.

Both M. de Maizroi and his Translator plead strongly for the restoration of defensive arms; not a *load* of armour, but only such as was in use among the Romans 'when, by the superiority of their arms, and the excellence of their discipline, they subdued the world.'

## S E R M O N S.

I. *The Nature and Necessity of Faith in the Lord, and Love to all the Saints*—at St. Thomas's, Jan. 1. 1771, for the Benefit of the Charity-School in Gravel-Lane, Southwark. By John Williams, LL.D. 6d. Pearch.

II. *Heaven the Residence of the Saints*—On the Death of Mr. Whitefield, at the Thursday Lecture at Boston, in America, Oct. 11. 1770. By Ebenezer Pemberton, D. D. Pastor of a Church in Boston. To which is added an Elegiac Poem on the Death of Mr. Whitefield, by Phillis, a Negro Girl of 17. 6d. Boston printed; London reprinted by Dilly.

III. *The exalted State of the faithful Ministers of Christ, after Death*—On the Death of the Rev. Mr. George Whitefield, Dec. 2d, at the Meeting in Black's Fields, Horslydown, Southwark. By John Langford, Minister of the Gospel. 6d. Gurney.

## CORRESPONDENCE.

A. B. has been misinformed. We are, however, obliged to him for his well-intended Communication; and are only sorry that it can be of no use to us.

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T H E

MONTHLY REVIEW,

For F E B R U A R Y, 1771.



ART. I. *The Revolutions of Italy.* By Carlo Denina; continued from our Appendix, published last Month.

WHEN Theodoret was gone with the remains of his unfortunate army, the Goths were so greatly reduced by a variety of ruinous accidents, and particularly by the address of Belisarius in cutting off their provisions, that there was little probability of their holding out much longer against the imperial troops. As soon as the King of the Franks understood this, in conjunction with his brothers, he sent ambassadors to Vitigius, offering him immediate succours, provided the Goths would agree to divide Italy with him and his family. Belisarius being apprized of this, sent immediately to the King of the Goths, to preclude his negotiation with the Franks, and gave him and the rest of the Gothic chiefs to understand, that, whenever they should think of ceding a part of Italy, their best security would be to treat with the Emperor. These proposals prevailed in the Gothic council, and it was determined without delay to send ambassadors to Constantinople to treat for peace. In the meantime, Belisarius continued the siege of Ravenna, whither the Goths had retired with a force infinitely superior in numbers to the Greeks, waiting the determinations of the court of Constantinople. The envoys soon returned with a letter from the Emperor, in which he left the business of dividing Italy with the Goths, and of concluding the war, to his officers and agents. Belisarius, always rendered obnoxious by the conduct of his wife, who carried with a high hand every thing relative to the war, found most of his inferior officers inclined to measures of peace; and being called upon to give their opinion in writing, they declared that the imperial army was insufficient to make head against the Goths. Belisarius, however, by his resolution and address, got over this, and having found means, by secret practices, to burn the magazines of Ravenna, the Goths became

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more

more inclined to surrender. Then it was, that the Gothic women, observing the weak and wretched condition of the Greek army, most bitterly reproached their husbands, for giving themselves up as conquered.

An event so important, as that of entering the capital of Italy, in quality of conqueror, and taking prisoner the King of the Goths with a force so unequal, was of the utmost service to Belisarius, as well in conciliating the respect of the enemy, as in quieting the suspicions, the jealousies, and hatred, that prevailed among his own people. His enemies could not now, possibly, induce the Emperor to suspect that he had bargained with the Goths and sold his interests; as it was evident he had not, upon any view, suspended his operations. They attempted, therefore, to make Justinian believe that this enterprising General was conquering only for himself, and that he meant to usurp the kingdom of Italy. This suspicion found an easier access to the breast of the Emperor, as he had fears of the same kind before the Italian expedition took place: and Belisarius had, therefore, been obliged at his departure, to take an oath, that he would never, during the life of Justinian, assume the title either of Emperor, or King of Italy. If Procopius is to be credited, we must believe that his hero faithfully kept his oath, and, though strongly solicited to assume the Gothic sceptre, implicitly obeyed the orders that recalled him to the East. The reason of his recal was, the necessity of his taking upon him the command in the Persian war. We must not here omit to observe, that the war, which the King of Persia commenced against the Emperor, was occasioned by the political manoeuvres of the Goths, who, at this juncture, made a point of what the Romans ought to have done for their security two centuries before, had they been sufficiently acquainted with Scythia or Asiatic Tartary. The Goths, when beaten and dispersed by the imperial arms, recollected that the Emperors never disturbed themselves either about Italy or the barbarous states, except when they were at peace with Persia. Excited by these reflections, to escape, or at least to alleviate the calamities of war, they privately sent two ecclesiastics, a priest and a bishop, who were probably Arians, with letters to the King of Persia, to induce him to break with the Emperor. Their application was not unsuccessful, for the Romans found their territories invaded, when they least expected it.

In the mean time, the Greek affairs in Italy after the departure of Belisarius, grew daily worse; and this was owing to the ignorance and avarice of the people in power, who soon convinced these Italians who had been desirous of reverting to the imperial government, that they had only changed their lighter bands, for chains and fetters. The Goths, by the ill conduct

of their adversaries, had already begun to regain credit and favour; but when, after the imprisonment of Vitigius, and the violent death of Hildebald (who, upon the refusal of Belisarius, had succeeded to the crown, by means that were ill required) the great Totila was advanced to the government, they rose with greater vigour, and assumed a higher tone. Procopius, the historian, a partizan of the Greeks, who wrote after the death of Totila, or after the destruction of the Goths, and could, therefore, have no motive for lavishing unjust encomiums on that Prince, speaks in such a manner of his actions, in many parts of his history, that the annals of Greece and Rome will hardly be found to have recorded a greater hero. Totila knew so well how to unite the vigour and firmness of government, with the milder virtues of humanity; how to temper the dexterous and decisive activity of the Minister with the conciliating affection of the Prince of his people, that it is impossible to restrain one's indignation, while historians are reviling the Gothic race, and calling Totila, their King, a barbarian and a tyrant. The care he took, amidst the vicissitudes of government and the agitations of war, to encourage the husbandman to the labours of cultivation; the regulations he established for the payment of public taxes, and the security of private property; the letters he wrote to the Romans before he laid close siege to the city,—all these shew that he was an able statesman, and a consummate politician.

That *œconomical* charity, which after the reduction of Naples, he shewed to the poor famished inhabitants, (for the mediocrity of his supplies obliged him to be an œconomist even in his charity) and that modesty which appeared in his own conduct, and which he enjoined his army to observe with respect to the conquered city, when compared with the cruelty and intolerable extortion of the Greeks, who sustained a long siege merely from their love of empire, plainly demonstrated that if the fate of Italy had admitted Totila to succeed Theodoric, or Amalasunta, the Gothic government would have been so effectually established, that the Italians would have entertained no thoughts of a change. But such were the unsearchable decrees of providence, that the virtues of Totila served only to enhance the ruin of Italy, while his power and reputation obliged the imperial party once more to assert in blood their disputed conquest. In fact, the merit of Totila, and the weakness of Justinian's officers, put the Goths on so respectable a footing, that the court of Constantinople thought proper to send Belisarius once more into Italy. That great man, however, after his recall to the Persian war, had fallen into disgrace with the court, and was languishing in a state of inglorious inactivity, while the country he had reunited to the empire, with so much honour



to himself, was falling back into the hands of the enemy. The secret history assures us that the mistakes he fell into, in the second Persian war, in not making the most of his advantages, were owing chiefly to his disturbance and agitation of mind, occasioned by the unexpected arrival of his wife. For Antonina, on other occasions, accustomed to follow her husband's camp, on this, remained at Constantinople, probably, for the purpose of regaining a lost lover: afterwards, upon discovering that some machinations were going forward against her, concerted by her husband and his son, she flew to the camp at a juncture when Belisarius found himself in the most critical situation of the war. It is certain that at this time he fell from that high reputation in which he had stood with the people, and that either on account of the Emperor's suspicions, or at the pleasure of the Empress Theodora, who undertook to avenge Antonina, he was recalled to Constantinople, divested of his command, deprived of the principal part of his fortune, and condemned to a life of privacy and disgrace. However, by the returning favour of the Empress, who had every thing in her power, and who professed the greatest obligations to Antonina for her services in avenging her on one of her most detested enemies, the distressed and dishonoured Belisarius was restored to his former dignities, at a time when he most despaired both of fortune and of life. It happened in this manner. He went one morning, as usual, to see their imperial Majesties, but far from receiving any testimony of their favour, he was affronted by some of the lowest servants of the court, and this he considered as a certain proof that he was fallen into the last and most humiliating disgrace. He returned to his house in the evening, in such terror, that he every now and then looked back to see whether the Officers of the court were not advancing to kill him. In this state of mind he went into his chamber, and throwing himself on the bed, passed the night with such demonstrations of fear and pusillanimity as were every way unworthy of so great a warrior. Antonina, on this occasion, as if totally ignorant of what was to follow, went to her husband's chamber, and told him that she could not rest that night on account of some indigestion; when, behold, a messenger from the palace passing through the house without stopping, went to the door of Belisarius's chamber, and said he came from the Empress. When Belisarius heard this, struck with a fresh paroxysm of terror, he fell on his face on the bed, as if at the point of death. Quadratus, so the messenger was called, then presented him with a letter from the Empress to the following effect. 'You know, friend, what you have done, but I, who have particular obligations to your wife, forgive you what is past, and grant her your life. On her interest depend your future hopes of your safety and your fortune: and

and remember, I neither am nor shall be unacquainted with your conduct to her.' On receiving this news, his joy was no less extravagant than his fear had been contemptible. He immediately prostrated himself before Antonina, embraced her knees, and kissed her feet. He seemed resolved to give even the messenger a proof of his obedience and conversion, for he called Antonina his protectress, and desired that she would consider him for the future not as her friend but as her servant. After this, part of the treasures which he had amassed from the spoils of Giliimer and Vitigius, and which were, probably, through the avarice of Justinian and Theodora, the principal cause of his disgrace, was restored to him. Being once more advanced to the rank of General, it was proposed that he should return to the Persian war. But Antonina protesting in high terms that she would return no more to a country where she had been so ill-treated, Belisarius was declared grand Armour-bearer to the Emperor, (the title of Patrician, which he had before, being possibly given to another) and he was sent once more into Italy. It is said, and not without foundation, that the Emperor, in his terms of reconciliation with Belisarius, insisted that he should carry on the war against the Goths at his own expence. It is certain that he was very ill provided with men and arms; and this has been generally attributed to the avarice of Justinian, to the great expence he was at in the Persian war, and to his rage for building, and spending his money in theatres, music, and such kind of entertainments. The writer we follow makes one reflection here which must not be passed over. ' Fortune, says he, so totally abandoned Belisarius in his second expedition into Italy, that though by his better knowledge of the country, he conducted all his measures with greater skill than he had done in the first, yet every thing went wrong; whereas, before, the rashest steps he took were successful.' Now setting aside the agency of a superior cause, which the vulgar, and the writers of antiquity idly call fortune, I am of opinion that a moral and natural reason may be assigned, why the second expedition of Belisarius, though better conducted than the first, was less successful. The disgrace and discredit he had suffered between the two expeditions, naturally rendered him timid and distrustful. Every one knows that the warm and adventurous will gain, what the cold and dilatory will scarcely be able to keep; and from the numberless testimonies of this, came that proverb so common in every country, that *Fortune favours the bold*. It is true, Belisarius was ill supported in this campaign from the first, and all the supplies he could get from Constantinople were hardly sufficient to guard a single fortress, much less to defend Italy and the islands that belonged to it. Who can read without astonishment or contempt, that, to besiege so many strong

places as the Goths still had in Italy, and to defend so many more that were in the imperial hand, reinforcements were sent sometimes of three hundred men, sometimes of eighty, and that a thousand were looked upon as an army. Upon the whole, Belisarius, partly from his own indolence, and partly from the wretchedness of his supplies, could do little more than go from shore to shore, and guard the coasts of the Ionian and Sicilian seas. Nevertheless, he did two things, which, together, perhaps, were the cause, why the power of the Goths was not absolutely re-established in Italy.

Though Belisarius did not arrive time enough to the relief of Rome, he contributed more than any other person, to prevent Totila, after he had taken the city, from dismantling and destroying it, of which he had declared his intention to the Deacon Pelagius, when he went to treat with him before he took it. Belisarius, by means of letters and embassies, prevailed on him to change his resolution. After representing to him the venerable dignity of that ancient city, the ruin of which would entail eternal infamy on its destroyer, he concluded with the following argument: 'Should the event of this war leave you victorious, by destroying Rome, you sacrifice a city of your own, whereas by preserving it, the importance of your victories will be heightened by the value of your acquisitions. On the other hand, should fortune be unfavourable to you, your sparing Rome will promote your interest with the conqueror, but your demolishing it would leave you no hopes of clemency.' Prevailed upon by these arguments, and by his natural humanity, Totila left Rome her walls entire. The consequence of the war, however, gave him reason to repent his clemency, and exposed him to the censure of the Goths and their allies: for Belisarius soon after found means to retake the city, and fortified it in the strongest manner. After the Greeks had retaken Rome, Totila sent ambassadors to the King of the Franks on a treaty of marriage and close alliance. Had this been concluded, the slightest succours from that quarter would have left the King of the Goths nothing to fear from the Romans. But the Franks answered, with great haughtiness, that, the man who could not defend the capital of his kingdom, was unworthy of their alliance.

In the mean time, Belisarius left Italy; and though the imperial party was very weak, yet the Goths had been so thinned and harassed by repeated losses, that they had not much confidence in their fortunes. Justinian, though he had formed repeated resolutions to put the finishing hand to the Italian expedition, and now appointed one General, now another to that business, yet his resolutions were lost while his mind was dissipated by the anxieties of the Persian war on one hand, and the mazes of polemical divinity on the other. At last a chamberlain

lain of the palace, an eunuch, gave the world a fresh testimony that, as the most glorious actions of Princes are frequently effected through their favourites, it can never be more fortunate for the people, than when the Prince is attached to a person of magnanimity and noble sentiments. Narsetes, who entered with other eunuchs into the service of the court, was soon appointed first Gentleman of the bed-chamber, to attend the person of the Emperor. In the variety of conversation that necessarily occurred, Narsetes gave his master so many specimens of his talents for war and government, that he sent him into Italy at the head of a few regiments of Barbarian troops. His conduct to Belisarius, who was Commander in chief in this expedition, would incline one to believe that he had a private commission to act as he pleased, and to counteract the measures of his superior officer; but probably the consciousness of his interest at court made him haughty and regardless of subordination. Certain it is, that by the obstacles he threw in the way of Belisarius, he lost no favour with Justinian.

When Belisarius was recalled a second time from Italy, and the projects of sending the Emperor's nephew, and afterwards of appointing John, the son of Vitellian, to the expedition, were wholly dispersed and vanished, the Emperor, either of his own accord, or through the usual means of court manœuvres, after the death of Theodora, began to think of sending Narsetes Commander in chief into Italy. He was already acquainted with the affairs of that kingdom, having made a campaign there, and he moreover continued to give proofs of a superior genius. Narsetes, however, either from his native greatness of soul, or from the confidence he reposed in the affection of his master, protested strongly against embarking in this expedition, unless he were sufficiently supplied with troops, money, and every thing else necessary to bring it to an honourable issue. Justinian acquiesced in every thing he desired, and Narsetes, having selected the flower of the imperial troops, and amply supplied himself with provisions, set off, attended by a train of volunteers, who wanted either to pay their court to the favourite, or to learn, under his auspices, the art of war.

From the account which the contemporary historians, Procopius and Agathias, have left us of this expedition, we may conclude that no war in Italy was ever conducted with so much regularity, and that no General was ever more esteemed, revered and obeyed; an indubitable proof either of his peculiar abilities in gaining the affection of the subalterns, or of the high credit he had at court, in consequence of which, none would venture to oppose, but all supported his measures. If any Italian wit thought of applying to Narsetes Claudian's keen satire on Eutropius, he was soon obliged to change his

style, and to pay the wisdom, the dexterity and virtue of the eunuch the highest encomiums. Even the enemy, who at first made a jest of a castrated warrior, as of some unheard of monster, very soon had occasion to blush at their scorn. For Totila being defeated, and, afterwards, Teia, who succeeded him, the only General they had left was Aligern, who had retired with the principal part of their treasures and forces into the strong city of Cuma.

But as so much was done towards rescuing Italy from the dominion of a barbarous nation, that when the Goths were reduced to the last extremity, hardly any thing was left undone; it will be necessary to go a little higher in this account, to enquire into the state of the Franks at this time, and their second attempt to make themselves masters of Italy. Muratori, whom we do not quote on this occasion, but only mention as the great luminary of the Italian history, has touched but slightly on the origin of this war, and, confining himself to the order of time, has left us but a scattered and unconnected account of the great progress and still greater designs of those Kings of the Franks, who flourished in the time of Justinian.

Theodebert, the son of that Theodoric who was the first born though illegitimate son of Clodoveus, at the same time that he shared, with the other three sons of that famous King, the dominion of the Franks, which was founded on the ruins of Gaul, not only succeeded to that portion of the kingdom possessed by his father against the attempts of his uncles, Clotharius and Childebert, but was, on account of his valour and reputation, the most distinguished Potentate of that nation. Beside the parts that bordered on the kingdom of Burgundy, which their united arms had entirely destroyed, he had made considerable conquests in Germany. The Emperor Justinian, and the Kings of the Goths were competitors for his friendship; and he flattered each by turns, while his aim was to rise on the ruin of both. We have already observed that he once sent a reinforcement of ten thousand men to the Goths after they had suffered an overthrow, giving out, in order to deceive the court of Constantinople, that these were Burgundian volunteers and adventurers: we have mentioned likewise that he once put himself at the head of a very numerous army, of which, through the malignant influence of the climate, and, for want of proper provisions, he lost the greatest part. Far, however, from being repressed by this misfortune, his ambition was still more excited to give new privileges and acquisitions to his dominion; and he was the first of all the powers that rose upon the ruins of Rome, who, either through the concession or connivance of the Emperor, coined gold in his own name. From the same Emperor, moreover, he obtained an ex-  
press

press grant, or rather investiture, of those provinces, which he and his ancestors had taken from the empire.

Not satisfied, however, with these terms, because Justinian, in his titles, announced himself Emperor of the Franks, Germans and Longobards, he occasioned a violent insurrection among the barbarians who were settled in Illyricum, and went near to carry on war against the Emperor under the walls of Constantinople. In the first ardours of this audacious attempt Theodebert finished his life, and was succeeded by his son Theodebald, a youth of sixteen, of a slender constitution, and no extraordinary parts. Indeed, the prudence of his father, in placing the ablest ministers and officers about him, had in some measure left a remedy for the weakness and inexperience of the young King.

To this Theodebald, as his dominions lay nearer to Italy than those of the other Potentates, the Goths had recourse for assistance; when after the death of Totila and Teia, their affairs were become desperate. The embassy, however, was not made in the name, or by the decree of the whole nation, but only of those who lived beyond the Alps and the Po. The rest, who were at a greater distance from the Alps, either chose to wait till they saw what turn the Greek affairs would take, and what the event of the siege of Cuma might be; or, in fact, were afraid that by calling in the Franks, they should lay themselves open to a new enemy.

However, when the Gothic Ambassadors had an audience of Theodebald, they endeavoured to persuade the King and his council, that if the Goths should be totally routed and destroyed, the Franks would by no means be secure from the pretensions of the Emperor; that theirs was the common cause, and that, therefore, the Franks ought, for their own sakes, to march to the assistance of the Goths. To this they received for answer, in the name of Theodebald, that the youth, and ill health of the King, and the state of the nation, rendered it improper for them at that time to take part in the dangers of others. But Lutharius and Bucellinus, two brothers, who were Germans by birth, and the principal Generals of Theodebald's army, when the Ambassadors took their leave, encouraged them to keep up their spirits, assuring them that, notwithstanding the different sentiments of the King, they would, of their own proper authority, come with a powerful army to the relief of the Goths. A celebrated writer, in his history of the Franks, makes a reflection here which seems to be very well grounded, namely that this difference in the answer of the King and his Generals was nothing more than a concerted artifice; and, indeed, it serves to confirm what Procopius writes, that whatever appearances the Franks might affect in  
this

this war; they never intended to serve either the Goths or the Greeks, and that their sole object was to let them fight till one party was totally destroyed, afterwards to fall upon the weakened and harassed conqueror, and make themselves masters of Italy.

It is certain that, without proceeding to desertion, and open rebellion, of which we find no traces in this part of history, Lutharius and Buccellinus could not have carried into Italy an army so numerous, as they did, immediately after the departure of the Gothic ambassadors, had it not been with the consent of their King. Into Italy, however, they did march at the head of seventy thousand men. On the part of the Goths, they found no difficulty in possessing themselves of as many fortresses as they thought convenient, in the Venetian territories, and in Liguria, from the Alps to the Tuscan sea. So that Italy was now in the hands of three powers, the Goths, the Imperialists, and the Franks, who occupied forts and exercised dominion in different provinces. The Goths, indeed, after the defeat of Teia, were no longer in a condition of governing by their own weight; and, had it not been for the strong post of Cuma, whither they had retired with the best part of their remains, the little that was left would soon have been destroyed. Such of them as had not retired to Cuma, dispersed in various parts of Italy, by no means adhered to the common cause. Some joined the Romans and others the Franks. And though the latter had not, perhaps, a greater number of forts than were occupied by the imperial troops, yet as they exceeded them in numbers of men, they over-saw the country with greater vigour and boldness.

In the mean while, the event of the war seemed to depend on the fate of the two cities of Cuma and Lucca, the one occupied by the Goths, the other by the Franks, and both constantly besieged by Narsetes. That General, by the siege and reduction of Lucca, obtained the highest reputation, as much for his clemency and humanity, as for his skill and valour. This was the first step to his superiority over the Franks, and to the entire recovery of Italy. It was now no longer doubtful that the Franks, in attempting to drive the Romans out of Italy, had in view the subjection not only of the ancient Italians, but of the Goths themselves, in whose favour they pretended to come. Aligern, therefore, who all this while maintained the fort of Cuma, began to think of rescuing himself and his people from the distresses of a long siege, and from future danger, by surrendering the royal ensigns and every thing else to Narsetes, and becoming a subject of the Roman empire. He, therefore, represented to the other chiefs of his party, that if the kingdom of the Ostrogoths were destined to fall, it  
would

would be more to their honour that Italy should return to its former possessors, than that it should fall into the hands of any other power. The Gothic chiefs being acquainted with, and concurring in his design, he gave the besiegers to understand that he desired a conference with Narsetes; and for the same purpose he went to the neighbouring fortress of Ravenna, where the Greek General was. Immediately on their interview, Aligern presented him with the keys of Cuma, and declared his readiness to acquiesce in whatever he should propose. A Roman garison was forthwith placed in Cuma, and the royal spoils, with all the treasures that the Goths had brought to that fortress, were given up to Narsetes; who, on the other hand, promised and observed the most favourable treatment of Aligern and the Goths who submitted themselves to the empire. Not longer after this, the Franks, in confidence of raising the siege of Cuma, and, under pretence of assisting the Goths, of seizing that master-fort, were advancing towards the scene of action. But they were soon informed of the capitulation, and they loaded Aligern with the most unmerciful reproaches, calling him a traitor to his country.

Narsetes thought proper that Aligern should go into Cuma and publish the agreement made with the Romans; and that, for this purpose, he should shew himself from an eminence, that those who passed beneath might see him, and the enemy give up all thoughts of creating a new King, when they found the honours of that appointment ceded to the Romans. The Franks, notwithstanding, still retained their resolution of carrying on war against the Romans; till partly being subdued in battle, though greatly superior in numbers, and partly cut off by diseases, (by way of punishment, Agathias tells us, for their sacrilege and impiety) they were compelled to leave the Romans, so far at least as they were concerned, the entire and uninterrupted dominion of Italy. Only one party remained, consisting of about seven thousand Goths, who had formerly joined the Franks, but being deserted by them, and finding themselves abandoned to the mercy of the conqueror, in distrust of that mercy had thrown themselves into Consa, under the command of Raguar, a Hunn. This bold man, though of the vilest extraction, was not without ambition; and had not his perfidious machinations failed, he might have occasioned new revolutions in the affairs of Italy. This Barbarian, conscious how difficult it would be, to oppose by open force the growing power and reputation of Narsetes, was willing to try whether he could not obtain some honourable terms by surrender, or at least avail himself by treachery. He therefore desired an interview with Narsetes, and obtained it. The place appointed was in the open field; where Narsetes, after a short con-



conference, finding the high and 'haughty' terms, in which the Hunn talked of a surrender, dismissed him; and, in all probability, the barbarian, by no means solicitous to come to terms, might have refused many proposals. Ragnar, on leaving Narsetes, set his face towards Consa, but suddenly turning back, as the Scythians and the Parthians used to do in battle, aimed a dart at Narsetes, which however miscarried. The guards of Narsetes, on seeing the treachery of Ragnar, and the danger of their General, immediately came up, and put the traitor to death. When Ragnar was thus cut off, whose audacious spirit alone had supported the remains of their party, the Goths immediately surrendered, and Narsetes, without difficulty granted them their lives. However, to destroy the seeds of future commotions, he determined that these seven thousand Goths should go to Constantinople, for he could by no means assure himself that such a body of warlike men, might not in a country their own nation had governed, be once more excited to insurrection and rebellion. Thus ended the famous kingdom of the Goths, which after flourishing for many years, and experiencing a variety of fortune as many more, was at length totally destroyed by the valour of Narsetes.

These extracts will give our Readers an idea of the utility of this history, its clear arrangement of facts, the elegance of the composition, and the judgment and liberality of the Author's observations.

The second volume concludes with the sixteenth book, and brings down the history as low as the 15th century. The business since that period, which is very considerable, remains for a third volume: of which we shall give our Readers an account, as soon as we receive it from Turin.

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ART. II. *The Life of Henry St. John, Lord Viscount Bolingbroke* \*. 8vo. 1 s. 6 d. Davies. 1770.

THE life of Lord Bolingbroke is so well and so universally known, that it would be superfluous to give our Readers any account of it, unless something extraordinary on the subject had been struck out in the present work. As that is not the case, we shall take this opportunity of indulging a desire we have long had at heart, of exposing that false, futile and slovenly style, which, to the utter neglect of grammatical precision and purity, disgraces so many of our modern compositions. The interests of literature, and of our language in particular, call us to this duty, and no Author ever gave a fairer opportunity of discharging it, than the Author of this life of Bolingbroke affords us.

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\* Prefixed to a new edition of that masterly work of his Lordship's, the *Dissertation on Parties*.

In-

Instances of false language, and other faults in this tract.

1. The abuse of metonymy by extending it too far, and giving it a more than poetical licence in prose, is entirely destructive of purity and precision. 'There are some characters that seem formed by nature to take delight in struggling with opposition, and whose most agreeable hours are passed in forms of their own creating.' Here we find *the agreeable hours of characters*, and *characters creating forms*.

2. Another instance of the same fault. 'The subject of the present sketch was not less employed in improving his superior talents, than in finding objects on which to exercise their activity.' Here we have a *subject* employed in finding *objects*.

3. A false observation. 'Those, whom his politics may please, will be sure to condemn him for his religion.' Is any particular system of religion necessarily connected with any particular system of politics? may there not be many who approve of Bolingbroke's principles in both?

4. 'Bolingbroke's family is found to trace its original as high as Adam de Port, Baron of Basing, before the conquest.' We can recollect nothing of Barons in England before the conquest\*.

5. 'Bolingbroke imbibed the first principles of his education amongst the dissenters;—and perhaps the absurdity of the first lectures he received, might have given him that contempt for all religions, which he might have justly conceived against one.' Now, what are we to understand by all religions?—All the religions in the world. Well, and what religion was that of the dissenters, *against* which, this writer says, Bolingbroke might have justly conceived a *contempt*? Was it Judaism, or Paganism, or the religion of Mahomet? No—What then?—the religion of Jesus Christ—For, to the best of our knowledge, the Dissenters never professed any other religion.

6. 'Sharp-sighted at discovering the absurdities of others, *however he might have been guilty* of establishing many of his own.' Instead of *however he might have been guilty* he might have been.

7. 'His *subtily* in thinking and reasoning *were* PROFOUND' What mortal ever heard of *profound* subtily? What writer but this heedless Biographer could possibly have told us that subtily *were* PROFOUND? *Subtilis, acer, profundus*—The ideas are totally distinct.

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\* The title *Baron* was totally unknown to the Saxons. Their term for that dignity was *Thane*. The words *Thane* and *Thaneland* were succeeded, at the conquest, by *Baron* and *Barony*. See a valuable performance entitled *An historical dissertation concerning the antiquity of the English constitution*.

8. 'This

8. 'This period [of Bolingbroke's rakish youth] might have been compared to that of fermentation in liquors, which grow muddy before they brighten; but it must also be confessed, that those liquors which never ferment, are seldom clear.' Upon these principles it would be a considerable advantage to a man to be a rake in his youth. But neither is the second member of the simile, nor the application, just. It is not true that fermented liquors only are clear. What does the Author think of such liquors as are distilled, and undergo no fermentation? And was Bolingbroke, after all, really clear? That clearness was, perhaps, one of the last qualities he was capable of attaining.

9. 'There are two or three things more of his composition, which have appeared since his death, but which neither do honour to his parts or memory.' By *composition* we suppose the Author means *poetical* composition. It is plain, in that case, that either he has not seen his *Almahide* †, or has wanted taste to distinguish its beauties.

10. 'Bolingbroke and his wife parted by mutual consent, both equally displeased.' *Arrah!*

11. 'The English annals SCARCE produce a more trying juncture, or that required such various abilities to regulate.' In this short sentence, Priscian's head has received no fewer than four blows.

12. 'He was created Baron St. John and Viscount Bolingbroke; by the last of which titles he is now generally known, and likely to be talked of to posterity.' Futile, and impertinent! Is not every Peer known and talked of by the superior title?

13. Such men 'were unfit to take the lead on any occasion, &c their abilities or industry ever so great.' Grossly ungrammatical!

14. 'A regency had been some time before appointed to govern the kingdom.' A government appointed to govern!

15. As an instance, among many others, of that slovenliness we have already mentioned, we refer the Reader to p. 80, where he will find the word *that*, used no fewer than five times in seven lines.

16. 'Such were the articles [the Pretender's impeachment of Bolingbroke as his secretary] by a very extraordinary reverse of fortune, preferred against Lord Bolingbroke, in less than a year after similar articles were drawn up against him by the opposite party at home.' A similarity of events, a reverse of fortune?

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† See *London Chronicle*, vol. iv. p. 629; from whence, if we are not mistaken, this admirable ode was copied into the periodical collections about that time—1758.

17. 'Wait for the calm that was to succeed in tranquillity.'  
 18. Wait in calmness for calmness.

18. 'His dearest *connexions* were either dead, or declared themselves suspicious.' Another vile abuse of metonymy.

But we are tired of animadversions which, though sometimes necessary, are never agreeable to us; and have only further to add, that this life of Bolingbroke seems to have been patched up, by the mere aid of amplification, from that account given in the *Biographia Britannica*: but we must observe, that the character of his Lordship, with which the pamphlet concludes, appears to us to be written by a different hand; it being as much superior to the rest of the composition, as the style and manner of Johnson are to those of his equally pompous but feeble imitators.

1.

ART. III. *Plutarch's Lives*. Translated from the original Greek, with Notes critical and historical, and a new life of Plutarch, by John Langhorne, D.D. and William Langhorne, M. A. Concluded. See our last.

THE admiration of a favourite Author frequently induces a Translator to adopt the forms of construction which are peculiar to him. Attached, likewise, to a language, in the acquisition of which he has passed many years, he has, perhaps, had little leisure to study the genius and structure of his own, or has contracted a contempt of it. The translations, accordingly, of the works of antiquity, while they are generally executed without taste or spirit, are frequently unintelligible to the unlearned reader. Even to those who are acquainted with ancient literature, they carry, sometimes, an obscurity; and in order to understand them, it is necessary, on many occasions, to have recourse to the original authors.

The censure which has been thrown on the Greek of Plutarch, would have preserved his translator, it may be thought, from copying too closely his peculiarities; but very learned men want frequently the taste which is necessary to judge of the beauties and defects of composition; and to give an equality to the style of this Author, which is elevated or mean, according to the works from which he has transcribed, will be allowed to be no easy undertaking. Hence, till the publication before us, we could not boast of a version of his lives, that deserved to be encouraged, from the skill or the merit which it discovered. Better informed, and with more liberal views than are usually to be found in the interpreters of the ancients, our Translators engaged in a task for which they were fully qualified. They possessed the taste, the penetration, and the ability which were requisite to unfold to them the difficulties they had to encounter, and to overcome them. They have divided the  
involved

involved and embarrassed periods of their Greek original ; and, while they have expressed the conceptions of their Author with fidelity, they have been attentive to render him with elegance.

‘Sensible, say they, that the great art of a translator is to prevent the peculiarities of his Author’s language from stealing into his own, they have been particularly attentive to this point; and have generally endeavoured to keep their English unmixed with Greek. At the same time it must be observed, that there is frequently a great similarity in the structure of the two languages ; yet that resemblance, in some instances, makes it the more necessary to guard against it on the whole. This care is of the greater consequence, because Plutarch’s lives generally pass through the hands of young people, who ought to read their own language in its native purity, unmixed and untainted with the idioms of different tongues. For their sakes too, as well as for the sake of readers of a different class, we have omitted some passages in the text, and have only signified the omission by asterisks. Some, perhaps, may censure us for taking too great a liberty with our Author in this circumstance: however, we must beg leave in that instance to abide by our own opinion; and sure we are, we should have censured no translator for the same. Could every thing of that kind have been omitted, we should have been still less dissatisfied; but sometimes the chain of the narrative would not admit of it, and the disagreeable parts were to be got over with as much decency as possible.

‘In the descriptions, they observe, of battles, camps, and sieges, it is more than probable that we may sometimes be mistaken in the military terms. We have endeavoured, however, to be as accurate in this respect as possible, and to acquaint ourselves with this kind of knowledge as well as our situations would permit; but we will not promise the Reader that we have always succeeded. Where something seemed to have fallen out of the text, or where the ellipsis was too violent for the forms of our language, we have not scrupled to maintain the tenor of the narrative, or the chain of reason, by such little insertions as appeared to be necessary for the purpose.’

‘Such are the liberties, which our Translators have taken with Plutarch; and such is the very candid account which they have given of them. We shall now lay a specimen of their version before our Readers, in order that they may be enabled to form for themselves an opinion of its merit and execution. For this purpose, we shall select their translation of the account of the death of Antony, and of that of Cleopatra.

‘After Antony’s overthrow, say they, Agrippa wrote several letters to Cæsar to inform him that his presence was necessary at Rome. This put off the war for some time; but as soon

soon as the winter was over, Cæsar marched against Antony by the route of Syria, and sent his Lieutenants on the same business into Africa. When Pelusium was taken, it was rumoured that Seleucus had delivered up the place with the connivance or consent of Cleopatra: whereupon, the queen, in order to justify herself, gave up the wife and children of Seleucus into the hands of Antony. Cleopatra had erected near the temple of Isis some monuments of extraordinary size and magnificence: To these she removed her treasure, her gold, silver, emeralds, pearls, ebony, ivory, and cinnamon, together with a large quantity of flax, and a number of torches. Cæsar was under some apprehensions about this immense wealth, lest, upon some sudden emergency, she should set fire to the whole. For this reason he was continually sending messengers to her with assurances of gentle and honourable treatment, while in the mean time he hastened to the city \* with his army.

When he arrived he encamped near the Hippodrome; upon which Antony made a brisk sally, routed the cavalry, drove them back into their trenches, and returned to the city with the complacency † of a conqueror. As he was going to the palace he met Cleopatra, whom, armed as he was, he kissed without ceremony, and at the same time he recommended to her favour a brave soldier who had distinguished himself in the engagement. She presented the soldier with a cuirass and helmet of gold, which he took, and the same night went over to Cæsar. After this Antony challenged Cæsar to fight him in single combat, but Cæsar only answered that *Antony might think of many other ways to end his life*. Antony, therefore, concluding that he could not die more honourably than in battle, determined to attack Cæsar at the same time both by sea and land. The night preceding the execution of this design, he ordered his servants at supper to render him their best services that evening, and fill the wine round plentifully; for the day following they might belong to another master, whilst he lay extended on the ground, no longer of consequence either to them or to himself. His friends were affected, and wept to hear him talk thus; which when he perceived, he encouraged them by assurances that his expectations of a glorious victory were at least equal to those of an honourable death. At the dead of night, when universal silence reigned through the city, a silence that was deepened by the awful thought of the ensuing day, on a sudden was heard the sound of musical instruments, and a noise which resembled the exclamations of Bacchanals. This tumultuous procession seemed to pass through the whole city,

\* Alexandria.

† Perhaps the meaning of Plutarch would have been rendered with more propriety, if our Translators had employed the word *pride*, instead of *complacency*.

and to go out at the gate which led to the enemy's camp. Those who reflected on this prodigy, concluded that Bacchus, the god whom Antony affected to imitate, had then forsaken him.

As soon as it was light, he led his infantry out of the city, and posted them on a rising ground, from whence he saw his fleet advance towards the enemy. There he stood waiting for the event; but as soon as the two fleets met, they hailed each other with their oars in a very friendly manner, (Antony's fleet making the first advances) and sailed together peaceably toward the city. This was no sooner done, than the cavalry deserted him in the same manner, and surrendered to Cæsar. His infantry were routed; and as he retired to the city, he exclaimed that Cleopatra had betrayed him to those with whom he was fighting only for her sake.

102 The unhappy Queen, dreading the effects of his anger, fled to her monument, and having secured it as much as possible with bars and bolts, she gave orders that Antony should be informed, she was dead. Believing the information to be true, he cried, "Antony, why dost thou delay? What is life to thee, when it is taken from her, for whom alone thou couldst wish to live?" He then went to his chamber, and opening his coat of mail, he said "I am not distressed, Cleopatra, that thou art gone before me, for I shall soon be with thee; but I grieve to think that I who have been so distinguished a general, should be inferior in magnanimity to a woman." He was then attended by a faithful servant, whose name was *Eros*. He had engaged this servant to kill him, whenever he should think it necessary, and he now demanded that service. *Eros* drew his sword, as if he designed to kill him; but suddenly turning about, he slew himself, and fell at his master's feet. "This, *Eros*, was greatly done," said Antony, "thy heart would not permit thee to kill thy master, but thou hast taught him what to do by thy example." He then plunged his sword into his bowels, and threw himself upon a couch that stood by. The wound, however, was not so deep as to cause immediate death; and the blood stopping as he lay on the couch, he came to himself, and intreated those who stood by to put him out of his pain. They all fled, nevertheless, and left him to his cries and torments, till *Diomedes*, secretary to Cleopatra, came with her request, that he would come to her in the monument. When Antony found that she was still living, it gave him fresh spirits, and he ordered his servants to take him up. Accordingly they carried him in their arms to the door of the monument. Cleopatra would not suffer the door to be opened, but a cord being let down from a window, Antony was fastened to it, and she with her two women, all that were admitted into the monument, drew him up. Nothing, as they who were present observed,

served, could possibly be more affecting than that spectacle. Antony covered with blood, and in the agonies of death, hoisted up by the rope, and stretching out his hands to Cleopatra, while he was suspended, for a considerable time, in the air ! For it was with the greatest difficulty they drew him up, though Cleopatra herself exerted all her strength, straining every nerve, and distorting every feature with the violence of the effort ; while those who stood below endeavoured to animate and encourage her, and seemed to partake in all the toil, and all the emotions that she felt. When she had drawn him up, and laid him on a bed, as she stood over him, she rent her cloaths, beat and wounded her breast, and wiping the blood from his disfigured countenance, she called him her lord, her emperor, her husband ! Her whole soul was absorbed in his misfortunes ; and she seemed totally to have forgot that she had any miseries of her own. Antony endeavoured to soothe her as well as he was able, and called for wine ; either because he was thirsty, or because he thought it might sooner put him out of his pain. When he had drank, he advised her to consult her own affairs, and her safety, so far as might be consistent with honour, and to place her confidence in Proculeius rather than in the other friends of Cæsar. “ As to himself ” he said, “ that she ought rather to rejoice in the remembrance of his past happiness than to bewail his present misfortunes ; since in his life he had been illustrious, and was not inglorious in his death. He had conquered like a Roman, and it was only by a Roman that he was conquered.” A little before he expired, Proculeius arrived from Cæsar : For after Antony had stabbed himself, and was conveyed to Cleopatra, Dercetæus, one of his guards, privately, carried off his bloody sword, and shewed it to Cæsar. When Cæsar beheld this token of Antony’s death, he retired to the inner part of his tent, and shed some tears in remembrance of a man who had been his relation, his colleague in government, and his associate in so many battles and such important affairs \*. He then called his friends together, and read the letters

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\* “ This retirement of Cæsar, say our Translators, was certainly an affectation of concern. The death of Antony had been an inviolable object with him. He was too cowardly to think himself safe while he lived ; and to expose his weakness by reading his letters the moment he was informed of his death, was certainly no proof that he felt even then any tenderness for his memory.”

It is doubtless very certain, that Cæsar had in view the death of Antony ; but, when he shed tears on being informed, that he had perished by his own hand, we cannot think that his concern was affected. The death of our most inveterate enemy recalls to us all the good qualities he possessed ; we forget, for a time, the injuries



letters which had passed between him and Antony, wherein it appeared that, though Cæsar had still written in a rational and equitable manner, the answers of Antony were insolent and contemptuous. After this he dispatched Proculeius with orders to take Cleopatra alive, if it were possible, for he was extremely solicitous to save the treasures in the monument, which would so greatly add to the glory of his triumph. However, she refused to admit him into the monument, and would only speak to him through the bolted gate. The substance of this conference was, that Cleopatra made a requisition of the kingdom for her children, while Proculeius on the other hand, encouraged her to trust every thing to Cæsar.

The description of the fate of Cleopatra, which immediately follows, is particularly interesting; and as it cannot fail of entertaining our Readers, we shall make no apology for the length of it:

After Proculeius, it is said, had reconnoitred the place, he sent an account of it to Cæsar; upon which Gallus was dispatched to confer with Cleopatra. The thing was thus concerted: Gallus went up to the gate of the monument, and drew Cleopatra into conversation, while, in the mean time, Proculeius applied a ladder to the window, where the women had taken in Antony; and having got in with two servants, he immediately made for the place where Cleopatra was in conference with Gallus. One of her women discovered him, and immediately screamed aloud, "Wretched Cleopatra, you are taken alive!" She turned about, and, seeing Proculeius, the same instant attempted to stab herself; to this intent she always carried a dagger about with her. Proculeius, however, prevented her, and, expostulating with her, as he held her in his arms, he intreated her not to be so injurious to herself or to Cæsar;—that she would not deprive so humane a Prince of the glory of his clemency, or expose him by her distrust to the imputation of treachery or cruelty. At the same time, he took the

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we have received from him; and even feel a transient affliction on his account. Nor is it till this affliction is over that we think of the advantages which result to us from his death. Struck with the unexpected intelligence of Antony's fate, Cæsar, recollecting his virtues, and his greatness, and calling to mind their relation, and the scenes in which they had acted together, naturally gave himself up to the tenderness of a real sorrow. It was this circumstance alone, which could produce a solicitude in him to vindicate his conduct to his friends, and induce him to read to them the letters which had passed between him and Antony. What purpose could be answered by an affectation of concern? A conqueror, in the pride of victory, does not think of feigning a regret for the death of his competitor.

dagger

dagger from her, and shook her cloaths, lest she should have poison concealed about her. Cæsar also sent his freedman Epaphroditus with orders to treat her with the greatest politeness, but by all means, to bring her alive.

‘ Cæsar entered Alexandria conversing with Arius the philosopher; and that he might do him honour before the people, he led him by the hand. When he entered the Gymnasium, he ascended a tribunal which had been erected for him, and gave assurances to the citizens who prostrated themselves before him, that the city should not be hurt. He told them he had different motives for this. In the first place, it was built by Alexander; in the next place, he admired it for its beauty and magnitude; and, lastly, he would spare it, were it but for the sake of his friend Arius, who was born there. Cæsar gave him the high honour of this appellation, and pardoned many at his request. Amongst these was Philostratus, one of the most acute and eloquent sophists of his time. This man, without any right, pretended to be a follower of the Academics; and Cæsar, from a bad opinion of his morals, rejected his petition: upon which the sophist followed Arius up and down in a mourning cloak, with a long white beard, crying constantly,

“ The wise, if really such, will save the wise.”

Cæsar heard and pardoned him, not so much out of favour, as to save Arius from the impertinence and envy he might incur on his account.

‘ Antyllus, the eldest son of Antony by Fulvia, was betrayed by his tutor Theodorus, and put to death. While the soldiers were beheading him, the tutor stole a jewel of considerable value, which he wore about his neck, and concealed it in his girdle. When he was charged with it, he denied the fact; but the jewel was found upon him, and he was crucified. Cæsar appointed a guard over Cleopatra's children and their governors, and allowed them an honourable support. Cæsario, the reputed son of Cæsar the Dictator, had been sent by his mother, with a considerable sum of money, through Æthiopia into India: but Rhodon his governor, a man of the same principles with Theodorus, persuading him that Cæsar would certainly make him King of Egypt, prevailed on him to turn back. While Cæsar was deliberating, how he should dispose of him, Arius is said to have observed, that there ought not, by any means, to be too many Cæsars. However, soon after the death of Cleopatra, he was slain.

‘ Many considerable Princes begged the body of Antony, that they might have the honour of giving it burial; but Cæsar would not take it from Cleopatra, who interred it with her

own hands, and performed the funeral rites with great magnificence; for she was allowed to expend what she thought proper on this occasion. The excess of her affliction, and the inflammation of her breast, which was wounded by the blows she had given it in her anguish, threw her into a fever. She was pleased to find an excuse in this for abstaining from food, and hoped, by this means, to die without interruption. The physician in whom she placed her principal confidence was Olympus; and, according to his short account of these transactions, she made use of his advice in the accomplishment of her design, Cæsar, however, suspected it; and that he might prevail on her to take the necessary food and physic, he threatened to treat her children with severity. This had the desired effect, and her resolution was overborne.

‘ A few days after, Cæsar himself made her a visit of condolence and consolation. She was then in an undress, and lying negligently on a couch; but when the conqueror entered the apartment, though she had nothing on but a single bed-gown, she arose and threw herself at his feet. Her face was *out of figure*, her hair in disorder, her voice trembling, her eyes sunk, and her bosom bore the marks of the injuries she had done it. In short, her person gave you the image of her mind; yet, in this deplorable condition, there were some remains of that grace, that spirit and vivacity which had so peculiarly animated her former charms, and still some gleams of her native elegance might be seen to wander over her melancholy countenance.

‘ When Cæsar had replaced her on her couch, and seated himself by her, she endeavoured to justify the part she took against him in the war, alledging the necessity she was under, and her fear of Antony. But when she found that these apologies had no weight with Cæsar, she had recourse to prayers and entreaties, as if she had been really desirous of life; and, at the same time, she put into his hands an inventory of her treasure. Seleucus, one of her treasurers, who was present, accused her of suppressing some articles in the account; upon which she started up from her couch, caught him by the hair, and gave him several blows on the face. Cæsar smiled at this spirited resentment, and endeavoured to pacify her: “ But how is it to be borne, said she, Cæsar, if, while even you honour me with a visit in my wretched situation, I must be affronted by one of my own servants? Supposing that I have reserved a few trinkets, they were by no means intended as ornaments for my own person in these miserable fortunes, but as little presents for Octavia and Livia, by whose good offices I might hope to find favour with you.” Cæsar was not displeased to hear this, because he flattered himself she was willing to live. He, therefore,

fore, assured her, that, whatever she had reserved, she might dispose of at her pleasure; and that she might, in every respect, depend on the most honourable treatment. After this he took his leave, in confidence that he had brought her to his purpose, but she deceived him.

‘ There was in Cæsar’s train a young nobleman, whose name was Cornelius Dolabella. He was smitten with the charms of Cleopatra, and having engaged to communicate to her every thing that passed, he sent her private notice that Cæsar was about to return into Syria, and that, within three days, she would be sent away with her children. When she was informed of this, she requested of Cæsar permission to make her last oblations to Antony. This being granted, she was conveyed to the place where he was buried; and kneeling at his tomb, with her women, she thus addressed the manes of the dead: “ It is not long, My Antony, since with these hands I buried thee, alas! they then were free; but thy Cleopatra is now a prisoner, attended by a guard, left, in the transports of her grief, she should disfigure this captive body, which is reserved to adorn the triumph over thee. These are the last offerings, the last honours she can pay thee; for she is now to be conveyed to a distant country. Nothing could part us while we lived; but in death we are to be divided. Thou, though a Roman liest buried in Egypt; and I, an Egyptian, must be interred in Italy, the only favour I shall receive from thy country. Yet if the gods of Rome have power or mercy left, (for surely those of Egypt have forsaken us) let them not suffer me to be led in living triumph to thy disgrace! No!—hide me, hide me with thee in the grave; for life, since thou hast left it has been misery to me.”

‘ Thus the unhappy queen bewailed her misfortunes; and, after she had crowned the tomb with flowers, and kissed it, she ordered her bath to be prepared. When she had bathed, she sat down to a magnificent supper; soon after which, a peasant came to the gate with a small basket. The guards enquired what it contained; and the man who brought it, putting by the leaves which lay uppermost, shewed them a parcel of figs. As they admired their size and beauty, he smiled, and bade them take some; but they refused, and, not suspecting that the basket contained any thing else; it was carried in. After supper Cleopatra sent a letter to Cæsar, and, ordering every body out of the monument, except her two women, she made fast the door; when Cæsar opened the letter, the plaintive style in which it was written, and the strong request that she might be buried in the same tomb with Antony, made him suspect her design. At first he was for hastening to her himself, but he

changed his mind and dispatched others \*. Her death, however, was so sudden, that though they who were sent, ran the whole way, alarmed the guards with their apprehensions and immediately broke open the doors, they found her quite dead, lying on her golden bed, and dressed in all her royal ornaments. Iris, one of her women, lay dead at her feet, and Charmion, hardly able to support herself, was adjusting her mistress's diadem. One of Cæsar's messengers said angrily, "Charmion, was this well done?" "Perfectly well," said she, "and worthy a descendant of the Kings of Egypt." She had no sooner said this, than she fell down dead.

\* It is related by some that an asp was brought in amongst the figs, and hid under the leaves; and that Cleopatra had ordered it so that she might be bit without seeing it; that, however, upon removing the leaves, she perceived it, and said, "This is what I wanted." Upon which she immediately held out her arm to it. Others say that the asp was kept in a water-vessel, and that she vexed and pricked it with a golden spindle till it seized her arm. Nothing of this, however, could be ascertained; for it was reported likewise, that she carried about with her a certain poison in a hollow bodkin that she wore in her hair; yet there was neither any mark of poison on her body, nor was there any serpent found in the monument, though the tract of a reptile was said to have been discovered on the sea sands opposite to the windows of Cleopatra's apartment. Others, again, have affirmed, that she had two small punctures on her arm, apparently occasioned by the sting of the asp; and it is clear that Cæsar gave credit to this; for her effigy, which he carried in triumph, had an asp on the arm.

Such are the accounts we have of the death of Cleopatra; and though Cæsar was much disappointed by it, he admired her fortitude, and ordered her to be buried in the tomb of Antony, with all the magnificence due to her quality. Her women, too, were, by his orders, interred with great funeral pomp. Cleopatra died at the age of thirty-nine, after having reigned twenty-two years; the fourteen last in conjunction with Antony. Antony was fifty-three, some say fifty-six, when he died. His statues were all demolished, but Cleopatra's remained untouched; for Archibius, a friend of her's, gave Cæsar a thousand talents for their redemption.

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\* This circumstance our Translators mention as another instance of the personal cowardice of Cæsar; but we confess, we are at a loss to conceive, how his person could be endangered by his paying a visit to a woman, who was requesting a favour from him, and was surrounded with his guards.

In concluding this article we must not forget to remark, that, in the present translation, the numerous quotations of Plutarch from the poets are rendered into verse, with great propriety and elegance. We must, at the same time, express our regret, that the Translators have not thought it proper to supply the four parallels of their Author, which are supposed to be lost: they had thereby a fine opportunity of enriching their version, and of offering a very acceptable present to the lovers of literature.

St.

ART. IV. *An Essay towards a rational System of Music*. By John Holden. 4to. 7s. 6d. half bound. Glasgow, printed by Urie. 1770.

**T**HIS treatise, which is intended to explain in a rational and familiar way, and to dispose in a systematic order, the several principles of the doctrine of music, is divided into two parts.

The first part contains the rudiments of practical music, and consist of, 1. The natural scale. 2. The application of the scale. 3. The modern system of music. 4. Of time. 5. Miscellaneous explanations. 6. Of harmonical consonances. 7. Of dissonances. 8. Of fundamental progressions. 9. Of the fix series. 10. Of chromatic. 11. Of plain descant. 12. Of figurative melody.

The second part contains the theory of music; and consists, 1. Of single musical sounds. 2. Of musical sounds in succession. 3. Of harmonical arithmetic. 4. Of combined sounds.

Our musical Readers will find a great deal of scientific care and labour employed in this Essay, and many new remarks on the art, which are not unworthy of their attention. The following observations, in the article OF TIME, discover the Author to be a man of taste, as well as a man of science.

‘ The division of music into equal timed *measures*, answers exactly to the division of poetry into *feet*: and when music is adapted to poetry, these divisions, most naturally, coincide with each other; so that he who can *scan* the verses, may immediately discover the measure of the song.

‘ It must be acknowledged, that this order is pretty often interrupted, especially in the works of the more eminent composers; and more, or less, than one foot of the poetry, allotted to one measure of the music: but then, such passages are, in some degree, strained and unnatural; and are introduced for variety, or for heightening the expression of some passion, *&c.* and ought to be used with great caution and skill.

‘ The most natural and easy passages are expressive of a calm unruffled temper of mind; but when any violent emotion is supposed

supposed to take place, the strict rules both of tune and time, in music, may, and ought to be partly set aside.

Our attention is still more liable to be diverted from observing the strict rules of time, by the sense of the words, in poetry; but so far as we may be supposed at liberty to regard the time, of poetry, we shall find that the very same rules take place here, as in music; viz. the successive feet of a verse, most naturally, require each an equal time of pronounciation; the first syllable of every foot is accented; and every foot is, in imagination, divided either into three, or into four, equal parts. The two first of these particulars will plainly appear to all, who are, in the least degree, accustomed to the reading of poetry; and the last particular, though not quite so obvious, will be found equally true, on a more careful examination.

Besides the distribution of music into equal measures, it is also necessary to go yet further, and to imagine some numbers of such measures, as constituting certain *phrases*, or *strains*, of a tune. These phrases may, very aptly, be compared with verses, in poetry: for, as there can be no poetry, without a proper intermixture of cadences, at the ends of the lines, so there can be no music, without some kind of partition into phrases.

These phrases contain more, or fewer measures, as verses consist of more or fewer feet; but both must always end with an accented part of the measure.

When the successive phrases in music are of unequal lengths, it resembles that kind of free, unconfined poetry, which is commonly called *Pindaric*: and, as this sort of composition is the most capable of variety of expression; so, the greatest masters, both in poetry and music, often make use of it.

A lively expression of the several sentiments and passions, is undoubtedly the perfection of music, as well as of poetry and painting. There are numberless different modifications of sounds, which a skilful composer may avail himself of, for this purpose; such as the different qualities of loud and soft, of hoarse or rough, and clear or smooth sounds: the various degrees of gravity and acuteness, in the *pitch* of the whole piece; the different effects of certain degrees of the scale, and of certain successions in the melody of single parts, as well as of consonances, in the harmony of compounded parts; besides several other circumstances in the manner of performance, such as the distinct, or *stepping*, and the indistinct, or *sliding* manner; the keeping one uniform equality of loudness, and the occasional swelling or softening of the sounds, *etc.* and, among the rest, the different moods of time, have no small share in contributing to the expression of music. These come in course to be spoke of, before we conclude this chapter.

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‘ The particular manners, and modulations of the voice, which, *naturally*, or by the custom of a particular country, *habitually* accompany such emotions of the mind, in common speech, are the surest guides to expression in music. From hence we conclude, in general, that slow or quick movements of music ought to be introduced, according as the sentiment, intended to be expressed, would require a slow or quick delivery, in the way of speaking : and of this it is very easy to judge. For instance, sorrow, humility, and reverence, require a slow movement, with gentle, easy inflexions of the voice ; but joy, thanksgiving, and triumph, ought to be distinguished by a quicker movement, with bolder inflexions, and more distant leaps, from one sound to another. A moderate movement, with frequent swells, and softenings, is expressive of tenderness and compassion ; a quicker, more uniform, and strongly accented movement, expresses resolution and fortitude. Anger is generally quick, loud, and unconnected ; hope and expectation, more moderate, soft, and easy, and so of others.

‘ The different sorts of time have, in some degree, each their peculiar character. Common time is naturally more grave and solemn : triple time, more cheerful and airy. And for this reason, it is generally agreed, that every mood of triple time ought to be performed something quicker, than the correspondent mood of common time ; for instance, the measure in the slow triple of minims, ought to be made shorter than the measure in the slow common time, marked with a plain C ; and the measure, in the triple of crotchets, should be shorter than the measure, in the mood of the barred C ; and so on.

‘ After all, it must be acknowledged, that the absolute time which ought to be allowed to different pieces, is the most undetermined matter, that we meet with, in the whole science of music. There is one insuperable difficulty, which frustrates all attempts towards regulating this particular, *viz.* the different humours and tastes of different persons ; which are so various, that one person shall think a tune much too quick, for the intended expression, while another thinks it not quick enough.

‘ If we proceed upon these principles, which seem most reasonable, that those who have a brisker flow of spirits, a more ready conception, and a quicker succession of ideas, require quicker music, for the same expression, and *vice versa* ; we may conclude, in regard to church music, that the same psalm ought to be sung quicker, when the congregation consists mostly of young people ; and slower, when the greater part are old : quicker, in general, in a town, than in a country church ; quicker, in places where music is more generally practised ; and slower, where it is less in use : quicker, when only one  
single



Single part is sung, and slower, as the parts are more numerous; because the ideas of single sounds are much more readily conceived, than those of several sounds, joined together in harmony: quicker, when the voices are few and weak, and slower, when the choir is numerous and strong; because nothing can be quite agreeable to the hearers, which seems laborious to the performers. Many other such like distinctions, according to the various circumstances, both of performers and hearers, will occur to the considerate reader, from the same principles. These observations may, with equal propriety, be extended to opera music.

The Italians, whose compositions are justly esteemed the standards of true taste in music, do not restrict themselves altogether to the distinctions of slow and quick, by the several moods, as above described; but rather make use of certain words, placed at the beginning of the piece, and elsewhere, as occasion requires; which serve to direct the performer, not only in regard to the time, but also the particular expression, and manner of performance.

We shall conclude this chapter with observing, that the writers on church music seem to be pretty well agreed, that the time of a second may serve, at a medium, for the length of a crotchet, in psalm tunes, in the triple of crotchets, and in the mood of the barred C; and that the minim, in the triple of minims, ought to be made nearly equal to the crotchet, in the mood of the plain C; and that either of these two ought to be longer than the second of a clock.

The chapter on chromatic music (that is, the succession which ascends or descends by semitones) in particular, is very ingenious.

L.

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ART. V. *A Letter to the Jurors of Great Britain. Occasioned by an Opinion of the Court of King's Bench, read by Lord Chief Justice Mansfield, in the Case of the King and Woodfall, and said to have been left by his Lordship with the Clerk of Parliament.* 8vo. 1s. 6d. Pearch. 1771.

THE establishment of a jury has justly been regarded as the great bulwark of English liberty. In every other government the administration of criminal jurisdiction has been vested in particular men; and these, conscious of their authority, and exposed to corruption, have been seldom able to support their integrity. But the judicature of crimes, in this country, being lodged in the great body of the nation, no oppression can take place. Tried by his equals, or his peers, the criminal has nothing to fear from the tyranny, the injustice, or the passions of judges. The institution, accordingly, of a jury has been mentioned with the highest eulogiums; and, perhaps, the wisdom

dom of men cannot suggest a more effectual preservative against the venality of magistrates, and the encroachments of power.

When an attack, therefore, has been made on this important privilege, it must necessarily excite a very general alarm. In a country where every individual considers himself, in some measure, as a part of the legislature, and where equal and known laws protect alike the artisan and the noble, even the lowest classes of men pay an attention to public affairs; and the people, in general, are enlightened with respect to the nature and the ends of government. They are not blind to the faults of their rulers like the subjects of a despot; they are entitled to think and to speak; they have rights to defend, and will not tamely behold their infringement.

The doctrine contained in the opinion, which has given occasion to the present publication, is conceived by our Author to be contrary to law and the spirit of our constitution. He asserts, in opposition to it, the full powers of an English jury; and proves, with much force of argument, that, from the forms of proceeding, from the design of the institution, and from the constant practice of our ancestors, jurors ought of right and duty to determine the whole complicated charge in the prosecution of a libel. The guilt or innocence of human actions, as he expresses himself, is, doubtless, in this country, to be determined by juries; and we cannot but agree with him in opinion, that nothing less than the total abolition of the *trial by our peers* can wrest from them this salutary and exclusive right.

In the course of his performance the intelligent reader will perceive, that the writer possesses a masterly knowledge of our constitution, and is well acquainted with the general principles of criminal jurisprudence. In the following extract, in particular, there is much acuteness and strength of reasoning.

‘When the verdict of the jury in the *King and Woodfall* was first known, I found no difficulty in pronouncing it an acquittal. The express negation of all evil intention appeared to my understanding, so repugnant to the idea of a crime, that I paid little attention to the cavils of some loquacious Templars, who seemed to be puzzled with technical difficulties, the nature of which they themselves did not comprehend. These difficulties became important, when adopted by higher authority.

‘It was charged in the information that Mr. Woodfall did, *wickedly and maliciously*, with intent to stir up sedition, &c. print and publish a certain *scandalous libel*, signed Junius, which followed verbatim, with proper innuendoes. The jury found him *GUILTY of printing and publishing only*. No words can be less liable to misrepresentation. *Only* excludes every thing which is not expressly found; that is, every thing but printing and publishing

lishing the paper recited in the information. If evil intention be an object of the jury's enquiry; if the jury *may* determine the criminality of the paper; in either event Mr. Woodfall has been acquitted. Accordingly the judgment of the King's Bench goes decisively to these points. I shall transcribe the words of the opinion: "If they (the jury) meant to say that they did not find it a libel, or did not find the epithets, or did not find any \* malicious intent, it would not affect the verdict, because none of these things were to be found either way." The context plainly shews, that upon all these applications of the excluding word *only*, the verdict would have been deemed a conviction: because the court afterwards declare the verdict void for uncertainty, as, "It is possible some of them (the jury) might mean not to find the whole sense and explanation put upon the paper by the innuendoes in the information."

' Here then is a solemn declaration that a jury, in a charge of libel, have no right to determine the innocence or criminality of the paper; that the jury, by a general verdict of *guilty* find the fact of publication, and verbal supply of innuendoes only; that the jury *cannot* decide upon the *criminal* or innocent intention of the publisher; and that the direction of a judge leaving any of these matters to a jury would be illegal.

' It is not difficult to trace, to its source, this contest of jurisdiction between the jury and the court. It arises from the different nature of that evidence which may be applied to prove *criminal intention* in prosecutions for different offences. Where the crime is theft, for instance, there can be no room for any variance of opinion. The intention to steal (which is signified by the word *feloniously* in the indictment) must always be collected from circumstances accompanying the act; circumstances which can only be known to the jury; of which the court cannot receive any evidence. How happens it that in a charge of libelling, *malicious*, *scandalous*, and *sedition*, should have no meaning? That in this crime alone such epithets are of no importance? mere formalities? inferences of law from the simple act of publication, an act in itself extremely innocent? Whence have arisen these pretensions of judges? The solution will not be difficult. *Criminal intention* in the publication of a libel may be proved by two sorts of evidence; one *internal*, arising

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\* Our Author has omitted here the word *express*. With regard to the opinion of the court of King's Bench, he thinks the distinction between *express* or *implied* malicious intent, is without foundation; because, says he, by the word *only*, the verdict had excluded *malicious intent*; and the only doubt as to this part must be, whether the jury could decide upon the *intention of a publisher*.

sing from the nature of the paper ; the other *external*, from the circumstances accompanying the act of publication. The first (being stated in the record) lies open to the observation of court and jury ; the other species of evidence *can be known* to the jury alone. The court of King's Bench, advertg only to the first species, and desirous of drawing the whole judicature to themselves, declared, that an express exclusion of *criminal intention* by the verdict of a jury would avail nothing ; but that *such verdict* (if the act of publication, together with the verbal supply of innuendoes was found) would operate as a conviction. Should this be the law of England, a very ridiculous consequence would follow ! A man might have the clearest proof of his innocence without a possibility of producing it ! To the jury he could not, because they are not to judge of intention : nay, an express negation of *criminal* design by them would be void, and of no effect. Before the court at Westminster it cannot be produced, because such evidence will contradict the general verdict *guilty*.

‘ A man carrying a libel to a magistrate, most certainly is a publisher. So a student taking notes in a court of law, and communicating these notes to another. So likewise a man transcribing an information, by the direction of the Attorney-general, and collating such transcript with the foul copy by the assistance of another person. All these are publishers, but *not criminal*. Yet if a jury cannot judge of intention, the evidence of these facts cannot be received by the court, because it will contradict the verdict.

‘ Mr. Almon most certainly was a publisher. He kept a shop ; sold pamphlets ; and gave a *general authority* to his servants for that purpose. He was therefore bound by the acts of such servants, and liable, in a civil suit, to every demand founded on *their acts*. Yet was he exempt from *prosecution for a crime*, because *criminal intention* can be imputed to the servant alone, who, without his master's knowledge, sold the identical paper. Lord Mansfield felt this truth when he said (upon the motion for a new trial) that had this appeared in evidence as opened by the counsel, he should have directed the jury to acquit the defendant. The error of the Attorney-general was likewise extremely natural, who thought this evidence could not be received *after conviction*, as impeaching the propriety of the verdict. But neither one nor the other seems perfectly consistent with the opinion of the court, *that the jury can only determine the fact of publication*. Mr. Almon could have been acquitted upon no other ground than a defect of *criminal intention*. Neither could the evidence of this defect contradict the verdict, if the jury had determined the simple fact of publication *alone*.

‘ I cannot

‘ I cannot dismiss Mr. Almon’s case without observing another most dangerous encroachment upon the office of a jury. It was urged at the bar, and approved by the court, “ That Mr. Almon’s actual assent to the publication was necessary to fix any crime upon him, and that a sale by a servant was only evidence of that assent.” The refusal of a new trial was founded upon the propriety of a judge’s direction, who laid down this position, “ That the sale by the servant was *prima facie* evidence of a sale by the master, and became conclusive, if not contradicted by other evidence.” This position cannot be law, because the peculiar province of a jury is to judge of the weight and import of evidence, which, by such a determination, would be wrested from them. I have read of legal decisions respecting the *competence* of evidence, that is, whether it be admissible and may be laid before the jury : but this opinion of the judges prescribes the *effect* of evidence, and compels the jury (whether convinced or not) upon their oaths to declare that the master *did assent* to the publication. I am not much surprised at the uneasiness of Mr. Mackworth, or that he did not\* immediately understand this *new* rule of law.

‘ The constant practice of the court of King’s Bench to admit affidavits to be read, after conviction, may, in some sort; have tended to confound the respective duties of court and jury. Indeed, were we absolutely certain of a constant succession of *upright* and *honest* judges, little mischief might ensue from such confusion. A nominal punishment, where the party is innocent, might be nearly the same with no punishment at all. Unfortunately this argument would have equal force, if urged for the total abolition of our government, and an implicit submission to the will of one man. To be serious ; let us turn from misdemeanors, where the punishment is uncertain, to other crimes, and the absurdity of this doctrine will appear in its true colours. Let the judgment of the court in Mr. Woodfall’s case be the law of England, and I will undertake to hang, as a traitor, a very good friend to the government, for the very act by which he meant to serve his King. Suppose the enemy landed, and a manifesto published exciting the people to join the invaders : a good friend of government sends a messenger with this manifesto to the Secretary of State. He is indicted, for that he *traiterously*, and *with intent* to assist the King’s enemies, did publish the paper, &c. The jury are told that they have nothing to do with *intention* ; that *traiterously*, &c. are inferences of law. The publication is proved ; there are no blanks in the paper to supply. The man is therefore convicted, and must be hanged.’

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\* The word *not* is omitted in the pamphlet, we suppose, by an error of the press.

There is another passage in this excellent pamphlet, which we must beg leave to lay before our Readers.

‘ The revolution, says our Author, established those principles of resistance to the civil magistrate, which, from the obstinate opposition of Tories, were but obscurely expressed in the famous vote of the Convention Parliament. It was, however, determined, that there are occasions in which resistance may be lawful; in which subjects may depose their King. They must therefore have a right to examine the conduct of their King, for on *his* conduct must depend the measure of *their* obedience. A forfeiture may be incurred, but the *nation* alone can judge when “ the original contract between King and People is broken; when the fundamental laws are violated; when an attempt is made to subvert the constitution.” Under a government established upon these principles, every man has a right to watch the administration of justice; to sift narrowly all acts of the King or his ministers; to point out the corruption even of parliaments; and to spread an alarm among the people, whenever a dangerous attack is either made or meditated against the public liberty. This right can be limited by no *certain* rules, but must ever be governed by the *particular* occasion. There are times of danger when any thing which tends to disunite may be highly criminal. There are times, when even invectives may deserve the praise of moderation. No scientific knowledge, no acquaintance with former decisions, can enable the book-read lawyer to affirm this publication is criminal, that publication is innocent. To do this with precision, or justice to the party accused, we must enter into common life; we must attend to the politics of the day; we must imbibe the sentiments of the people, and participate their every complaint. *Juries*, taken by lot from among the \* people, are *peculiarly* the proper judges in cases of libel: and if in this, as in all other imputations of a criminal nature, our ancestors have enjoyed that noble privilege, a *trial by their peers*, shall we now relinquish our glorious birthright under a King, whose family was admitted to the crown for the sole purpose of defending, protecting, and improving our laws and constitution ?’

The present performance must not be classed with those factious and violent publications which are every day issuing from the press. It is full of candour, information, and good sense; and we have not the least doubt but that its Author is really what he subscribes himself, “ A Friend to the Laws and Government of his Country.”

St.

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\* In the pamphlet it is— ‘ from among people.’

ART. VI. *The universal Botanist and Nurseryman: Containing Descriptions of the Species and Varieties of all the Trees, Shrubs, Herbs, Flowers, and Fruits, Natives and Exotics, at present cultivated in the European Nurseries, Greenhouses and Stoves, or described by modern Botanists; arranged according to the Linnæan System, with their Names in English. To which are added, a copious Botanical Glossary, several useful Catalogues and Indexes. Illustrated with elegant Engravings. In Four Vols. 8vo. By Richard Weston, Esq; Vol. I. Price 5 s. 3 d. in Boards. Bell. 1770.*

IT is with great satisfaction that we see the useful and pleasing science of Botany so assiduously cultivated as it hath been for some years past. The general attention paid to a study so innocent as well as delightful, is one proof, among others, that the age, however depraved in some respects it is said to be, is not so in *all*; for, in many branches of knowledge, in many exercises of virtue, we are fully persuaded, our own times and manners are in a happy state of improvement. Let *half-thinking* divines, or *railing*, gloomy bigots, who delight in abusing, and vilifying, and damning mankind, dispute this truth; but, for us, we really apprehend, that not to acknowledge it, would be the basest ingratitude to the all-wise and benevolent administration of that adorable BEING by whom Kings reign and Princes decree justice: by whom *all things* are upheld in the most beautiful and perfect order: who, as GOD OF ALL, *balances* the universe with equal and unerring hand, and maintains it in that uniform course of rectitude which he alone could give it, and from which neither the moral nor the material world can ever depart without his permission and appointment.

Botany is, indeed, a study of such general importance to mankind, that it would be no easy task to draw the line that could limit the bounds of its utility. The very sensible Author of the performance now before us hath enumerated some particulars of this kind; but to specify *all*, would be a vain attempt. What he has observed, however, in his introduction, is just, and pertinent. He first considers its usefulness in a religious light. 'To be employed in the constant contemplation, and of course in the constant admiration of the wisdom of the DEITY, to the harmonizing of the passions, and the acquisition of useful knowledge, is certainly one of the most commendable pursuits in which a rational mind can be engaged.'

Hence, he remarks, 'it is, that in all ages, the greatest and best of men have found it, in solitude, their most effectual relief against the disgust they had conceived at the disorders of society; when, like Cincinnatus, exchanging the sword for the

the ploughshare, they have taken as much delight in agriculture, as they had ever done in policy or tactics; in cultivating their field or their garden, as in the triumphs of a camp, or the splendor of a court.

Mr. Weston farther observes, that in a commercial view, 'the cultivation of this science will appear of the greatest advantage to a manufacturing and trading nation; especially to one whose commerce not only extends to the farthest parts of the world, but whose possessions and colonies are distributed throughout every climate, over the known face of the whole earth.

'The immense profit that must arise to the British empire from her transferring the purchase of such commodities as are now the produce of foreign countries to her own, exceeds all estimate. The steady execution of a plan, therefore, that would effect this, would in time turn our balance of trade with the whole world in our favour. We should traffic only with the produce of our own soil and the commodities of our own manufacture; for which we might be paid in whatsoever coin we pleased.

'It is on the solid basis of AGRICULTURE and the prudent application of the advantages arising from our improvements in botanical science, that such a plan must in a great measure be laid.

'Great Britain and Ireland, it is true, are of so limited an extent, and of a climate so variable and uncertain, that all these advantages cannot be secured to our mother country. Yet that many of them may, the successful attempts that have been made within a few years, to introduce the plants and herbage of some foreign countries are a sufficient proof. Of these the cultivation of *Madder*, as practised in Zealand, of *Lucerne*, and other grasses, as in Switzerland, are, among many others that might be mentioned, no less public than profitable instances. A very recent one, and not so generally known, affords a farther proof, as well as a pleasing prospect that such pursuits may be carried to an incredible length, equally to the comfort and emolument of individuals, as to the honour and independance of the nation in general. The uses and alimentary virtues of the *SALEP*, at present imported from Turkey, are well known; as well as its exorbitant high price, which confines it in a great degree only to persons of fortune. By a late communication to the Royal Society, it appears that the *Orchis mascula* of LINNÆUS, the *Orchis morio mas foliis maculatis* of Parkinson, the *Cynorchis moria mas* of Gerard, and the *Cynorchis major*, commonly called DOG-STONES, with all the common *Orchis* roots of our own country, may be easily so prepared as perfectly to resemble the *SALEP* that comes from Turkey.



‘What adds to the promising aspect of this discovery also is, that the plant grows spontaneously over the whole kingdom, and needs so little culture that it flourishes best in a dry, sandy, barren soil: so that even the poor might, in a short time, by the propagation of this nutritious vegetable, be accommodated with SALEP-POWDER, as with other kinds of meal or flour.’

He next expatiates on the importance of improvements in Botany, with respect to chemical knowledge, to manufactures, and to medicine. It is true, he acknowledges, that the greater part of the drugs used for dying, and other mechanical purposes, as well as the most powerful in the *materia medica*, are imported from countries whose soil and climate differ too much from those of these islands, to admit of their successful cultivation here; but then he remarks, as others have done before, ‘That these, as well as many plants \* both of the herbaceous and farinaceous kinds, may in all probability thrive as well in the similar climates of some or other of our variously-situated colonies, as in those countries where they are indigenous.’

Having briefly pointed out the commercial, medicinal, and other advantages arising from the practical study of Botany, he proceeds to remark on the many and voluminous publications of botanical writers; that they have been equally objected to, both for their redundancy and their deficiency. The former complaint, says he, has been usually made against those Authors who, confining themselves to the plants of a certain country, or district, ran into a prolixity of description, incompatible with the necessary conciseness of a systematical arrangement. ‘The diffusiveness of their manner, however, has not secured them from deficiency in matter; while other writers are, through lapse of time or original inattention, equally exceptionable in both; even the institutions of the celebrated *Tournefort* wanting many newly-discovered plants, as well as the several varieties of old ones; the number of which has been greatly increased by cultivation since the days of that eminent Botanist.

‘The *Species Plantarum* of LINNÆUS is undoubtedly a most valuable book; but it is much better calculated for the use of the medical botanist, than the gardener or nurseryman, particularly those of this country; no edition yet published having the *English names of the plants annexed to the Latin*, as in the

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\* He instances in the Mulberry tree, for silk-worms; so successfully cultivated in Georgia and South Carolina. In the latter province, too, he is persuaded, the tea-plant might be carried to as great perfection as in China. Also the cinnamon-tree, and the true rhubarb.

present work, which is the first GENERAL CATALOGUE OF PLANTS, that has appeared in England.

In drawing up this *Catalogue*, the Author found it necessary to arrange the plants after some systematic method; and he adopted that of Linnæus, as being the most generally received. He has marked, accordingly, each *genus* with its *corresponding number* in the last edition of the *Genera Plantarum*, printed at Stockholm in 1764. He has farther pointed out to what *class* or *order* each belongs, and has given an explanation of technical terms, from the *Philosophia Botanica*. Where a verbal explanation has been deemed insufficient, he has added the illustration, by a drawing of the figures upon copper-plates, 'that nothing, says he, might be wanting to render the whole as clear and explicit as possible, to every capacity.'

As only the first of the four intended volumes of this useful work is yet published, we shall here, for the farther satisfaction of our Botanical Readers, give the Author's own account of the contents of the *whole work*, in the order in which he declares that they are at present disposed for the press, and, for the most part, already printed, *viz.*

'In the first place, "An *alphabetical Catalogue* of the Species and Varieties of all the Trees and Shrubs, at present cultivated, or described by botanical Writers: comprehending a particular Description of their Leaves, Flowers, Fruit, &c. together with their English Names."—By means of this *Catalogue* not only the nursery-man and gardener, but the nobleman or country-gentleman, who is desirous of making a collection of *trees* and *shrubs*, either to adorn his estate, or for the more valuable purposes of raising timber, may be informed of every ornamental or valuable tree in the known world; no one *variety* being omitted, which I had sufficient authority to enumerate either from authors of credit, or my own experience; and where there are some curious *varieties*, as *double flowers*, or beautiful *striped ones*, not at present in our nurseries, I have given the initials of the Flora or Hortus in which they are mentioned, in order that they may be procured. Hence they will be enabled by different plants to suit every soil and situation; and as the present elegant taste for natural improvements in gardening so generally prevails throughout England, the inquisitive English planter will find this *Catalogue* particularly convenient, as it exhibits at one view the different ornamental *varieties* of each *species*.

"A SEPARATE *Catalogue* of the Trees, Shrubs, and Fruits, Natives of Great Britain and Ireland; pointing out also their Time of flowering, and the Places where they are particularly indigenous."—This part of the work is peculiarly designed for the use of such as may be inclined to raise a plantation of the

most beautiful and ornamental trees, shrubs, and fruits, *native* of our own isles.

"An *Index* of the Genera of Trees and Shrubs."

"An *alphabetical Catalogue* of the Species and Varieties of all the Herbs, Flowers, and bulbous Roots, at present cultivated or described by Botanists; giving a particular Description of their Leaves and Flowers, with their distinguishing Qualities, as Annuals, Biennials, or Perennials; together with their English Names."—In this *Catalogue* the herbarist and kitchen-gardener will find all the various sorts of *roots* and *herbs*, which the most curious gardens in England, France, Flanders, and Holland afford.

"The *Cryptogamian Class* of LINNÆUS, containing the Ferns, Mosses, Fungi, and Mushrooms."

"The *Submarine Plants*," for the amusement of people who reside near the sea.

"A Catalogue of all the Fruits cultivated in England and France, particularly those raised in the NURSERY OF THE CARTHUSIAN FRIARS IN PARIS." The lovers of *fruit* may hence gratify their choice from a description of every different fruit in a most numerous and select collection.

"Catalogues of the Flowers raised by the most eminent Florists in Europe; giving a Description of their Colours and Manner of blowing: to which are annexed the *customary Prices* which they are sold, in English Money."—The curious Florist may here indulge his utmost fancy in selecting from among all the minute *varieties* that are to be found in the French, Dutch, and Flemish flower-gardens.

"A general Latin *Index* of the Genera of LINNÆUS."

"The rejected Generic Names of LINNÆUS, adapted to the present *Linnean* Genera."

"An *Index* containing near *three Thousand English Names* of *Plants*, referred to their proper *Linnean* Titles."

"A Botanical Glossary, or Explanation of the Technical Terms of LINNÆUS; illustrated by proper drawings."

To the above will be added, "A *Supplement* containing a Description of any new Plants which may be introduced into England, while the Work is completing."

Such is the professed design and disposition of this undertaking; to the execution of which, the Author declares that he was induced partly by reflecting on the defects and inconveniences attending all publications of the like nature hitherto extant, and partly by the particular use of which the above-mentioned *Catalogues* hath been to himself, during great part of a life spent in botanical pursuits, and the practical study of agriculture, both abroad and at home, directed by an unremitting attention to every writer, of eminence, on botanical sub-  
jects,

jects.—When this work is completed, we shall not fail to give our Readers a Critical Examination of its various contents. In the mean time, we sincerely wish the industrious Author all the success which an undertaking of so much labour and expence may deserve.

G.

ART. VII. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious in many considerable Parts of the World.* Vol. LIX. For the Year 1769. In two Parts. 4to. 18s. sewed. Davis.

MATHEMATICS and MECHANICS,

Article 12. *A Letter from Mr. John Robertson, Lib. R. S. to James West, Esq; President of the Royal Society; containing the demonstration of a Law of Motion, in the case of a body deflected by two forces, tending constantly to two fixed points.*

THE moon's motions, however irregular, when absolutely considered, furnish, in their relation to and dependance upon the other bodies in the planetary system, an actual illustration and proof of the Newtonian theory of gravity. The more thoroughly they are investigated and understood, the more they exemplify and establish Sir Isaac's principles. It is to be wished that, in general, they were more easy of access; and that the anomalies, to which they are subject, were reduced to some determinate and obvious rules, level to the capacities of those who are not adepts in the more abstruse speculations of mathematics. It is well known to those who have been at all conversant with the *Principia*, that the greatest part of the theory of the moon is proposed without proof; and that those theorems relating to the moon's motions, which are therein demonstrated, generally depend upon calculations that are very intricate and very abstruse, the truth of which is not easily examined even by those who are most skilful; and which, however, might be deduced from other principles. These considerations led the late Mr. Machin particularly to examine the theory of the moon, and to compare it with actual observation. The result of this enquiry, though not pursued, as he himself acknowledges, to the degree he could wish, he annexed in the Appendix to the English edition of *Newton's Principia* by Mr. Motte, published in 1729.

One of the lunar inequalities which he proposes to explain, is that of the variation of the inclination of the moon's orbit to that of the ecliptic. He observes, that it is extremely difficult to compute the variation of the inclination in any particular case, according to the rules laid down in the *Principia*. The calculations, however just when performed with ingenuity and care, are extremely laborious and intricate. This induced him to propose a principle, by means of which the said inequality

might be more readily determined.—This he gives, without any demonstration, in the following words: ‘ There is a law of motion, which holds in the case, where a body is deflected by two forces, tending constantly to two fixed points;’ which is, that the body, in such a case, will describe, by lines drawn from the two fixed points, equal solids in equal times, about the line joining the said fixed points.’

\* The article before us contains a demonstration of this law; of which it is sufficient to add, that it was communicated by that excellent mathematician the late William Jones, Esq; to Mr. Robertson, who apprehended it to be highly worth preserving in the *Philosophical Transactions*.

Article 16. *Observations on the Expectations of Lives, the Increase of Mankind, the influence of great towns on population, and particularly the state of London with respect to healthfulness, and number of inhabitants. In a letter from Mr. Richard Price, F. R. S. to Benjamin Franklin, Esq; LL. D. and F. R. S.*

The ingenious Author of these observations, who has few superiors, and perhaps not many equals in disquisitions of this nature, proposes chiefly to consider the present state of the city of London, with respect to healthfulness and number of inhabitants, as far as it can be collected from the bills of mortality. Though this be the main subject which he undertakes to discuss, he has thrown out several incidental observations which are well worthy of notice. We shall endeavour to give such an abstract of his instructive and entertaining paper, as may lead our Readers to form some judgment of its design and execution: and, while we would avoid extending this article to an immoderate length, it will be our wish to do the Author all the justice which our limits will allow.

The first object of his attention, the meaning of which he proposes accurately to determine, is that which writers on the subject of annuities have called the *expectation of life*: and this is the more necessary, because many have either entertained wrong notions, or failed to express themselves with proper precision on this head. Mr. De Moivre himself has not sufficiently guarded his readers from mistakes. The *expectation* of life, according to this Author, is that which Mr. Simpson and Mr. De Moivre have called *the share of life due to a person*, and signifies ‘ the mean continuance of any given *single, joint or surviving* lives, according to any given table of observations:’ that is, the number of years, which, taking them one with another, they actually enjoy, and may be considered as sure of enjoying; those who live beyond that period, enjoying as much more time in proportion to their number, as those who fall short of it enjoy less. Thus, supposing 46 persons alive, all 40 years of age, and that, according to Mr. De Moivre’s hypothesis of an equal decrement

*decrement* of human life through all its stages, one will die every year till they are all dead in 46 years, half 46 or 23 will be their *expectation* of life; 46 being, by the aforementioned hypothesis, the *complement* of life, or what it wants of 86 the utmost probable extent of life. In like manner, the 3d of 46, or 15 years and four months, is the expectation of two *joint* lives, both 46: and the number expressing this period, multiplied by the number of *single* or *joint* lives to which the *expectation* belongs, added annually to a society or town, gives the whole number to which such an annual addition would in time grow. Whence it appears, that the particular proportion, which becomes extinct every year, out of the whole number constantly existing together of single and joint lives, must, wherever this number undergoes no variation, be exactly the same with the *expectation* of those lives, at the time when their existence commenced, e. g. If it was found in any town, where the number of births is equal to that of the burials, that a 20th or a 30th part of the inhabitants die annually, 20 or 30 would be the *expectation* of a child just born in such a town. These *expectations* are easily found for all single lives, by a table of observations, according to a general rule given for that purpose. The *expectation* of a life of 20 is, by Mr. Simpson's table, formed from the bills of mortality in London equal to 28, 9.

The Author, having premised these general remarks, proceeds to the principal point he has in view. The *expectation* of an infant just born, in London, is, by Mr. Simpson's table, 20 years. This number, multiplied by the yearly births when they are equal to the burials, gives the number of inhabitants in London. The medium of yearly births, for the last 10 years, has been 15,710. This number, multiplied by 20, gives 314,200, which is the number of inhabitants in London, on the supposition that it supported itself without any supply from the country: but since the burials have, at an average for the last 10 years, been 22,756, and therefore exceeded the christenings by 7,246, there must be a yearly addition of this number from other parts of the kingdom to recruit the waste. Suppose these then to be all of the age of 18 or 20 years, and therefore their *expectation* equal to 30 years, 30 multiplied by 7,246 gives 217,380, which must be added to the former number, and the sum, or 531,580, shews the number of inhabitants in London, were the bills perfect. But these give too small a number both for the births and burials; allowance must therefore be made for the deficiencies in the bills, and likewise for those who migrate and die out of the city. The Author allows for these 6000 in the births and 6000 in the burials. This multiplied by 20, the *expectation* as before stated, gives 120,000; which, added

to the foregoing number, gives 651,580 for the number of inhabitants complete.

The Author then shews how to allow for an inequality in the births and burials; and makes several calculations on the supposition, that the defect is, in any proportion, either on the one side or the other: and he concludes, upon the whole, that 651,580, though short of the number of inhabitants commonly supposed in London, is very probably *greater*, but cannot be much *less*, than the true number.

Dr. Brakenridge makes it 751,800: but our Author apprehends that in both his methods of estimating, the Doctor proceeds on wrong principles. He determines, says the Author, the number of houses by a method too precarious to be depended on; and then allows 6 persons to a house, which is undoubtedly too large an allowance; 5 being, at an average, an allowance large enough for London, and too large for England in general. By the same reasoning it appears, as he suggests in a note, that the number of people in England, which the Doctor states at 5,340,000, ought to be reduced to 4,450,000. The other method by which Dr. Brakenridge proposed to determine the number of inhabitants in London, was from the annual number of burials, adding 2000 to the value for omissions, and supposing a 30th part to die every year. This, which the Doctor apprehends a moderate supposition, our Author plainly shews to be much too large, and at the same time points out the ground of his mistake.

Dr. Brakenridge observed, that, at the time of his calculation, the number of inhabitants in London was 127,000 less than it had been. The bills have lately advanced, but still they are much below what they were from 1717 to 1743. And our Author finds by calculation, that, taking the medium of annual birth and burials for 20 years, viz. from 1716 to 1736, the number of inhabitants in London was 84,260 greater than it is at present: so that London has, for the last 30 years, been decreasing; and though now it is increasing, he very justly apprehends, that the additions lately made to the number of buildings round it are owing, in a great measure, to the increase of luxury, and the inhabitants requiring more room to live upon. And he shews, by taking the medium of annual burials for several years, from 1655 to 1768, in the 97 parishes within the walls, that, though since that period London has doubled its inhabitants, yet, *within the walls*, they have decreased; and so rapidly for the last 30 years, as now to be reduced to one half. The present increase of London, were it long to continue, is an event more to be dreaded than desired. The more London increases, unless general population should increase

increase likewise, the more the rest of the kingdom must be deserted; the fewer hands must be left for agriculture; and, consequently, the less must be the plenty and the higher the price of all the means of subsistence. *Moderate* towns, being seats of refinement, emulation, and arts, may be public advantages: but *great* towns, long before they grow to half the bulk of London, become checks on population, of too hurtful a nature, nurseries of debauchery and voluptuousness; and, in many respects, greater evils than can be compensated by any advantages.

The diminution of the number of the present inhabitants of London, compared with those of 40 years ago, is stated on the supposition that the proportion of the omissions in the births to those in the burials was the same *then* as it is now.—But this appears not to be fact.—These omissions were greater formerly, which makes the difference in the number of inhabitants less considerable than it seems to be from the face of the bills. The reason of this difference the Author suggests in two or three particulars. He observes, that it is probable that London is now become less fatal to children than it was. But notwithstanding the great improvements in London, since the year 1752, and other circumstances which very much contribute to the preservation of children, and the health of its inhabitants, he proceeds to shew the amazing difference, especially to children, between living in great towns and in the country. In London, according to the most moderate computation, half the number born, die under three years of age; in country villages and parishes, the major part live to mature age, and even to marry. It appears from the account given by Dr. Heberden, and published in the *Philosophical Transactions*, vol. lvii. that in the island of Madeira, about *two thirds* of all who are born live to be married; so that the *expectation* of a child just born, is about 39 years, nearly double that of a child just born in London. In Madeira, a 50th part only of the inhabitants die annually. In London, above twice this proportion die annually. In the four provinces of New England, there is a very rapid increase of the inhabitants; notwithstanding which, at Boston, the capital, the inhabitants would decrease, were there no supply from the country; for, from 1731 to 1762, the burials have all along exceeded the births. So remarkably, the Author observes, do towns, in consequence of their unfavourableness to health, and the luxury which generally prevails in them, check the increase of countries. Healthfulness and prolificness are, probably, causes of increase that are seldom separated.

In conformity to this observation it appears, from comparing the births and weddings in countries and towns, where registers



of them have been kept, that in the former, marriages, one with another, seldom produce less than four children each; generally between four and five, and sometimes about five. But in towns seldom above four, generally between three and four, and sometimes under three.

Dr. Heberden observes, that in Madeira the inhabitants double their own number in 84 years: but that is a slow increase compared with that which takes place amongst our colonies in America. In the back settlements they double their number in 15 years; and through the northern colonies in 25 years. In New Jersey the inhabitants double their own number in 22 years. In New England the original number of settlers, in 1643, was 21,200: they have had no extra-accession since; yet, in the year 1760, they were increased to half a million. They have therefore all along doubled their number in 25 years; and, if they continue to increase at the same rate, they will, 70 years hence, in New England alone, be four millions; and, in all North America, above twice the number of the inhabitants in Great Britain.

All these are observations of very considerable importance: were they properly attended to they would, in all likelihood, be the means of producing a new system of political arithmetic. They would, at least, recommend pacific and healing measures: as prudence and safety forbid our insulting and provoking a growing power.

The Author concludes with wishing that the London bills were more perfect and extensive than they are. (In their present imperfect state they can admit of no very accurate and satisfactory conclusions.) Great advantages would arise from including more parishes, and from diffusing registers through all the towns and parishes in the kingdom. We should hence derive the necessary data for computing accurately the value of all life annuities and reversions. It would enable us to judge of the different degrees of healthfulness of different situations; to mark the progress of population from year to year; to keep always in view the number of people in the kingdom; and, in many other respects, furnish instruction of the greatest importance to the state.

Mr. De Moivre recommended a regulation of this kind, and expressed his desire that an account were taken, at proper intervals, of all the living in the kingdom, with their ages and occupations. This would, in some degree, answer the purposes which our Author has mentioned.

We cannot help expressing our concern, that the principles on which the Author's reasoning is founded, are not as solid and satisfactory as the reasoning itself. We are fully persuaded that the method here proposed of estimating the number of inhabitants

tants in London would be conclusive and certain, were the general grounds on which it rests more accurately determined. But the best reasoning from false premises is the most liable to err in drawing conclusions; and this we much fear is the case, both with respect to Dr. Brakenridge and our Author himself; not from any want of ingenuity or application, but from the unavoidable imperfection of the registers of births and burials, and likewise of the tables constructed from them.

The true *expectation* of an infant cannot be accurately determined from them; and a very trivial mistake in the first instance will multiply and produce errors of very great consequence in the last conclusion. Both these gentlemen are obliged, after all their investigations, to recur to conjecture; and it is odds against them, whether they *conjecture* so well as they *reason*.

Were we allowed the same liberty, we should express our apprehension, however it might affect the general conclusion, that Dr. Brakenridge's allotted number of inhabitants to every house in the city of London is not much, if at all, too large.

The above abstract, in which nothing essential to the subject has been omitted, will enable the intelligent Reader to judge what may be expected from the abilities of this Author, when he favours us with a larger work of a similar nature, which has already been announced to the world, and which, we are informed, will very soon be published.

#### A S T R O N O M Y.

The greater number of articles referred to this class contain observations of the transit of Venus, June 3, 1769.—It is undoubtedly of considerable importance to collect and compare a variety of these observations, in order the more accurately to determine the precise point in question. Dr. Halley expressed his wish that ‘many observations, of the same phenomenon, might be taken by different persons, at several places, by whose agreement a greater degree of certainty might be attained, and to prevent the inconveniences to which the situation of any single observer might be liable.’ Nor is the use of a multiplicity of well-conducted observations confined to the *immediate object* only; there are several other *desiderata* both in astronomy and geography, to the discovery or explication of which they may either intentionally or accidentally contribute. The equal assiduity and skill, which astronomers have discovered in their observation of this rare and interesting phænomenon, are capable of making almost unlimited advances in the knowledge of the heavens: for none can presume to draw a line that shall bound their progress.

We have already had an opportunity of presenting our Readers with the most remarkable appearances noticed by the Astronomer

mer Royal in the late transit \* ; and as nothing very singular has occurred since his account, we apprehend it is unnecessary to give a particular detail of the several papers relating to this subject. We would only remark, that several circumstances are taken notice of by very accurate and ingenious observers, which greatly favour the notion of an atmosphere about Venus. *Many* of these, we confess, may be satisfactorily solved by the irregular refraction of rays, passing through our own atmosphere at so small a height above the horizon ; *some*, however, seem altogether inexplicable on this supposition *only*.—When these are farther considered and compared, as without doubt they will be, what is now the suspicion and conjecture of individuals may, perhaps, become the more established opinion of astronomers in general.

It does not appear from any of the late observations, which were well adapted to such a discovery, that Venus has any satellite. At the time of the transit the sun's disc was obscured by several considerable spots, one of which, on account of the *roundness* of its figure, and *blackness* of its appearance, was at first suspected to be a *satellite* ; but as this is not corroborated by any other accounts, the ingenious Author of the conjecture candidly acknowledges that it is probably a mistake.

Nothing need be said on the observations of the solar eclipse, which, in several articles, accompany those of the late transit.

The other papers under this head (a short one by Mr. Horsley excepted, in vindication of Dr. Stewart's method of estimating the sun's distance by the theory of gravity) contain astronomical observations, made in various parts both of Europe and America ; the most inconsiderable of which is of real importance to the advancement of astronomy and geography. R-3

ART. VIII. *The West Indian ; a Comedy : As performed at Drury-lane.* By the Author of the Brothers †. 8vo. 1s. 6d. Griffin. 1771.

**W**E think there are few pieces intended for the stage that, upon the whole, have more merit than the *West Indian*. The plot is complicated without confusion or perplexity ; the characters are strongly marked, yet natural ; the dialogue is sprightly, without laboured turns of epigrammatic wit ; and the sentiment is at once elevated and tender. It excites a curiosity strongly interested, and has so blended the pathetic and ridiculous, that if the spectator or reader has sensibility and discernment, he will be kept almost continually laughing with tears in his eyes.

\* Review for May, 1770.

† See Review, vol. xli. p. 478.

It has however some defects both in the characters and conduct, whether they are considered in a critical or moral view. To point them out will only be to show, by a fresh example, that no human work is perfect; not with a view to censure this performance, but to admonish the Author of the next, who, if he avoids these faults, will be more readily pardoned for others which he will be sure to commit.

Sir Oliver Roundhead, an old puritan, who is said never to have laughed in his life, nor allowed his children to laugh, had three daughters; one married Sir Stephen Rusport, a rich citizen, who had been Lord Mayor, a widower with one daughter; another married Capt. Dudley, who had nothing to subsist her but his pay; and the third lived single, and became his nurse. He was so affectionate a parent that, because the Captain was not able to support his daughter without a fortune, he determined not to give her a shilling, and immediately made his will, bequeathing the whole of his possessions to Lady Rusport, who had already more than she wanted, except a small annuity to his nurse, who having broken her constitution by fatigue and watching, was likely to die an old maid.

Capt. Dudley, after 30 years service, is reduced to half pay; his wife is dead; he has a son an ensign, and a daughter wholly unprovided for. He has an offer to exchange his half pay for a company in Senegambia, which he wishes to accept; but having no other means of raising about 200*l.* to fit him out, than by assigning his pay, and insuring his life, he finds that an insuperable impediment; the climate being so unhealthy that he can get no insurance upon his life, and, without insurance, no money will be lent upon his commission.

This being the situation of the family, that there was no mother was an alleviation of its distress: it might well be supposed that a marriage which made death eligible to the wife, which banished the husband to Senegambia after 30 years service, and which left a son and a daughter, to the distress and danger of poverty, combined with beauty and the rank of gentility, would be pointed out as a warning to the young and thoughtless against such engagements; and that as fathers cannot on these occasions be made kind or liberal, an opportunity would be taken to shew at what dreadful risk children are imprudent: yet the Author throws his weight into the opposite scale. An hateful old dowager gives the admonition, and a fine sprightly sensible girl encourages to disobedience. 'To run away, as my sister did, says Lady Rusport, with a man of old Dudley's fort, at sixteen too!'—'Was, in my opinion, says Charlotte, her daughter-in-law, the most venial trespass that ever girl of sixteen committed: of a noble family, strict honour,

nour, and found understanding, what accomplishment was there wanting in Captain Dudley, but that which the prodigality of his ancestors had deprived him of ?

This, surely, is pleading for the gratification of passion, in circumstances in which to gratify it is to be miserable for life, and miserable in proportion as the social virtues are strong, and the sensibility of the heart keen. Though we would by no means appear to recommend money without worth, yet we cannot but think that the hasty marriage of young women, who have not a competence of their own, to supposed worth without money, by which they risk what they expect from others, is one of the most fruitful sources of the keenest misery that can embitter life.

In the character of the West Indian, the Author has furnished an apology for vice, or rather countenanced an apology that every libertine uses to silence the remonstrances of conscience, and reconcile good principles with bad practices. He makes high spirits, strong feelings, and warm passions, a kind of dispensation for debauchery : as if virtue, with regard to women, was only to be expected in the indifference of frigidity, or never to be purchased but when it could be had at a low price !

This character, Belcour, is the son of Stockwell, a merchant in London, by the daughter of Belcour, a rich West Indian planter. Stockwell had privately married her abroad, she was with child, and to conceal the marriage from her father, which she knew he would never forgive, she contrived to lie in privately, and have the child dropt at her door. In the character of a foundling therefore he is received at her father's house, the old man grows fond of him, and, his daughter dying, leaves him his whole fortune : the young fellow knows nothing of his parents, but, at the beginning of the action of this drama, is just arrived at Stockwell's house in London.

His character will appear in the following scene :

BELCOUR, STOCKWELL.

‘ *Belcour.* Well, Mr. Stockwell, for the first time in my life, here am I in England ; at the fountain head of pleasure, in the land of beauty, of arts, and elegancies. My happy stars have given me a good estate, and the conspiring winds have blown me hither to spend it.

‘ *Stockwell.* To use it, not to waste it, I should hope ; to treat it, Mr. Belcour, not as a vassal, over whom you have a wanton and despotic power, but a subject, which you are bound to govern with a temperate and restrained authority.

‘ *Belcour.* True, Sir ; most truly said ; mine's a commission, not a right : I am the offspring of distress, and every child of sorrow is my brother ; while I have hands to hold, therefore,  
I will

I will hold them open to mankind : but, *Sir, my passions are my masters ; they take me where they will ;* and oftentimes they leave to reason and to virtue nothing but my wishes and my sighs.

‘ *Stockwell.* Come, come, the man who can accuse corrects himself.

‘ *Belcour.* Ah ! that’s an office I am weary of : I wish a friend would take it up : I would to heaven you had leisure for the employ ; but, did you drive a trade to the four corners of the world, you would not find the task so toilsome as to keep me free from faults.

‘ *Stockwell.* Well, I am not discouraged ; this candour tells me I should not have the fault of self-conceit to combat ; that, at least, is not amongst the number.

‘ *Belcour.* No ; if I knew that man on earth who thought more humbly of me than I do of myself, I would take up his opinion and forego my own.

‘ *Stockwell.* And, was I to chuse a pupil, it should be one of your complexion ; so if you’ll come along with me, we’ll agree upon your admission, and enter on a course of lectures directly.

‘ *Belcour.* With all my heart.’

The amiableness and splendor of this character, render it the more dangerous to impute its irregularities to passions which are *irresistible* ; nothing is *vicious* that is *necessary*, and to represent the irregularities of a young fellow like this as *necessary*, is absolving him from every tie, which it should be the labour of the moralist to strengthen. It is representing that which would be vice in another, as not being vicious in him, any more than black eyes and an olive complexion.

The Author, by his fondness for this character, has also been betrayed into inconsistencies. His hero sees Miss Dudley in the street, is fired with her beauty, and runs after her into a house. He there learns Capt. Dudley’s distress, and relieves it with the money which, he says, stood the chance of *being worse applied* ; and observes, that after all, there may be as much true delight in rescuing a fellow-creature from distress, as there would be *in plunging one into it*. By this it appears that, in his own opinion, he was injuring a family in the most essential point, *plunging a fellow-creature into distress*, for the gratification of a mere appetite, for the passion is out of the question.

After he has considered it *in this light*, and before any incident has set it in another, he returns to the attempt, upon a new prospect of success. Yet he afterwards declares, that ‘ if he had not had good assurance of her being an *attainable wanton*, he would as soon have thought of attempting the chastity of Diana :’ and again, ‘ by heaven I would have died sooner than have insulted a woman of honour.’ Can it be said that this

man thought the woman he pursued an *attainable wanton*, when he considered his attempt upon her as *plunging a fellow-creature into distress*? Certainly not: he then thought he had insulted a woman of honour, and repeats the insult deliberately, without having any reason to think otherwise. Afterwards, when he is led to suppose her to be young Dudley's mistress, he considers his attempt upon her not as criminal but as *meritorious*; not as plunging a fellow-creature into distress, but rescuing several fellow-creatures from it, and her among the rest. 'I know your situation, says he, and am resolved to snatch you from it; 'twill be a *meritorious act*; the old Captain shall rejoice, Miss Rusport shall be made happy, and even your brother shall thank me.'

His renewed attack upon Miss Dudley when he considered it as criminal, even according to the man of honour's lax notions of morality, having diverted him from executing some business for Stockwell, the following dialogue is brought on between them:

STOCKWELL, BELCOUR.

' *Stockwell*. Hey-day! What has turned you thus on a sudden?

' *Belcour*. A woman: one that can turn, and overturn me and my tottering resolutions every way she will. Oh, Sir, if this is folly in me, you must rail at Nature: you must chide the sun, that was vertical at my birth, and would not wink upon my nakedness, but swaddled me in the broadest, hottest glare of his meridian beams.

' *Stockwell*. Mere rhapsody; mere childish rhapsody; the libertine's familiar plea—Nature made us, 'tis true, but we are the responsible creators of our own faults and follies.

' *Belcour*. Sir!

' *Stockwell*. Slave of every face you meet, some hussey has inveigled you, some handsome profligate (the town is full of them;) and, when once fairly bankrupt in constitution, as well as fortune, nature no longer serves as your excuse for being vicious, necessity, perhaps, will stand your friend, and you'll reform.

' *Belcour*. You are severe.

' *Stockwell*. It fits me to be so—it well becomes a father—I would say a friend—How strangely I forget myself—How difficult it is to counterfeit indifference, and put a mask upon the heart—I've struck him hard; he reddens. (*Aside.*)

' *Belcour*. How could you tempt me so? Had you not inadvertently dropped the name of father, I fear our friendship, short as it has been, would scarce have held me—But even your mistake I reverence—Give me your hand—'tis over.

' *Stockwell*.

—*Stockwell.* Generous young man—let me embrace you—How shall I hide my tears? I have been to blame; because I bore you the affection of a father, I rashly took up the authority of one. I ask your pardon—pursue your course; I have no right to stop it.’

In this dialogue the pretence of his not being accountable for his vices, because Nature had given him strong inclinations to be vicious, is well answered. But when Stockwell has entered on the course of lectures, to which the good qualities of his pupil had encouraged him, with such success; when the young man, struck with the force of his arguments, and blushing with an honest shame at the vileness of his own purpose, determines to relinquish it, what could tempt our Author so far to betray the cause both of honesty and prudence, as to represent the successful monitor, the interested father, as throwing the reins back again upon the neck of that passion which he had restrained, and bidding his new proselyte to virtue and reason pursue his course of vice, declaring, at the same time, that he had no right to stop it? This, surely, is a bad lesson both to children and to parents, and we are confident that the Author has candour enough not to be dissatisfied with the caveat we have entered against it.

We are glad to observe that the silly custom of exhibiting our fellow subjects, who happen to have been born on the other side of the Channel, or of the Tweed, as rogues and fools, is wearing out. One of the characters in this play is Major O’Flaherty, an Irishman, who gives this account of himself:

‘ ’Tis thirty years, come the time, that I have followed the trade of fighting, in a pretty many countries—Let me see—In the war before last I serv’d in the Irish Brigade, d’ye see; there after bringing off the French monarch, I left his service, with a British bullet in my body, and this ribband in my button-hole. Last war I followed the fortunes of the German eagle, in the corps of grenadiers; there I had my belly full of fighting, and a plentiful scarcity of every thing else. After six and twenty engagements, great and small, I went off with this gash in my skull, and a kiss of the Empress Queen’s sweet hand, (Heaven bless it) for my pains: since the peace, my dear, I took a little turn with the Confederates there in Poland—but such another set of madcaps!—by the Lord Harry, I never knew what it was they were scuffling about.’

This gentleman, though an Irishman who has served against his country, the Author intended to represent in an amiable light, as a man whom we are to laugh at, but not despise;

————— ‘for on his lip  
His errors lie, his heart can never trip.’

PROLOGUE.

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Yet an attempt to comprehend all virtue in what is called generosity, has rendered this character strangely inconsistent.

He is a professed fortune hunter; has married *five wives* already, *which, for ought he knows, are all living*, and pays his addresses to Lady Rusport, by the basest of all frauds, to get possession of her fortune: yet he desists from a suit carried on only with this view, because she refuses to assist old Dudley with the sum he solicited, and declares that he will share with this old soldier 'the little modicum that thirty years hard service had left him.'

In these incidents there is a double inconsistency. It is an inconsistency of character for a man who addressed a woman, merely to rob her of her fortune, to desist merely from perceiving an unrelenting avarice in her disposition; and it is an inconsistency equally gross, to represent a man who had defrauded four women in succession of their fortunes, and is now about to defraud a fifth, as acting from a principle of honour, and having *a heart that can never trip*. Generosity, like all other virtues, is uniform, and would as effectually have restrained him from pretending to become the husband of women who could not be his wives, to the total ruin of their peace and fortune, as it would have prompted him to relieve distress brought upon a stranger by any other means.

Miss Rusport being determined to raise the money for old Dudley, by pawning her jewels, sends them to Stockwell by young Dudley for that purpose, pretending that the money was for another use.

Young Dudley carries the jewels, but does not bring back the money, which, by the way, is not well accounted for: this, however, is no great matter; but Stockwell, instead of transacting this delicate affair with a young lady by the agent whom she chose to employ, or doing it in person, which was the only alternative that consistently with the feelings and principles which the Author has given him he could take, employs Belcour, whose face she had never seen: 'Carry her, says he, the sum she wants, and return the poor girl her box of diamonds which Dudley left in my hands.' Surely a man of delicate generosity should not have been represented as transacting such an affair with a young lady, so as to acquaint her, by means of a stranger, that he had, to that stranger, communicated her necessity in sending a pawn to raise money, and his own generosity in returning it. There seems also some want of skill in making this young lady converse with this stranger, about pawning jewels, with as little reserve as she would have talked about buying them.

Belcour having excused himself from carrying the money, Stockwell afterwards conveys it himself, but still entrusts Bel-

cour

court to carry the jewels, which leaves the objection in all its force. It is indeed true that the dramatic incidents require Belcour to have the jewels, and to be without the money ; but this should have been contrived without a violation of character and conduct.

In the conduct there is also another inconsistency still more obvious.

The cries of Miss Dudley, when Belcour is offering rudeness to her, bring in her brother, and produce the following altercation :

‘ *Dudley.* How’s this ? Rise, *Villain*, and defend yourself.

‘ *Belcour.* Villain ?

‘ *Dudley.* The man who wrongs that lady is a villain—Draw!—’Tis Dudley speaks to you, the *brother*, the protector, of that injured lady.

‘ *Belcour.* The brother ! give yourself a truer title.

‘ *Dudley.* What is’t you mean ?

‘ *Belcour.* Come, come, I know both her and you.’

Belcour supposes she is his mistress, and that he pretends she is his sister to colour their connection. Upon this ground of quarrel they fight. They are interrupted, and meet to finish the business with seconds.

At this meeting the ground of quarrel is totally misrepresented.

‘ You, says Stockwell to Dudley, are about to draw your sword against Belcour, *to refute a charge against your sister’s honour*, but the proofs of her innocence are lodged in our bosoms : if we fall, you *destroy the evidence that most effectually can clear her fame.*’

The truth is, as the Reader sees, that Dudley was about to draw his sword, *not to refute a charge against his sister’s honour*, but *to revenge an insult on her person*. The only charge against her honour refuted itself, that she was his mistress : Did the refutation of this depend upon any evidence to be given by Belcour or Stockwell ? With Belcour she could not be supposed to have had any dishonourable connection, for it was for protection from him that she called upon her brother ; no mistake about the jewels, therefore, could affect her reputation, nor had any other incident happened that could.

Among other qualities which are contrived to distinguish Belcour with a false lustre, and confound virtue and vice, meanness and dignity, is that of determining to persist in defence of an action which in itself was wrong, and in him had the appearance of villany, at the risk of his own life, and that of an injured person, under a notion that, having received the appellation which he appeared to deserve, it was become necessary to *maintain his honour*. It is indeed true, that Stockwell shews

the absurdity of this notion ; but it is more effectually established by making it a part of so splendid a character as Belcour, than shaken by a dry sentence of Stockwell, especially as Stockwell himself is made to bear testimony that *his very failings set him off*, and that he should almost think *he would not be so perfect were he free from fault*.

The self-love of every dissolute coxcomb in town, who is continually upon the scent after a petticoat, and has animal spirits enough to beat a constable, or fight a duel, and vanity enough to part with his money for the flattering title of *a fellow that has a heart*, will be always ready to flatter him that he is such a character as Belcour, and he will then be at no pains to part with failings that set him off, and faults without which he would be less perfect.

If these critical remarks are thought to be made with a minuteness of attention that cannot easily be pleased, let it be acknowledged that they are not made with a severity that is prompt to censure. The laws of composition, like the laws of life, are not the less excellent, because no man has perfectly fulfilled them. Nor should the breaches of either, pass unnoticed, because perfect obedience is no more to be expected in the future time, than found in the past.

From such inaccuracies, supposing this criticism in every article to be just, no performance is free ; and, perhaps, it would not be easy to find another piece upon our stage in which they are so few.

The West Indian is an appeal to sound judgment and true taste, from the sterile affectation of *lovers of simplicity*, and the unimpassioned secularity of those who put mere incidents into dialogue.

\* \* \* In the play, p. 20, Scene III. for ‘ Did you find your aunt Dudley at home ? ’ We should read, ‘ Did you find your aunt Rusport at home ? ’

**Ha:**

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ART. IX. *Almida ; a Tragedy : As performed at the Theatre Royal in Drury-lane.* By a Lady \*. 8vo. 1s. 6d. Becket. 1771.

THE model of this play, as the Reader is informed in an advertisement prefixed to it, is the *Tancrede* of Voltaire. The lady is said to have translated her original like a poet, and not like an interpreter ; and ‘ judging that the dialogue in the French, however elegant, would appear too long to an English audience, she has taken the liberty to shorten some of the

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\* Said to be daughter to the late Mr. David Mallet. Her husband is M. Celesta, a Genesee gentleman, who lately resided here in a public character.

speeches.

speeches.' In this she has certainly done well, and if she had shortened more, she would have done better : the performance is still too much a French play to please an English audience, or even an English reader, except his taste has been vitiated by French criticism.

The whole first act, and part of the second, are mere narrative, and what the audience have once been told in a dialogue between some of the dramatic characters, they are told again in a dialogue between others : the 3d scene of the 3d act, in particular, is a narrative by Aldamon to Tancred, of the same facts which make part of the dramatic action already past, or rather which have been related in the preceding dialogue. It consists more of stage tricks than exhibitions of nature. A lady is in love with a banished hero : he believes her false ; she flies to him in rapture, he coldly represses her : she resents his believing his senses, and, in a fit of fury, renounces him : he is too late convinced he was mistaken ; she forgives him, and, just as all matters are coming right, he dies of a wound, and she goes distracted. It is indeed true, that all dramatic distress may be made ridiculous by a certain manner of relating it : we shall not therefore incur the charge of unjust severity to this piece by a farther representation of the incidents ; but we cannot discharge our duty to literature and the public, without observing that the whole action is founded upon an absurdity.

When single combats held the place of legal decisions, they were, like legal decisions, always founded upon a question, or matter of doubt : one party alledged a right, which the other party denied ; or one party accused another of a crime, of which the accused declared themselves to be innocent. If the right was admitted, or the crime acknowledged, there was no more foundation for a combat, than for a law-suit. There was no combat to determine whether a person who acknowledged the crime of which he was accused should be punished, or whether a right which was admitted should take place. But the foundation of the dramatic action in question, is a single combat, not between the accuser and the accused, or the champions of both, or either, to determine whether the accusation was true or false, but between two persons who supposed themselves to have been equally betrayed by the same woman, in order to determine whether that woman should die for a crime of which she acknowledged herself to be guilty.

The case is this, Syracuse being besieged by the Saracens, under the command of Solyman, it is determined by the government that a law which ' doom'd to shameful and immediate death

Whoever dar'd to hold a secret commerce  
Fatal to Syracuse with the foe,'

L 4

should

should be rigorously put in execution ;

‘ As lenity ill tim’d makes traitors bolder,

Let neither sex nor age engage our pity ;’

so said one of the knights in council, and so it is universally agreed.

Tancred is in exile, Almida is secretly contracted to him in marriage, she hears that he is not far distant in disguise, and sends him a letter, by a trusty messenger, in which, among others, are these words,

‘ May you acknowledg’d reiga in Syracuse

As in this heart you reign.’

But fearing that if the letter should be intercepted, and known to be written to Tancred, the discovery might be fatal to him, she carefully avoided naming him, and trusted her messenger with a verbal direction only to whom it was to be delivered.

This letter is intercepted, and brought to the council of Syracuse. They knowing nothing of Almida’s connection with Tancred, nor of Tancred’s being within the reach of her messenger, suppose it to be written to Solymán : she, fearing to endanger Tancred by disclosing the truth, acquiesces in the mistake, and takes the crime which the council has just determined to punish with death, not regarding either age or sex, upon herself.

In this situation, there is no question which combat, in the days of chivalry, was to determine : How absurd then is the exclamation of one of the council which had condemned Almida,

‘ Where is the knight, who, for this *guilty* fair,

Will deign the ancient custom to fulfil

And risk his life or glory in her cause ?’

Where was the knight at any time, who, for a *guilty* fair, a woman who acknowledged herself to be guilty of the crime laid to her charge, would risk, or thought himself obliged by the laws of honour to risk, his life or glory ?

But if such a knight were to be found, it may well be asked, in the present case, with whom is he to fight ? By the laws of chivalry a general challenge was supposed to be given by the *accuser*, if the charge was *denied* ; but in this case there was no such accuser ; and upon what pretence could any one be challenged to prove a crime which the party had already confessed ?

‘ *She glories in her crime*, says her father, thus not a knight will stir to save her.’ What follows is confusion worse confounded :

‘ Though with deep regret

They sign’d unanimous the deadly sentence,

In spite of our most ancient solemn law,

Which grants the fair, when *injur’d* or *accus’d*,

A knight, whose gen’rous arm, in single combat,

Her cause may fight, and, if victorious, clear her.’

She

She who was detected in a crime which it had been determined to punish with death, by a letter under her own hand, and had acquiesced in the sense put upon that letter, so as to *glory in her crime*, had neither been *injured* nor *accused*, how can she then be sentenced to die *in spite* of those laws, which, when a woman had been *injured* or *accused*, granted her a knight to prove the charge false and injurious, by the combat?

The crime for which she is condemned is simply that of corresponding with the enemy; yet she affects to suppose herself punished for something else. Her father had determined that she should marry Orbassan, and she makes her disobedience to this ordination the ground of her punishment:

'Tis true I scorn'd your laws, nay, more, I broke them,  
Tyrannical they had no power to bind me:  
A father would have forc'd my hand unwilling,  
I disobey'd him: Orbassan I slighted;  
Haughty and rude, he thought to bend me to him:  
These are my crimes; if they are worthy death  
Strike!——

But, with submission to the fair Almida, these were *not* her crimes: she might have disobeyed her father, and slighted Orbassan with impunity, at least without becoming obnoxious to punishment from the state. And it does by no means appear that the law to punish capitally any who should correspond with an enemy, then at the walls, was tyrannical, and therefore not binding.

Tancred at length arrives in disguise: he hears that his mistress is false; that she has written to Solyman, wishing that he might reign in Syracuse as he does in her heart; that she avows it, and glories in it; that she was therefore condemned to die. He renounces and execrates her, yet stands forth as her champion. As her champion for what? To prove her innocence? No, she has gloried in her guilt. To determine *whether* being guilty she shall suffer? No, that is contrary to all the laws by which combat is appointed. But, says Tancred,

——— 'her desolated father  
Avows my arm to innocence propitious.'

But whence rose the father's disgrace? Not from the punishment of his child, but from her guilt; as it was therefore impossible to prove her innocent against her own confession, it was impossible to save him from disgrace; and there would be no end of saving criminals, if none was to suffer but those whom none would lament.

But if Tancred is to fight, right or wrong, who is to be his antagonist? As there is no questioned accusation, there is no accuser who is to be opposed as guilty of malice or falsehood; but,

but, according to the cant of the theatre, a fine *situation* was to be produced, by a combat between the destined husband and the lover. Tancred therefore singles out Orbassan, and the best reason that is given for it is, that he was appointed to *keep off the mob at the execution* :

‘ My place and rig’rous duty here detain me  
To keep in bounds a giddy daring people.’

Who is answerable for all this complicated absurdity, Voltaire or his Translator, we do not pretend to know, nor is it worth our while to enquire : our business is not with the Author but the performance.

As to the language, it is not remarkable either for beauty or defect : in general, however, it is rather that of the epic than the drama : in particular parts the versification is defective, and the metaphors are often incongruously mixed.

The drama requires a natural and easy construction, with which the sublime beauties of poetry are perfectly consistent, the adjective therefore should not be placed after the noun, as in this passage :

————— ‘ the task  
Arduous to govern, asks a firmer hand.’

One instance is sufficient to illustrate our remark.

There is one passage in which the fair Author was betrayed into an expression contrary to her meaning, by the negative particle *un*. When Tancred, having been rendered careless of life by the supposed infidelity of Almida, is mortally wounded, she considers his dying under that mistake, so injurious to her honour, as an aggravation of her misfortune ; upon which she is made to exclaim,

‘ He dies—and *undecieved*.’

The meaning certainly is just contrary to the words. To express the Author’s idea, and Almida’s sentiment, another negative particle must be added ; *un-undecieved*, if there had been such a word, would have done, and the Author conceived the idea which that word expresses, under the word she has used, which conveys an idea directly opposite.

The versification is imperfect in the following among other instances :

‘ By my order she here advances’——

—— ‘ My soul’s best love ! shall I then be vile’——

—— ‘ He once in secret sigh’d for her at Byzantium’——

—— Live happy—whilst I seek death—farewell ’

Mixed metaphors should not be too severely censured in dramatic compositions : passion naturally flows in metaphorical language, yet the extemporaneous effusions of passion do not ad-

mit

mit of critical exactness in the figures : it is enough if they have a general fitness, and a common propriety referred to their object, without perfect congruity when compared with each other; yet even with this licence the following passage is not to be defended.

‘ How short, alas ! is human comprehension !  
Presumptuous judges ! in our *erring* balance  
*Blindly* we weigh the life, the fate of mortals,  
By the *weak guidance* of fallacious prudence,  
*Bewilder’d* into cruelty.’

In this passage a mistake is produced first by the *error of the balance*, then by the *blindness of one who suspends it*, then by a *weak guidance*, by the *weak guidance of fallacious prudence bewilder’d into cruelty* !

Other faults there are which we should be ill employed to point out. Upon the whole we are of opinion, that nothing could have supported this piece upon the stage, but the very great theatrical abilities of Mrs. Barry. It is not however the only piece that keeps its ground merely by the excellence of a favourite performer in a particular scene ; and it must be confessed that to give great abilities an opportunity to display themselves, is to give honour to merit, and pleasure to the public.

HA.

ART. X. *An Enquiry into the general Effects of Heat ; with Observations on the Theories of Mixture. In Two Parts. Illustrated with a Variety of Experiments, tending to explain and deduce from Principles, some of the most common Appearances in Nature. With an Appendix on the Form and Use of the principal Vessels containing the Subjects on which the Effects of Heat and Mixture are to be produced.* 8vo. 2 s. Nourse. 1770.

THIS Essay appears to be the production of some ingenious academic, who has been lately engaged in the study of chemistry.

The general effects of heat, as enumerated by this enquirer, are, expansion, fluidity, vapour, ignition, and inflammability. There is something new and curious in what is advanced concerning *latent heat* ; a doctrine, which our Author claims not as his own, but candidly attributes to the ingenious Dr. Black, Professor of Chemistry in the University of Edinburgh.

‘ I said that fluidity is occasioned by the presence of heat. Yet is it scarce credible that a quantity of sensible heat which affects the thermometer so little, should be productive of so extraordinary an effect. Is it not rather to be believed, that bodies absorb degrees of heat, which, in certain circumstances, remains latent and unobserved ? and that fluids contain a great quantity of this latent heat, which, though it does not act sensibly,



sensibly, that is, pass easily from one body to another, is capable of producing, or, more properly, of preserving fluidity? that the latent heat never disappears, or loses its influence in preserving fluidity, till the cold has become so far superior as to bring the fluid to the freezing point? that then it disappears gradually and but gradually, else the fluid would be converted at once into ice; which is not the case, greater accessions of cold, and of a longer duration, being requisite to make fluids assume a solid form.

‘ In the same manner, the absorption of latent heat is observable in the reduction of a solid to a fluid—as of ice to water—a very great quantity of heat is absorbed before the ice begins to melt, a quantity more than sufficient to bring the temperature above the freezing point, if the heat so absorbed acted sensibly, or could be measured by a thermometer. What then becomes of this large portion of heat, which has incontestably entered the ice? It has been absorbed by the ice, and lies concealed in it in a latent form.

‘ In this way are we to account for the large quantities of ice to be seen on the surface of the earth after long frosts, for some days after the thaw has commenced. After severe frosts, the weather is generally very warm: how comes it that the ice exposed to the heat of the air is not immediately melted? Each piece of ice being examined by the thermometer, will be found to be cooled to the freezing point; yet it cannot be denied, that every such piece must be affected by the warmth of the atmosphere, and the influence of the sun. What then becomes of this heat, which, as far as we can judge, has no sensible effect? It is evidently absorbed by the ice, and contained in it latent. In the same manner, ice, in ice-houses, notwithstanding all the precautions that are used, could not fail of melting, if all the heat it received acted sensibly; but that is not the case, great part of it being absorbed, remains latent, and, of course, has no sensible effect.

‘ The following experiment is decisive upon this subject. Into a vessel was put some water cooled nearly to the freezing point; into another a quantity of ice: by a thermometer the change made upon the water during the first half-hour, by the temperature of the warm room, in which the vessels were suspended, was observed, and it was found to have raised the liquor 7 or 8 degrees above the freezing point: no change was observable in the ice, save that a very little of it was melted; but what was so melted, was found, by the thermometer, to be equally cold with the mass of ice. The vessels hung in this manner for 11 1-half hours, at the end of which time all the ice was melted. Now, as each vessel received from the temperature of the room in which it was placed, about 7  
degrees

degrees of heat every half hour, it is evident, the vessel containing the ice, must, at the end of 11 hours and a half, have received upwards of 140 degrees of heat; that is, the quantity of heat flowing into the vessel, during that time, must have amounted to the number of degrees specified. But this heat plainly did not operate in melting the ice, for then it should have produced that effect at the end of the first half hour, when 7 or 8 degrees of heat must have entered the ice; whereas, that effect was not produced till the end of 23 half hours, when, by calculation, 140 degrees of heat, and upwards, must have successively passed through that substance. This heat then did not act sensibly: no; it was latent in the ice, and absorbed by it.

‘It may probably be said, that the heat communicated by the air did not enter into the ice, but was repelled by it: but this cannot be; for, by experiment, a quantity of warm water being poured upon ice, that substance, in a manner, instantaneously melts, without repelling, in the smallest degree, the heat that is thus forced into it.

‘By the theory of latent heat are explained the curious phenomena of artificial colds produced by mixture, as of snow-water and salt: when these two are mixed, the sensible heat is converted into latent, therefore the mixture must be sensibly colder; at the same time, the latent heat operates its usual effect in keeping the mixture fluid, which would otherwise have a tendency to consolidate.’

The same doctrine is again introduced under the head of vaporization.—‘To be satisfied, says our Author, about the absorption of *latent heat*, by fluids that have attained the vaporific point, I put a small quantity of water into a phial closely corked, and exposing it to a sand heat, soon brought the temperature several degrees above the boiling point, which I could easily effect, as the pressure made the fluid capable of receiving greater accessions of heat. The steam which arose could not have vent, so that upon taking out the cork, after an interval, in which all the water might have been converted into steam, I expected the whole would immediately disappear and be changed into vapour, which, as I imagined, would rush forcibly out of the phial. This did not happen. Upon taking off the mechanical pressure, an ebullition and agitation of the water ensued, during which a portion of that fluid rushed out of the phial along with a quantity of steam. The remaining water sunk down to the boiling point, though before it had been considerably above it. What then became of this quantity of heat? Was it annihilated? It does not appear in the water, though the minute before it acted sensibly in it, by elevating the liquor in the thermometer several degrees above the boiling point.

point. That sensible heat is converted into latent, and, though it no longer appears to act sensibly, resides in the water. The following experiments are equally decisive upon this subject :

\* A very large quantity of water being put into Papin's digester, was exposed to the action of a violent fire, which soon brought the temperature 300 degrees above the boiling point ; a degree of heat, of which water is susceptible under great mechanical pressure, as in a vessel of this kind. After confining the steam for a long time in such an increase of heat, I naturally judged, that, upon admitting the air, or giving vent to the obstructed steam, the whole mass of water would instantaneously evaporate. But here too, as in the former experiment, I was deceived ; for, though, upon removing the pressure, a quantity of steam burst out of the vessel, with such impetuosity, as to rattle several times against the ceiling of the room in which the experiment was made ; yet, by far the greater part of the water remained in the vessel ; and what so remained, almost immediately sunk to the boiling point, that is, 300 degrees below its temperature at the time of removing the pressure. This heat must certainly have been absorbed by the water, and, from its acting sensibly, have been converted into a latent form. Nothing else could have produced so instantaneous a change.'

The general observations on the theories of mixture, and the Appendix, contain nothing, but what must be very familiar to every one who is acquainted with chemical subjects.

D.

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ART. XI. *Voyages and Travels through the Russian Empire, Tartary, and Part of the Kingdom of Persia.* By John Cook, M. D. at Hamilton. 8vo. 2 Vols. 12 s. Boards. Edinburgh. 1770. Sold in London by Dilly, &c.

THOSE whom business or pleasure has carried into foreign countries, seem, too frequently, to imagine, that it is incumbent on them to lay an account of their travels before the public ; without questioning whether they have the capacity to select those particulars which are of sufficient value to awaken a general curiosity and attention ; or whether they have the talents to express them with propriety. All matters that have affected themselves, they conceive must be interesting to others. Heroes of each little tale, and important in their own opinion, they forget, that to the bulk of men they are unknown, and in a state of obscurity. Their vanity does not permit them to suppress their journals ; and, while they are courting applause, they expose themselves to ridicule.

Amidst the load of frivolous and absurd details which Mr. Cook has presented to his Reader, few facts or observations occur,

occur, that are of real consequence. If he chances to stumble on a subject that is interesting in itself, he is unable to explain it in a satisfactory manner. Some faint glimmerings of light he has, indeed, thrown on the history of Russia; but these point to nothing great or conclusive. His relations are neither entertaining nor solid; and, indicating great weakness of mind, and a total ignorance of the language in which he writes, they either excite our pity or contempt.

One of the most unexceptionable articles in his work, is the account that is given of the manners of the Persians; and, for this reason, we shall extract it for the entertainment of our Readers.

‘ The Persians, says Mr. Cook, are naturally a very agile, lively people, the generality of their men are middle sized, rather of the smaller kind, but very well made, tawny, black-eyed, with black hair, Roman nosed, and thick lipped. They all wear high caps gathered at the tops, which are tapering; they love the red colour, because their soldiers caps are of that colour, and therefore they are called *Kiselashee*, or red heads. Their coats and vests are short, and they wear long drawers and hose made of cloth; in place of shoes they wear universally slippers, with longer and more tapering heels than those wore by our British Ladies; which make them appear, in standing or walking, as if they had no musculous posteriors; because they are forced to stand very erect.

‘ Their soldiers consist chiefly in horse; I have seen foot also; and they are esteemed, justly, I imagine, the best horsemen in the world. They have a singular way of managing their horses: they ride at a gentle trot, or walk them; but as they are not regular, they very frequently run off at a full gallop, and at once stop their horses; then push on, turning nimbly, frequently to the right or left side, as the rider thinks proper. If they are near a steep low hill, they love to run up it as fast as the horse is able. When they arrive in their camp, they cover their horses over with cloths three or four folds thick; then they tether their horses by the hinder feet, keeping them at a distance; so that they cannot easily lie down; they then place cut-straw, or hay at such distance, that the horse can but get to it; so that the beast is, as it were, constantly upon the stretch. They feed them twice daily with good barley, with which we were obliged to feed ours, which purged them smartly for two or three days at first; but it had a good effect, in making them very clear-skinned. The Persian soldiers rub down their horses frequently through the day: they are sonder of their horses than of their wives.

‘ By the Mahometan law, the Persians can, and frequently do, marry four wives, and are at liberty to keep as many concubines

cubines as they please. The world cannot produce greater slaves than the Persian women are to their husbands. We were told, that a husband may chastise his wife, but must take care that his severity does not prove the cause of her death; for if, upon enquiry, it proves to be so, and the wife has relations who can prosecute the murderer, the judge delivers the criminal to the relations of his deceased wife, who never fail to put him to death after the same manner he killed his wife: this, however, is not always the case.—

\* The women in Persia are well enough proportioned; but I was informed they were not very beautiful, having had but few opportunities of seeing them myself. At Cura I one day saw an elderly woman dressed in a ragged silk gown, whom hunger had forced into our camp, followed by two young girls, who paid her great respect. As she passed through, she carefully picked up some barley out of horse-dung and eat it; at which one of our dragoons would have beaten her, if I had not prevented him. The Prince \* having been informed of her distress, *caused feed* her and her attendants, as long as we stayed there. She said, that she was well born, and had been married to a Khan; but that her family happening to fall under the Shach's displeasure †, was utterly extirpated, and that none remained with her but the two girls, who never would leave her. This woman never had been a beauty. I have seen many girls, especially at Reshd, who were very beautiful; but I was informed that these were Georgians.

\* One day, passing by a house out of the city, five or six beautiful girls appeared at the door uncovered, and seemed to be very merry: they laughed, and made some signs, as it were, inviting my comrades and me to go into the house; and I was told by others, that I was not mistaken, for they were common to any.

\* I once saw a few girls who were kept by one of the Generals of the Persian army, look out of a tent uncovered, as we passed by; but I was told, that if their Lord knew that they had exposed themselves, he would have punished them most severely. They were young, very pretty, and said to be Georgians. I was informed that the Persian women, in general, would sooner expose to public view any part of their bodies than their faces.

\* One of the British merchants at Reshd told me, that one morning very early, as he was walking by a burial place, he there saw a very comely young woman sitting in her shift, be-

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\* Our Author accompanied Prince Galitzin in his embassy to Persia.

† The famous Nadir Shach.

ing extremely hot weather, giving her child suck: he was very near her before she spied him; which she no sooner had done, than she covered her face with her shift, exposing what our women carefully conceal. Many such stories I was informed of, which are not worth repeating.

‘ Men may marry for life, or for any determined time in Persia, as well as through all Tartary. I was assured, that merchants, and other travellers, who intended to stay a month, or longer in any city, commonly applied to the Cadee, or Judge, for a wife during the time he proposed to stay. That the Cadee, for a stated gratuity, produced a number of girls, whom he declared to be honest, and free from diseases, and became surety for them. It is said, that, amongst thousands, there has not been one instance of their dishonesty, during the time agreed upon, I have been also told, that merchants who trade in different cities, whose business obliges them to live in these cities some time every year, or who keep a warehouse, marry a wife for life; and that they superintend their house in their absence, and generally prove very true to the trust reposed in them.

‘ The Persian women are all dressed in long gowns of silk or cotton: they all wear silk or cotton drawers, which reach down to their ankles; they wear bracelets of gold, either wrought or set with precious stones about their ankles and wrists; and the foremost parts of their shifts, which are commonly of silk, from a point immediately below the navel, are embroidered down to the bottom with gold or silver figures, forming a large triangle, whose upper angle is acute. They never cut the nails of their fingers, as we do, but let them grow long and pointed; they are coloured with red on the first joint of each finger. I have sometimes been consulted about their diseases; and though great care was taken, upon such occasions, that I should see no part of their person, yet they could not hinder my seeing their hands when I felt their pulse: and though frequently it is very necessary to see their faces, in some diseases, the Persians never would permit them to be unveiled. When they go to the bath, which they do twice or thrice in a week, they are veiled with white linen, but have a piece of net-work before their eyes, which renders every thing visible to them, but prevents any from seeing them.—

‘ The Persian women endure all sorts of hardships, and undergo all kinds of drudgery; the common women especially, dress the land, plant the rice, and clean their fields, and do every other hard work, while their husbands only look after markets, and smoke the callian’

Before we bid adieu to Mr. Cook, it would be injustice to him, not to declare, that, from the advantages he enjoyed, he

has been able to make some pertinent strictures on the travels, and the candour, of Mr. Jonas Hanway.

St.

ART. XII. *A Course of experimental Agriculture, &c.* 2 Vols. 4to. 2l. 10s. bound. Doddsley. 1770.

THE dedication of this considerable work, to the Marquis of Rockingham, (that illustrious cultivator!) informs us, that its Author is the indefatigable and useful Mr. Young, whose former labours we have recommended to the attention of the public.

This course of experiments is the basis of a scientific study of agriculture; a great national object! and it is no easy matter to determine in what way most advantageous to the public, and just to the Author, such a work ought to be reviewed. *Cursory remarks* and *occasional extracts* may gratify the curiosity of many Readers who desire to be able to *figure* in consequence of their reading; but we apprehend that this method, though much the easiest to ourselves, would not be so satisfactory to the bulk of Readers, for whom such a work as Mr. Young's is designed.—On the other hand, an accurate review of near 2000 experiments, in two 4to volumes, containing about 1000 pages, would amount to a very considerable work itself.

We have therefore adopted a *middle* plan, which, we hope, may in a good measure satisfy the generality of such Readers as are competent judges of Mr. Young's merits; viz. to go through an accurate review of the Author's experiments on WHEAT, at least; and to add such further but *more cursory* examination of the rest of this large work, as the expectation of our Readers may seem to call for. By our review of Mr. Young's experiments on this noblest crop, (a considerable article of our exports) we hope to be able to establish a just idea of Mr. Young's success as a cultivator, and to assist such Gentlemen as choose to examine his operations on subjects of less importance.

But before we begin this principal part of our work, as Reviewers, it seems necessary to take some notice of his Preface, as leading us to the knowledge of his *design*, and the *materiels* of his execution of it.

He assures us (p. 5.) that he has formed a *clear idea of perfection*. He owns, that he had once *ardent hope* to reduce every doubtful point to *certainly*, but has now the chagrin of *poorly* answering even his own expectations. He justly regrets the omitting a multitude of minutes in the first year of his experiments, many in the second, &c.

'Matters *foreign* to agriculture (he tells us) permitted him not to continue his experiments on the *same* land; otherwise he would

would not have published this course of experiments of many years; for every succeeding year would have convinced him of the expediency of connecting in one chain a *long series* of trials: but change of soil from *Suffolk* to one *totally* different in *Hertfordshire*, has broke all connection, as he justly owns, betwixt those [experiments] he has made and is preparing for. He is *forced*, he says, to make a pause *almost* at his beginning. He blushes at the *imperfection* of his present sketch, which is but the *out-line* of what he wished.—So much modesty bespeaks the candour of his Readers.

He assures us of the accuracy of his experiments however; and declares his register so *minutely genuine*, that from some experiments scarce any conclusion can be drawn, owing to *unlucky accidents* or other causes.

He acknowledges that in *numerous instances* he has been a *very bad farmer*, &c.—but says, he began with this principle, ‘to keep minutes of every thing;’ yet omitted *many* in the two first years, and owns that omission ‘*somewhat inconsistent* with that design,’ as it *certainly* was. He affirms however that he was *never* absent a *single week* from his farm, without leaving a bailiff whom he could *fully* trust, who gave him accounts. He adds, and we believe, *truly*, that no experiment has been here formed with an eye to confirm a *favourite notion*. No wonder then that he should declare that ‘it is *very difficult* to discover, here, even the least trace of *prejudice* for or against any object.’

Our duty to the public obliges us to consider the force of these concessions, in abatement of the usefulness of this course of experiments.

It must surely be allowed a very great loss to the public, that any thing *foreign* to agriculture should oblige our Author to make a *pause almost* at the *beginning* of a course of experiments published as the *basis* at least of a new method of studying agriculture as a science! In the same light we view at present the omission of many experiments (inconsistent with his professed design) as we know not what effect the giving them might have had on the conclusions we ought to make. Nor can we view Mr. Young’s leaving his farm to a bailiff, for weeks, in the same favourable light that he does. A master may be fully satisfied with the fidelity of a servant, whom he ought not to trust: at the best, the public can never have the same foundation of *confidence* in a servant which a master may; and on a subject where so many temptations to a misrepresentation of work, produce, &c. occur, great dissatisfaction will remain in the minds of many Readers.

Mr. Young justly observes, that the merit of books in *general* is independant on the reputation of their Authors; but that



this is not the case with regard to experiments in *any* branch of natural philosophy (p. 7.). And that an inquisitive Reader *first* attends to the *reality* of experiments; 'an inquiry (adds he) not a *little necessary* in an age so *fertile* in *book-making*, which produces so many *experimental* husbandmen, whose fields yield such great *crops* without *soil*, and whose cattle are *fattened* so nobly *without food*—farmers without farms—geniuses, in whom *invention* supplies the defect of land, seed, cattle, implements, and every requisite, save pen and paper.'

This is too true, though a facetious *picture* of some modern writers on agriculture, and perhaps in some degree not unlike that of Authors of *complete systems*, &c.

Mr. Young therefore very justly thinks that the Author of experiments should set his name, place of trial, &c. to the account of them, that *all* who will, may make inquiries into the truth of his assertions. This is so plain a case, that a book of experiments without a name, &c. is a kind of *liarism*. Experiments made by nobody knows whom, will be regarded by no man of sense.

He very reasonably owns, that 'the degrees of an Author's accuracy cannot be thus discovered;' he thinks however that the world has a satisfaction in 'knowing that he [the Author] is a *real* farmer, and has made *great numbers* of experiments.' This indeed *appears* to be *something*, but is very little. Before we can reasonably depend on an *experimenter*, we must know the *man*, as well as his *name*, &c. Till we are acquainted with his *understanding*, *attention*, and even *temper* and *principles*, we can form no just idea of the credit to be given to his experiments.

Mr. Young next *abjures* the *vanity* of being known as an Author, and adds, 'A *solitary* [the word is not to be strictly understood, as will presently appear] who lives in the *obscurity* of a *retired village*, whose attention is fixed upon the little circle of his family, and whose views are bounded by the limits of his farm, has other objects to employ his mind upon than *literary* reputation.' We sincerely believe that our Author is an *honest* man, and that character is the great basis of credit; beside, he is no *stranger* in the literary world, and has surely a decent share of reputation in it; so that if *vanity* could be supposed to have stimulated any body to send abroad two such large volumes of experiments as these in earlier days, Mr. Young may reasonably be supposed to be now influenced by views of more *solid* advantage to the world and to himself. He will however, we hope, excuse us, if we smile at his representing himself as a *solitary* who *looks* not beyond the *limits* of his farm, when he is known to most parts of the kingdom by having made *tours* of *six weeks*, and *six months*.

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To be serious, we sincerely approve his declaration, that, if a desire of being serviceable to the interests of his country in *general*, and his profession in *particular*, induces him [the solitary] to publish his remarks, the world *deserves too much* respect to let him neglect the rendering his work as perfect as he is able.' We must add, that the world not only *deserves* but will *exact* this respect.

As to the mere reputation of being known as the writer of a book, it is to him [let us add, to all men] 'a mere bubble, it will not *manure* an *acre* of land, nor fatten a *single* chicken.' As the review of works like this seldom allows us to be pleasant, and much dry *account-work* lies in prospect, we will observe, on this *bubble* Reputation, (the object of *reviewed* and *reviewing* Authors,) that it is sometimes raised from *very dirty* water, and with as much success, as when made of the cleanest.

We must be allowed to observe that we do not understand one sentence occurring in this part of the Preface, viz. 'The fame of doing his best, let him *possess* but not *enjoy*.' We can see no reason why any man should not *enjoy* what he *honestly possesses*.

Our Author now states an objection to the publication of this Course, &c. viz. 'All writers on agriculture are not *impostures* [for *impostors*, by the printer's hurry]: among the infinity may be gleaned knowledge sufficient without adding to the number *confessedly too great* already.' This is rather the sum than the expression of the objection, and he gives the answer, viz. 'I am very far from attempting to *overturn* a *whole city* to find a foundation for my cottage!' A just and beautiful expression, except that Mr. Young's erection is much too large to be called a *cottage*. He adds, rightly, 'A perfect treatise on agriculture could *never* preclude others. The variety of soils, vegetables, and modes of culture is so great as to admit a thousand admirable works, and yet the subject remain incompletely treated.' All this is just.

Mr. Young now proceeds to remarks on the chief writers on agriculture; a review of his account of whom will make a very agreeable part of our task, and, we hope, prove no less so to our Readers. But it would be improper to enter upon it in our operations for this month. We shall therefore reserve it for the next; and at present only add some strictures on a few things which seem to us necessary to prepare our Readers for an impartial disposition to judge of the merit of this considerable work. Too great and sanguine expectations are as detrimental, (if not more so) as too low ones, when we enter on the task of judging of any subject or person; and it is therefore a friendly office to preclude them. In this view we must observe,

1st, That Mr. Young gives (p. 19—23,) a description of the nature, &c. of the fields at *Bradfield Combust* †, on which (especially as we shall have frequent recourse to them in the review of experiments) we have nothing to remark; for we must take these and all other facts for unquestionable, except that we think the quantity of each should have been added.

In the 2d place we must observe, that the number of grass fields amounts to 13, and of the arable to 20. Two are woodland, and two are called *experimental* fields. All these make a great figure, being marked with the letters of the alphabet regularly, and by a second alphabet with asterisks, as far as M\*. But the impartiality of Reviewers obliges us to add, that the number of these fields appears to be much more considerable than the quantity of *each*, or of *any*, or of *all* of them!

In Mr. Young's introductory explanations, there are several things well worthy the attention of judicious Reviewers, and of his Readers.

The most considerable of these, is our Author's method of stating the expences of his experiments; a point of so much consequence, that the sensible Reader, without being satisfied in this, cannot acquiesce in any experiment.

Our Author observes that there are three methods:

- 1st, Taking the general hiring prices of the country;
- 2d, Stating only what is certain, viz. the labour;
- 3d, Stating the actual cost.

Objections to all occur; as to the 1st, That there is a profit at the hiring prices, which should not go to expences.

To the 2d, That the variations in other articles of expences (as keeping horses or oxen) may be considerable; and that method leaves the result of the experiment very incomplete.

To the 3d, That *real* expences may be accidentally greater than they ought in general, as doing that by *rake and line*, which should be done by the drill-plough, &c.

Mr. Young determined to follow the 2d method, yet so as to call in the aid of the 3d, and to deduct the expence of the cattle, of *wear and tear*, from the profit, or (which comes to the same thing) add them to the loss.

We must however give our judgment for the 3d method, as the *clearest* and *most convincing*; and we believe that whatever impartial person looks into any one of the experiments of this course, will find that Mr. Young, by endeavouring to unite the 2d and 3d methods, has gained nothing but perplexity. We who *suffer* must be allowed to *complain*. What needless trouble is it, first to state what he calls the *profit*, and

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† *Burned*, by way of distinction.

then to have the *clear profit* to calculate, when the whole might have been done *at once!*

We must here note, that we apprehend the greatest difficulty, by far, in stating the *true* expences, to be, the determining what ought *really* to be allowed for keeping of cattle, loss in their worth, and wear and tear. We sometimes hope, for the credit of agriculture, when we see loss by so many crops, that Mr. Young may *involuntarily* have rated these articles too high.

In the 2d explanation we intirely approve Mr. Young's stating the *real* not *national* prices of the products; especially as we believe that the latter can scarce possibly be stated with accuracy.

In his 3d explanation he has justly noted that some of his crops were *not manured* for; and though he thinks experiments on *unmanured* fields equally useful, (as in some respects they may be,) we can never know *whether* and *how far* the failure of crops was owing to this failure of manure.

In his 6th explanation Mr. Young notes, that he charges the *real* rent paid for the ground, and that it is equal to what the neighbourhood pay for the like. This point however we apprehend is of *no great* consequence, if the kind of ground be accurately described; as any person inclined to try the experiment can easily make allowance for the higher or lower rent which he pays for like ground. Such a Gentleman as Mr. Young describes, who rates his own *improved* home-stall as only equal to his neighbour's *unimproved* one, may thence foolishly deduce marvellous success, but deserves no attention.

We highly approve the caution of Mr. Young in his last explanation, viz. Not to charge the *real* expence of *rake* and *line work*, or of repairing Mr. Randal's *worthless* drill-plough; but the price of the work performed by *good instruments*, on supposition of which alone a comparison betwixt the *old* and *new* husbandry can fairly be made. However, as he confesses that there are defects in *all* drill-ploughs yet produced, which must increase the expence, it *seems* as if no fair comparison had yet been made; and sinks the value of all Mr. Young's experiments on this head.

[To be continued in our next.]

*E. F.*  
*N. B. His 1. <sup>th</sup> ord.*

## MONTHLY CATALOGUE,

For FEBRUARY, 1771.

## MISCELLANEOUS.

Art. 13. *The new Latin and English Dictionary designed for the Use of private Schools, and private Education*: Containing all the Words and Phrases proper for reading the classic Authors in both Languages. By John Entick, M. A. 8vo. 4s. Dilly. 1771.

WE are, by no means, of opinion, that this work contains all the words and phrases which it may be necessary and proper for the student to consult, in perusing the Roman classics, or those of his own country. The compiler, by throwing this assertion into the title of his book, discovers a contempt of former Lexicographers, which his merits give him no ground to entertain. His publication may be of use to those, who have just entered upon the study of the Latin, but can aspire no higher; and, though Mr. Entick, \* *has passed fifty years, either as a private tutor, a school-master, or a writer for, and a corrector of the press, and had the advantage of a regular university education for ten years*; there would, yet, be little difficulty in executing a work on a similar plan, and nearly within the same compass, that would infinitely exceed his performance. 6t.

Art. 14. *Le Guide du Traducteur, or, the ' Entertaining and instructive Exercises rendered into French.* By John Perrin. 12mo. 2s. Law.

See Review, vol. xl. p. 78. where our Readers will find a brief commendation of these *Exercises*: Art. 24. of the catalogue.

Art. 15. *The Travels of Father William Orleans, a Jesuit, who being banished from France, among the rest of that society, travelled through Asia, Africa, and America, and at last became a good Protestant.* 8vo. 9d. Printed for J. Mackenzie, in Wood-street.

Pretends to give an account of the travels of one Father Orleans, who set sail from the port of London in 1764, for Gibraltar; from whence he rambled to Tripoli, Damascus, Aleppo, Jerusalem, Grand Cairo, Mecca, &c. &c. At length he arrives in America, where he becomes a follower of Whitefield, and an associate of Mess. John and Charles Wesley.—It seems to be all lies, absurdity, cant, and nonsense; calculated to impose on credulous undiscerning Readers.

Art. 16. *Considerations on the present State of the Peerage of Scotland.* Addressed to his Grace the Duke of Buccleugh. By a Peer of Scotland †. 8vo. 6d. Cadell. 1771.

We are glad to find, that the Peers of Scotland are beginning to recover their importance. They are intitled to invest sixteen of their number with the highest dignity to which a British subject can aspire. But from the methods employed in the election of these, it

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\* See his address to the teachers of the Latin tongue.

† Lord Elibank,

appears, that they have been posted in the house of Lords for the mere purpose of supporting the measures of government. They were supposed to have no opinions of their own, and obeyed, with a pliant servility, the mandates of a minister. Nor are the advantages arising from their degradation, to be compared to those which, in the event of their *free election*, will result to themselves, to the rank to which they belong, and to the country they represent. These particulars are urged, with great strength of argument, and much elegance of expression, in the spirited publication before us. **St.**

Art. 17. *The Complete Baker*; or a Method of effectually raising a Bushel of Flour with a Tea-spoonful of Barm: intended to obviate the great Difficulties Bakers are often put to, for Want of a Quantity of Barm.—In which is likewise shewn, that the Cause of Bread being close and heavy, is entirely owing to the Baker being unacquainted with the Nature of Barm and Flour. By James Stone, of Ampport, in Hampshire. 8vo. 1s. Salisbury printed, for the Author, and sold by Crowder in London.

Mr. James Stone deserves the thanks of all those who are interested in the point in question. The effects of barm, as well as of many other ferments, may by a proper management be extended *in infinitum*.—The knowledge of this fact is the foundation of the directions which are here delivered. **D.**

Art. 18. *A short Grammar and Vocabulary of the Moors Language*. 8vo. 1s. 6d. Flexney. 1771.

The Author of this publication may be very well acquainted with the Indostan language; but the materials he employs are so scanty, that they furnish but an imperfect idea of it; and, on this account, little advantage can result from his work. **St.**

POLITICAL.

Art. 19. *A free Address to Freemen*. By William Sharp, Jun. 8vo. 6d. Flexney. 1771.

This performance is composed with more passion than judgment; and, though we respect the cause it would serve, we must think, that its interest may rather be hurt, than promoted by it. **St.**

Art. 20. *A Letter to Robert Morris, Esq;* wherein the Rise and Progress of our political Disputes are considered. Together with some Observations on the Power of Judges and Juries, as relating to the Cases of Woodfall and Almon. 8vo. 2s. 6d. Baldwin. 1771.

Great abilities, surely, are necessary to the writer, who, in a free country, would inculcate lessons of subjection and dependance. The Author, however, of the pamphlet before us, though he is an advocate for prerogative and tyranny, has no great claim to sagacity or eloquence. Bold assertion, and a feeble attempt towards wit, he has substituted in the place of argument and reasoning. **St.**

Art. 21. *Free Thoughts on the present State of public Affairs*, in a Letter to a Friend. 8vo. 1s. 1770.

The Writer of this letter professes, that he has no intimacy with politicians; and acknowledges, that politics lie quite out of his province. On what title, then, it may be asked, does he presume to treat of public affairs? He has likewise informed his Reader, that  
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with regard to the present political contests, he has no bias either one way, or the other. His performance, however, extols, beyond measure, all the acts of administration; and he is perpetually expressing his dislike of what he terms 'the present public commotions,—the amazing ferment among the people,—and the general discontent of the nation.' We perceive nothing in his letter that can induce us to recommend it to the public. St.

**Art. 22.** *A Letter to the Rev. Mr. John Wesley*; in Answer to his late Pamphlet, entitled, 'Free Thoughts on the present State of public Affairs.' 8vo. 9d. Towers.

This address to Mr. Wesley contains an examination of the more remarkable passages in the preceding article. It is spirited and sensible; and the opinions it combats, deserved not, in our judgment, so able a refutation. St.

**Art. 23.** *Public Accounts of Services and Grants*: shewing how the Money given for each Year has been disposed of; what Parts remain unsatisfied; and the Balance of Overplus and Deficiency. To which is added, an Introductory Preface to explain particular Parts, and a Table of the Totals of Services and Grants, and of the Acts of Parliament passed each Year for the Ways and Means; likewise an Index to the sundry Services. By Sir Charles Whitworth, Chairman of the Committee of Supply and Ways and Means. Folio. 5 s. sewed. Robson. 1771.

The public is obliged to Mr. Whitworth for this valuable communication, the worth of which will be estimated solely by its correctness; and of its correctness we can entertain no degree of doubt. The accounts are extracted from the parliamentary Journals, commencing with the year 1722; before which time they were not regularly entered. The articles are arranged under the particular heads of *Navy, Ordnance, Forces, Sundry Services, Deficiencies, &c.*—Such a collection of our annual public accounts cannot fail of being very useful, as the respectable Compiler observes, not only to members of parliament, but to every attentive Reader of English history.

In order to authenticate his publication, and render it the more useful, Mr. Whitworth has inserted the volume and page of the Journals, where referred to, with the name and date when and by whom the account was presented: and he has, further, thought it proper to add, to the accounts of services and grants, extracts of the several acts relative to the three capital funds, the *aggregate, general, and sinking* funds, recited in the very words of the Statutes, to prevent mistakes.

**Art. 24.** *The Lawyers investigated.* In a Series of Letters addressed to the Right Honourable E—— D——, Sir S. S. S——he, Sir W—— M——d, &c. By W. G. of Richmond: and the Lawyers Letters in Reply, with other needful Vouchers. 8vo. 1 s. 6d. Bingley.

The transactions alluded to in this performance may have had a real foundation; but we do not think it was necessary to publish a dull series of letters, to let the world know that lawyers, are addicted to frauds and chicanery. St. Art.

Art. 25. *The Juryman's Touchstone*: or, a full Refutation of Lord Mansfield's *lawless* Opinion in Crown Libels. Addressed to all the Jurors of England, by the Censor General. 8vo. 2 s. Evans.

The Author of this pamphlet has published it, under the persuasion, that it would be of use to his countrymen; and this is the only commendation that we can bestow upon it. *St.*

Art. 26. *Vox Senatus*. The Speeches at large which were made in a great Assembly on the 27th of November last, when Mr. Phipps made a Motion, 'For Leave to bring in a Bill to amend the Act of William the Third, which empowers the Attorney General to file Informations *ex officio*.' And on the 6th of December, when Serjeant Glynn moved, 'That a Committee should be appointed to enquire into the Administration of criminal Justice, and the Proceedings of the Judges in Westminster-hall, particularly in Cases relating to the Liberty of the Press, and the constitutional Power and Duty of Juries. 8vo. 2 s. Woodfall, in White-Friars.

These speeches are said, by the Editor, to contain the sentiments of the speakers to whom they are ascribed; and we have no reason to suspect his veracity. Concerning their merit, it is sufficient for us to observe, that it is, by no means, in proportion to the importance of the topics to which they relate. *St.*

Art. 27. *A Dialogue between a Lawyer and a Country Gentleman, upon the Subject of the Game Laws, relative to Hares, Partridges, and Pheasants*: Wherein is shewn, the several Qualifications to kill Game; the Penalties such Persons are liable to, who kill them without such Qualifications; the Manner of recovering such Penalties, and being punished as Trespassers; the Distinction between voluntary and involuntary Trespassers; the necessary Steps to be taken to make wilful Trespassers, and the Consequences of being such; together with some Observations upon these Laws. To which are added Three Tables, shewing, at one View, the Offences, the Statutes creating them, the Persons to whom the Penalties are given, the Manner of Recovery, and lastly the several Penalties a Person may be liable to by one Act. With a Letter to John Glynn, Esq; Serjeant at Law, and Representative of the County of Middlesex, upon the Penal Laws of this Country. By a Gentleman of Lincoln's-Inn, a Freeholder of Middlesex. *8vo 1/6 Wm*

The title of this publication is so ample and diffuse, that there is no occasion for us to speak of its contents. The dialogue contains a very just censure of the severity of the game-laws. The letter to Mr. Glynn on the penal laws is less satisfactory. *St.*

## L A W.

Art. 28. *A Summary of the Law of Libel*: in four Letters, signed *Phileleutherus Anglicanus*, addressed to, and printed in, the Public Advertiser. 8vo. 6 d. Bladon. 1771.

These letters abound with masterly reflections on the law of libel; and discover that indignant spirit, with which the worthy citizen must survey the proceedings of men, who would infringe on the laws and constitution of their country. *St.*



## M E D I C A L.

Art. 29. *Duæ Dissertationes in Publicis, &c.* Two Dissertations delivered in the public Schools at Cambridge. I. The Knowledge of Anatomy is not principally necessary to the Practice of Medicine. II. The Deformities of the Fœtus do not arise from the Imagination of the Mother. To which is added, a *Florilegium Medicum*, (*Anglicè* a medical Nosegay,) or Extracts from the Greek of Hippocrates, with a new Latin Translation, Notes and Emendations. By Thomas Okes, M. D. Cantab. 8vo. 2s. Cadell, &c. 1770.

The two dissertations are college *declamations*.—And the extracts from Hippocrates are intended as a specimen of a larger work of the same kind. *Cæterum Hippocratis librorum utiliora prelo quam citissime mandare meditor*.—It is on account of this larger work, that our Author publishes the following advertisement.—Dr. Okes begs the favour of those Gentlemen who will be so kind as to communicate any observations, to send them to him at Cambridge, or order them to be left at Mr. White's, Bookseller, Fleetstreet, London, post paid, as the profits arising from the sale of the book are intended for the benefit of Adenbroke's hospital in Cambridge.

From the specimen before us, Dr. Okes appears to be well acquainted with the Greek; and to be competently qualified for the work in question. **D.**

Art. 30. *A Dissertation on the Spasmodic Asthma of Children:* in a Letter to Dr. Millar. By Benjamin Rush, M. D. Professor of Chemistry in the College of Philadelphia. 8vo. 1s. Cadell, &c. 1770.

This DISSERTATION was first published in a *Pennsylvania Newspaper*. The observations it contains, are neither so accurate or so important as to merit a republication. **D.**

## M A T H E M A T I C A L.

Article 31. *Cyclomathesis; or, an easy Introduction to the several Branches of the Mathematics.* Principally designed for the Instruction of young Students before they enter upon the more abstruse and difficult Parts. By Mr. Emerson. 8vo. 10 Vols. 3l. 5s. Nourse.

The several volumes of which this work consists, have been separately mentioned in our late Reviews, at the times of their respective publications.

Art. 32. *An Attempt to illustrate the Usefulness of Decimal Arithmetic*, in the Rev. Mr. Brown's Method of working interminate Fractions. To which is now added *An Appendix*. By William Rîvet, Esq; the second Edition. 12mo. 1s. 6d. Brown. 1771.

This small treatise on decimal arithmetic, in the method of Mr. Brown, we have formerly had occasion to speak of with approbation\*. —The Appendix, which is new, (and is sold separately †) contains a brief abstract of the work itself, together with tables for expediting the calculation of all annuities, pensions, &c. constructed

\* See Review, vol. xxix. p. 479.

† Price 6d.

on the plan which the Author had laid down ; of which we need only say, that the use of them is illustrated by two or three examples, and that they may be acceptable to those who are desirous of *certainly* and *dispatch* in all such matters.

R-A.

N O V E L S.

Art. 33. *The Contrast* : or, History of Miss Weldon and Miss Mosely. 12mo. 2 Vols. 5 s. sewed. Noble.

Two female characters form the opposition alluded to in the foregoing title ; each Lady is beautiful and accomplished, but very dissimilar in inclinations and manners. Although both, being relations, were brought up in the same family, one of them was gay, giddy, and extravagant ; the other, decent, thoughtful, and prudent. The first marries, and ruins her husband by her indiscretions. Her cousin also becomes a wife ; and is esteemed and admired by all who know her ; while the dissipated dame is pitied by some and despised by all.

The adventures in which these contrasted heroines are involved, are interesting and exemplary ; and their story, upon the whole, though not of the highest rank in this species of literature, deserves commendation for its good tendency. An evening or two spent, by a young female, in perusing it, may not only be innocently employed, but perhaps attended with some degree of improvement.

Art. 34. *Louisa*. A sentimental Novel. 12mo. 3s. Lowndes.

A very high encomium on this performance is prefixed to it ; in which the Editor assures the public, that it is the elegant production ' of a Lady, who, to a fine genius, has added every advantage that could be derived from a polite education : '—an assertion which will not weigh much with those readers who may apprehend that the two letters, T. M. subscribed to it, are by no means sufficient vouchers for its veracity. ' Who is this Mr. T. M. ? they may ask ; and they will resort, for further satisfaction, as to the merits of the work, to the internal evidence afforded by itself, in support of the great character here given it :—and, in justice to Madam Louisa, we must observe, that we believe this evidence will not turn out altogether unfavourable to the Editor's allegations, particularly with respect to the chastity and refinement of the Lady's sentiments, and the easy, unaffected flow of her language. Yet we do not look upon this novel as an high-wrought composition. It does not seem, to us, entitled to stand in the first rank of this order of books of entertainment ; but it is, undoubtedly, in *our* estimation, greatly to be preferred to the *mob* of them, and especially, to those ' looser productions of the press, which vitiate the manners, and corrupt the heart : '—as the Editor well expresses himself.

Art. 35. *The Danger of the Passions* ; or, Syrian and Egyptian Anecdotes. Translated from the French of the Author of the School of Friendship. 2 Vols. 12mo. 5s. sewed. Evans. 1770.

These anecdotes are so frivolous, and so insipid, that they cannot, we apprehend, greatly excite the attention, or contribute to the entertainment, of even the most insignificant reader.

St.

## P O E T I C A L.

Art. 36. *The Satirist*, a Poem. 4to. 2 s. Robson.

This poem is written in smooth harmonious numbers, but is extremely defective in plan and perspicuity. It is a dark chaos, where a number of unconnected images are jumbling in endless confusion. L.

Art. 37. *Vocal Music*, or the Songster's Companion; containing a new and choice Collection of the greatest Variety of Songs, Cantatas, &c. With the Music prefixed to each. 12mo. 3 s. Horsfield. 1770.

The plan of this collection will render it peculiarly acceptable to singers, the music being prefixed to each song, &c. The Editor apologizes for the omission of the basses and symphonies, which might be useful to proficients on the harpsichord, &c. by observing that they would have swelled the book beyond the intended limits, and have lessened the number and variety of the songs; beside that most of these compositions may be had singly at the music shops, at a very cheap rate.—There are none of those indecent, ribaldry pieces inserted, by which other collection have been disgraced.

Art. 38. *An Elegy on the late Reverend George Whitefield*, M. A. who died Sept. 30. 1770, in the fifty-sixth Year of his Age. By Charles Wesley, M. A. Presbyter of the Church of England. 8vo. 6d. Keith.

'Till quite forsaken both of man and God,  
'Jesus appear'd, and help'd his unbelief.'

We have been told by most divines that the Author of our religion was both man and God; many have asserted that he was no more than man, but Mr. Charles Wesley it seems will have it that he was neither. L.

Art. 39. *An Elegy on the Death of the Rev. Mr. George Whitefield*. By B. Francis. 4to. Bristol printed for the Author, and sold in London by Buckland, &c.

We sometimes meet with *humour* in places where we could least expect to find it: in pious sermons, and pathetic lamentations for the loss of a departed preacher. Thus, in the doleful elegy before us, among the many wonderful effects of Mr. W's ministration, we are told that

'The gay, the wanton, for redemption groan,  
And drunkard's thirst—for living streams alone.'

☞ The title-page informs us that this poem has seen a *sixth* edition!—which perhaps can only be accounted for by those who are well read in the *secret history* of title-pages.

Art. 40. *An Elegiac Epistle from John Halser, who was impressed on his Return from the East Indies, to Sufanna, his Wife*. Printed for the Benefit of the Author, now confined on board a Tender. 4to. 6d. Wilkie.

In this little poem the cruelty of impressing sailors on their return from long voyages, is pathetically displayed. It appears to have been written by some person whose humanity was equal to his genius; possibly by the Author of the *Poor man's prayer*. See Review, vol. xxxv, p. 324. L.

Art.

Art. 41. *Appendix ad Opuscula, Lusus Medici.* Odæ Latinæ et Anglicæ Musarum Numerum æquantes, gratiam studiose colentes, 1. De Libertate et Fortitudine. 2. De Ingenio et Jucunditate. 3. De Choreis et Festivitate. 4. De Otio Medentibus debito. 5. De Senectute. 6. De WILKESIO et Libertate. 7. De Sensuum et Rationis Usu. 8. De Baccho et Venere. 9. De justo et tenaci Propositi Viro. Adjiuntur Epigrammata, de Infidelibus, de Scipio, de Revisoribus, ludente D. Gulielmo Browne. 4to. 1 s. 6 d. Doddsley.

Clement the Sixth frequently complained of the strength of his memory; that, with regard to his reading, it would not let him forget what he wished to forget. Woe to the Reviewers, were their memories composed of the same tenacious materials! Had one single portion, of the many that Sir William Browne has given us, staid upon the stomach, we had long ere now been down among the dead men. By good fortune, they quickly worked upward and downward, and were carried clean away by the covers in which they came.

L.

## D R A M A T I C.

Art. 42. *The Reapers*, or the Englishman out of Paris, an Opera. 8vo. 1 s. 6 d. Carnan. 1770.

This Opera, which is absurdly called the Englishman out of Paris, is a translation from a French piece entitled *Les Moissonneurs*. There are some sensible passages in it, but neither plot nor interest; and the laboured quantity of rustic jargon, with which it every where abounds, it is impossible to read. In short it is, in our opinion, a very idle, injudicious publication.

L.

Art. 43. *The Father*, a Comedy, translated from the French of M. Diderot, by the Translator of Dorval, &c. 4to. 3 s. Baldwin. 1770.

Were romance to insinuate herself into the arms of comedy, we should soon lose sight of the real drama of life. The true portraits of nature would vanish, and their place would be supplied by nothing but fancy-pieces. In short the stage would be wholly occupied by such extravagant performances as the Father, in which the cultivated temper, and chastised spirit, of true comedy, are lost in the wild display of over-acted passions, and the disgusting absurdity of ill-directed incidents.

L.

## H U S B A N D R Y.

Art. 44. *De Re Rustica; or, the Repository for select Papers on Agriculture, Arts, and Manufactures.* 8vo. 2 vols. 12 s. bound. Davis. 1769—1770.

This work having been first published in numbers, with considerable success, its merit is, in course, already generally known among the lovers and promoters of agriculture, &c. We have, therefore, only to observe, for the satisfaction of those few Readers of our work who may happen not to be sufficiently acquainted with the nature of these select papers, that they are chiefly the communications \* of the

\* Many of them through the Society for the encouragement of arts, manufactures, and commerce.

ingenious naturalists, mechanics, and husbandmen of our own country; and that many of them are truly valuable, and worthy the attention of the curious, in relation to the various improvements lately made in the several branches of knowledge above-mentioned.

As this is not a regular periodical publication, the numbers have been for some time discontinued; and the editors inform us, in their preface, that they shall occasionally offer their collections to the world, as materials of importance come in; but that they will rather postpone their communications, than make up a number with trifling papers.

Among the various contributors to this work, we cannot but distinguish, 1. Mr. John Wynn Baker \*, who, in connection with the Dublin Society, has furnished many experiments relating to the culture of wheat, together with directions for the improving of bog-land, and observations on the effects of lime, as a manure: 2. Mr. Baldwin of Clapham, who has made many experiments on the culture of lucerne, has invented an horse-hoe, and hoe-plough, for clearing the crops of this useful vegetable from weeds and other rubbish; and also an excellent drill plough, less cumbersome and less complicated than others, and at a price that common farmers can afford to pay: 3. Mr. Aufrere of Hoveton in Norfolk, who has also been very curious in the culture of lucerne; 4. Sir Digby Legard of Ganton, Yorkshire, author of a valuable estimate of the profit in the drill and broad-cast husbandry, for which the Society of arts, &c. adjudged him their gold medal: 5. Mr. Reynolds of Adisham, who communicated an account of, and method of cultivating, a new turnip-rooted cabbage for feeding cattle, particularly sheep; also his method of raising melons without earth, dung, or water, and an account of the cause and consequence of smut in corn, with a method of remedying that evil; 6. The Rev. Mr. Davies Lambe, of Ridley in Kent, who, for his memoir on the culture of Burnet, &c. received a premium from the Society of arts, &c. Besides these, there are many useful communications, sent under feigned names; and discoveries and improvements of various kinds, made by several ingenious foreigners, are likewise introduced, with translations, and frequently with additional remarks, &c.

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#### CORRESPONDENCE.

A Letter has been received from the Author of *Thoughts on capital Punishments* †, mentioning some errors of the press in his pamphlet, and referring to pages 10, 22, 27, and 28. This tract is not now in our possession, and therefore we cannot turn to the passages in question; nor, indeed, is it our immediate business to rectify such errors in the several publications that come before us: but when our Friendly Correspondents are so good as to inform us of the mistakes in our own work (in which, we are very conscious there are but too many) we think ourselves much obliged to them; and shall ever be ready to acknowledge, and, as far as in our power, amend the faults so kindly pointed out to us.

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\* Of the kingdom of Ireland. This ingenious husbandman is now collecting his several pieces into one volume, in order to their being published in England.

† See the Catalogue-part of our last Month's Review, Art. 36.

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T H E

MONTHLY REVIEW,

For M A R C H, 1771.



ART. I. *Continuation and Conclusion of the Account of Mallet's Northern Antiquities.*

**I**N the account which hath already been offered \* of Mons. Mallet's Northern Antiquities, we principally confined ourselves to a few general extracts, relative to the religion, worship, and free spirit of the Gothic nations, together with the state of population among them. There are, however, so many curious and entertaining circumstances to be met with in this ingenious work, that, if we did not take some farther notice of it, we should not, perhaps, do full justice to the Author, or give our Readers that complete information concerning it, which might be acceptable and desirable.

The strong attachment of the Northern tribes to liberty, and the manly genius of the modes of government that prevailed among them, are well known. But Mons. Mallet hath exhibited an effect of this disposition so singular, so new, and which affords such a remarkable addition to the history of republics, that it cannot fail of being perused with pleasure, and of throwing considerable light on the character of the people who inhabited the North of Europe.

A colony of Norwegians, driven from their own country by the tyranny of one of their Kings, established itself in Iceland, towards the end of the ninth century. History informs us that immediately, without losing time, they proceeded to elect magistrates, to enact laws, and, in a word, to give their government such a regular form, as might at once insure their tranquillity and independence. The situation in which these Icelanders found themselves is remarkable on many accounts. The genius of this people, their natural good sense, and their love of liberty, appeared upon this occasion in all their vigour. Uninterrupted and unrestrained by any outward force, we have here a nation delivered up to its own direction, and establishing

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\* See Review for August last.

itself in a country separated by vast seas from all the rest of the world: we see, therefore, in all their institutions, nothing but the pure dictates of their own inclinations and sentiments; and these were so natural and so suited to their situation and character, that we do not find any general deliberation, any irresolution, any trial of different modes of government ever preceded that form of civil polity which they at first adopted, and under which they lived afterwards so many ages. The whole settled into form as it were of itself, and fell into order without any effort. In like manner as bees form their hives, the new Icelanders, guided by a happy instinct, immediately on their landing in a desert island, established that fine constitution wherein liberty is fixed on its proper basis, viz. a wise distribution of the different powers of government. An admirable discovery, which, at first sight, one would think must have been the master-piece of some consummate politician; and which, nevertheless, according to the remark of a great genius of this age, was completed here, as in other countries, by savages in the midst of forests.

Nature having of itself divided the island into four provinces, the Icelanders followed this division, and established in each of them a magistrate, who might be called the provincial judge. Each province was subdivided into three prefectures, which had their respective judges or prefects. And lastly, each prefecture contained a certain number of bailiwics; in each of which were commonly five inferior magistrates, whose business it was to distribute justice in the first instance through their own district; to see that good order was preserved in it; and to convoke the assemblies of the bailiwick, as well ordinary as extraordinary, of which all free men, who possessed lands of a certain value, were members. In these assemblies they elected the five judges or bailiffs, who were to be persons distinguished for their wisdom, and were required to enjoy a certain income in lands, for fear their poverty should expose them to contempt or corruption. When the causes were of any importance the whole assembly gave their opinion. Without its full consent a new member could not be received into their community. If any such offered himself, he applied to the assembly, who examined his motives for making the request, and rejected it, if the petitioner had failed in honour on any occasion, or was merely too poor: for as the community maintained such of its own members as were by any accident reduced to misery or want, it was their common interest to exclude such persons as were indigent: they had for that purpose a fund supported by contribution, as also by what arose from the fines, which were the more considerable, as they used in these times scarce any other kind of punishment. Lastly, this same assembly of the

the bailiwick took care to examine into the conduct of the bailiffs, received the complaints that were made against them, and punished them when convicted of abusing their authority.

‘ A re-assembly of the members, or at least of the deputies of ten such communities, represented what I call a prefecture. Each quarter or grand province of the island contained three of these, as we have already seen. The chief of a prefecture enjoyed considerable dignity. He had a power to assemble the ten communities within his district, and presided himself over all assemblies of this sort, as well ordinary as extraordinary: he was at the same time head of the religion within his prefecture. It was he who appointed the sacrifices, and other religious ceremonies, which were celebrated in the same place where they regulated their political and civil affairs. There lay an appeal to these assemblies from the sentence pronounced by the magistrates of the bailiwicks, and here were determined whatever disputes arose between those inferior communities. Here also the prefect received the tax, which each citizen was obliged to pay towards the expences of the religious worship; and here he judged, in the quality of pontiff, such as were accused of profaning temples, of speaking irreverently of the gods, or of any other act of impiety. The penalties inflicted on criminals of this sort consisted for the most part of fines, which the assemblies empowered the prefect to levy, in order to lay them out in repair of the temples. But when any affair occurred of great importance, or which concerned the whole province, then the members, or perhaps only the deputies of the three prefectures met together, and composed what they called the States of the Quarter, or Province. These states did not assemble regularly like the others, who were required to meet at least once a year; nor do we know exactly what were the objects of their deliberations. All that one can conjecture is, that they had recourse to it, as an extraordinary means of terminating such quarrels as arose between the communities of the different prefectures, or to obviate some danger which threatened the whole province in general.

‘ Superior to all these assemblies of the lesser communities and provinces were the STATES GENERAL of the whole island (*Alting*) which answered to the *Als-heriar-ting* of the other Scandinavian nations, to the *Wittena-Gemot* or parliament of the Anglo-Saxons, to the *Champs de Mars* or *de May* of the French, and to the *Cortes* of the Spaniards, &c. These assembled every year, and each citizen of Iceland thought it his honour and his duty to be present at them. The president of this great assembly was sovereign judge of the island. He possessed this office for life; but it was conferred upon him by the States. His principal business was to convoke the General Assembly, and to see to the observance of the laws; hence the



name of *Lagman*, or Man of the Laws, was given to this magistrate. He had a power of examining before the General Estates, and of reverting all the sentences pronounced by inferior judges throughout the island, of annulling their ordinances, and even of punishing them, if the complaints brought against them were well founded. He could propose the enacting of new laws, the repealing or changing of the old ones; and, if they passed in the General Assembly, it was his business to put them in execution. After this people began to have written laws, and the whole island had adopted one common form of jurisprudence; it was the supreme judge who had the keeping of the original authentic copy, to which all the others were to be conformable. To his judgment and that of the Assembly, lay an appeal from the sentences given in the inferior courts. The bailiffs or prefects, whose sentence he revised, were obliged to judge the cause over again in his presence, and he afterwards pronounced sentence both on the contending parties, and on the judges. The fear of being condemned and punished before so numerous an assembly, was (as Arngrim\* well remarks) a great check upon all these subaltern judges, and served to keep every magistrate within the bounds of his duty. Commonly the session of these General Estates lasted sixteen days, and they show at this time the place of their meeting, which began and ended with solemn sacrifices. It was chiefly during that session that the sovereign judge exercised his authority. Out of this assembly his power seems not to have been considerable: but he was at all times treated with great honour and respect; and was always considered as the oracle of the laws, and protector of the people. The Icelandic chronicles carefully note the year wherein each judge was elected, and the time was computed by the years of his election, as among the Lacedemonians by those of the *EPHORI*. We see by the list which Arngrim has preserved of them, that there were thirty-eight from the beginning of the commonwealth to its dissolution: and we find in this number the celebrated historian Snorro Sturleson.

\* Such was the constitution of a republic, which is at present quite forgotten in the North, and utterly unknown through the rest of Europe, even to men of much reading, notwithstanding the great number of poets and historians which that republic produced. But fame is not the portion of indigent nations, especially when remote, unconnected with the rest of mankind, and placed under a rigorous climate.

Though the history of this republic is, at present, so little known in the world, its existence cannot be doubted. The

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\* An Icelandic Author, of whom further mention is made in the next page.

account of it given by Mons. Mallet is built on the testimony of many ancient annals, both printed and manuscript, of the Icelanders themselves; of which there are various notices and extracts in a multitude of books; particularly in Torfæus's "Series of Kings of Denmark," and in Arngrim's work, intitled, *Crymogæa*. Several Norwegian princes endeavoured, in vain, to deprive the Icelandic colonists of their liberty and independance. It was full four hundred years before the republic became subject to Norway, along with which it was afterwards united to the crown of Denmark.

In the 10th and 11th chapters of the treatise before us, we have a distinct relation of the maritime expeditions of the ancient Danes and Norwegians; towards the conclusion of which the Author observes, that if, in an age when ignorance overspread the whole face of Europe, we are surpris'd to find colonies founded, and unknown regions explored, by a people who are considered as farther removed than other nations from civility and science; how will our surprize be increased when we find them opening a way into that new world, which many ages after occasioned such a change among us, and reflected so much glory on its discoverers. 'Strange, says he, as this may appear, the fact becomes indisputable, when we consider that the best authenticated Icelandic chronicles unanimously affirm it, that their relations contain nothing that can admit of doubt, and that they are supported by several concurrent testimonies. This is an event too interesting and too little known, not to require a circumstantial detail. I shall proceed then, without any previous reflections, to relate the principal circumstances, as I find them in the treatise of ancient Vinland, written by Torfæus; and in the History of Greenland by Jonas Arngrim: two Icelandic Authors of undoubted credit, who have faithfully copied the old historians of their own country.'

It would carry us too far to enter into a detail of the discovery of Vinland, and of the several voyages to it; but we cannot avoid transcribing what Mons. Mallet hath alleged, to prove that this country was a part of North America.

'The discovery of a distant country called Vinland, and the reality of a Norwegian colony's settling there, appear to be facts so well attested on all sides, and related with circumstances so probable, as to leave no room for any doubt. But to settle the geography of the country where this happened, is not an easy matter.—Nevertheless, though we may not be able to ascertain exactly the situation of Vinland, we have sufficient room to conjecture that this colony could not be far from the coasts of Labrador, or those of Newfoundland, which are not far from it; nor is there any circumstance in the relations of

the ancient chronicles, but what may be accounted for on such a supposition.

\* The first difficulty that must be obviated, is the short space of time that appears to have been taken up in passing to this country from Greenland. To this end we must observe, that the Norwegians might sail from the Western, as well as from the Eastern coast of that country, since they had settled on both sides of it. Now it is certain that Davis's Streight, which separates Greenland from the American continent, is very narrow in several places; and it appears from the journal taken by the learned Mr. Ellis, in his voyage to Hudson's Bay, that his passage from Cape Farewell, which is the most Southern point of Greenland, into the entrance of the Bay, was but seven or eight days easy sail, with a wind indifferently favourable. The distance between the same Cape and the nearest coast of Labrador is still much less. As it cannot be above two hundred French leagues, the voyage could not take up above seven or eight days, even allowing for the delays that must have happened to the ancients through their want of that skill in navigation which the moderns have since acquired. This could therefore appear no such frightful distance to adventurers who had newly discovered Greenland, which is separated from Iceland at least as far. This reasoning is still farther enforced, when we reflect that the distance of Iceland itself, from the nearest part of Norway, is double to that above mentioned.

\* In effect, the history of the North abounds with relations of maritime expeditions of far greater extent than was necessary for the discovery of America. The situation of Greenland, relative to this new country, not being sufficiently known, is the only circumstance that can prejudice one against it: but we should cease to be surprised at those same men crossing a space of two hundred leagues, which was the distance between them and America, whose courage and curiosity had frequently prompted them to traverse the ocean, and who had been accustomed to perform voyages of three or four hundred leagues before they quitted their former settlements.—There is nothing then in the distance of America that can render it unlikely to have been discovered by the Norwegians. Let us see if there are not other greater difficulties.

\* The relations handed down to us in the chronicles, and the name affixed to this new discovered country, agree in describing it as a soil where the vine spontaneously grows. This circumstance alone has served with many people to render the whole account suspected; but, on a closer view, we shall find it so far from overthrowing, that it even confirms the other parts of the relation. I shall not evade the difficulty (as I might) by answering, that very possibly the Norwegians might  
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be so little acquainted with grapes, as to mistake currants for them, which in the Northern languages are called *Vin-bier*; or vine-berries, and of which in several places they make a kind of fermented liquor: but I can assert, on the faith of the most credible travellers, that not only in Canada the vine grows without cultivation, and bears a small well tasted fruit; but that it is also found in far more Northern latitudes, and even where the winters are very severe.

‘ As to the other circumstances of the relation, the account given by the ancient chronicles agrees in all respects with the reports of modern voyagers. These tell us, that the native savages of those countries, from the frequent use they make of them in fishing, can, in a short time, collect together a vast number of canoes; that they are very skilful with their bows and arrows; that on the coasts they fish for whales, and in the inland parts live by hunting; so that their merchandize consists of whalebone, and various kinds of skins and furs; that they are very fond of iron or hardware, especially arms, hatchets, and other instruments of like sort; that they are very apt to rob strangers, but are otherwise cowardly and unwarlike.

‘ If to this picture you add, that they are for the most part of a middling stature, and little skilled in the art of war, it is no wonder that the Norwegians, the largest, strongest, and most active people of Europe, should look upon them with contempt, as a poor, weak, degenerate race. It is remarkable that the name they gave them of *SKRELINQUES*, is the same with which they denoted the Greenlanders, when they first discovered them. In reality these *GREENLANDERS* and the *ESKIMAUX* seem to have been one people; and this likeness between them, which has so much struck the moderns, could not fail of appearing in a stronger light to the Norwegians, who were still better able to compare them together. “I believe, says Mr. Ellis, that the *Eskimaux* are the same people with the Greenlanders; and this seems the more probable, when we consider the narrowness of Davis’s Streight, and the vagabond strolling life we find all this nation accustomed to lead wherever we meet with them.” This is also the opinion of Mr. Egede, who knew the Greenlanders better than any body. He observes that, according to their own accounts, Davis’s Streight is only a deep bay, which runs on, narrowing towards the North, till the opposite American continent can be easily discerned from Greenland, and that the extremity of this bay ends in a river, over which, wandering savages, inured to cold, might easily pass from one land to the other, even if they had no canoes.

‘ The result of all this seems to be, that there can be no doubt but that the Norwegian Greenlanders discovered the

American continent; that the place where they settled was either the country of Labrador, or Newfoundland, and that their colony subsisted there a good while. But then this is all we can say about it with any certainty. To endeavour to ascertain the exact site, extent, and fortune of the establishment, would be a fruitless labour.'

There is nothing which has been deemed more remarkable in the character of the European nations, than the spirit of gallantry that prevails among them, the respectful attention paid to women, and the footing of liberty and equality on which they are treated by the men. The cause of this peculiarity in modern manners has exercised the thoughts of several ingenious persons, who have sought for it in the feudal times, when the disorders of that system were so great, from the contentions and rapines of the petty lords and their followers, that, at length, it became necessary for the more honourable knights to enter into engagements for the protection of travellers, and especially of the ladies. Hence is supposed to have arisen a polite and gallant disposition, which gradually spread itself through the general ranks and orders of the people. Mons. Mallet, however, has ascribed a much more remote origin to the deference which is shewn, in Europe, to the female sex; and what he hath advanced upon the subject is curious and entertaining.

'While the attention, says he, of these people was thus engrossed by their passion for arms and the pleasures of the table, we may conclude that love had no violent dominion over them. It is besides well known, that the inhabitants of the North are not of very quick sensibility. The ideas and modes of thinking of the Scandinavians were, in this respect, very different from those of the Asiatics and more Southern nations; who, by a contrast as remarkable as it is common, have ever felt for the female sex the warm passion of love, devoid of any real esteem. Being at the same time tyrants and slaves, laying aside their own reason, and requiring none in the object, they have ever made a quick transition from adoration to contempt, and from sentiments of the most extravagant and violent love, to those of the most cruel jealousy, or of an indifference still more insulting. We find the reverse of all this among the Northern nations, who did not so much consider the other sex as made for their pleasure, as to be their equals and companions, whose esteem, as valuable as their other favours, could only be obtained by constant attentions, by generous services, and by a proper exertion of virtue and courage. I conceive that this will at first sight be deemed a paradox, and that it will not be an easy matter to reconcile a manner of thinking which supposes so much delicacy, with the rough unpolished character of this people. Yet I believe the observation is so well grounded, that  
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one may venture to assert, that it is this same people who have contributed to diffuse through all Europe that spirit of equity, of moderation, and generosity, shewn by the stronger to the weaker sex, which is at this day the distinguishing characteristic of European manners: nay, that we even owe to them that spirit of gallantry which was so little known to the Greeks and Romans, how polite soever in other respects.

That there should, in the North, be a communication of liberty and equality between the two sexes, is what one might expect to find there in those ancient times, when men's property was small, and almost upon an equality; when their manners were simple, when their passions disclosed themselves but slowly, and then under the dominion of reason; being moderated by a rigorous climate, and their hard way of living; and lastly, when the sole aim of government was to preserve and extend liberty. But the Scandinavians went still farther, and these same men, who on other occasions were too high-spirited to yield to any earthly power, yet in whatever related to the fair sex seem to have been no longer tenacious of their rights or independence. The principles of the ancient or Celtic religion will afford us proofs of this respect paid to the ladies, and at the same time may possibly help us to account for it. I have often asserted, that the immediate intervention of the Deity, even in the slightest things, was one of their most established doctrines, and that every, even the most minute appearance of nature was a manifestation of the will of Heaven to those who understood its language. Thus men's involuntary motions, their dreams, their sudden and unforeseen inclinations, being considered as the salutary admonitions of Heaven, became the objects of serious attention. And an universal respect could not but be paid to those who were considered as the organs or instruments of a beneficent Deity. Now, women must appear much more proper than men for so noble a purpose, who being commonly more subject than we to the unknown laws of temperament and constitution, seem less to be governed by reflection than by sensation and natural instinct. Hence it was, that the Germans admitted them into their councils, and consulted with them on the business of the state. Hence it was, that among them, as also among the Gauls, there were ten prophetesses for one prophet; whereas in the East we find the contrary proportion, if indeed there was ever known an instance, in those countries, of a female worker of miracles. Hence also it was, that nothing was formerly more common in the North than to meet with women who delivered oracular informations, cured the most inveterate maladies, assumed whatever shape they pleased, raised storms, chained up the winds, travelled through the air, and in one word, performed every function of the fairy art. Thus endow-

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ed with supernatural powers, these prophetesses being converted as it were into fairies or demons, influenced the events they had predicted, and all Nature became subject to their command. Tacitus puts this beyond a dispute, when he says, "The Germans suppose some divine and prophetic quality resident in their women, and are careful neither to disregard their admonitions, nor to neglect their answers." Nor can it be doubted but that the same notions prevailed among the Scandinavians. Strabo relates, that the Cimbri were accompanied by venerable and hoary-headed prophetesses, apparelled in long linen robes most splendidly white. We also find this people always attended by their wives even in their most distant expeditions, hearing them with respect, and after a defeat more afraid of their reproaches than of the blows of the enemy. To this we may add, that the men being constantly employed either in war or hunting, left to the women the care of acquiring those useful branches of knowledge which made them regarded by their husbands as prophetesses and oracles. Thus to them belonged the study of simples, and the art of healing wounds; an art as mysterious in those times, as the occasions of it were frequent. In the ancient chronicles of the North, we find the matrons and the young women always employed in dressing the wounds of their husbands or lovers. It was the same with dreams; which the women alone were versed in the art of interpreting.

But this is not all. At a time when piracy, and a fondness for seeking adventures exposed weakness to continual and unexpected attacks, the women, especially those of celebrated beauty, stood in want sometimes of deliverers, and almost always of defenders. Every young warrior, eager after glory (and this was often the character of whole nations), must have been glad then to take upon him an office which promised such just returns of fame, which flattered the most agreeable of all passions, and at the same time gratified another almost as strong, that for a wandering and rambling life. We are apt to value what we acquire in proportion to the labour and trouble it costs us. Accordingly the hero looked upon himself as sufficiently rewarded for all his pains, if he could at length obtain the fair hand of her he had delivered: and it is obvious how honourable such marriages must have been among the people who thought in this manner. This emulation would quickly increase the number of those gallant knights: and the women, on their parts, would not fail to acquire a kind of stateliness, considering themselves as no less necessary to the glory of their lovers, than to their happiness and pleasure. That fair one who had stood in need of several champions, yielded only to the most courageous; and she who had never been in a situation that required protectors, was still desirous of the lover who had proved himself capable of

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encountering all kind of dangers for her sake. This was more than enough to inflame such spirits as these with an emulation of surpassing each other, and of displaying their courage and intrepidity. Besides, the character of the northern women themselves left the men no other less glorious means of gaining their hearts. Naturally chaste and proud, there was no other way but this to come at them. Educated under the influence of the same prejudices concerning honour as the men, they were early taught to despise those who spent their youth in a peaceful obscurity. All the historical records of ancient Scandinavia prove what I advance. We see there the turn for chivalry as it were in the bud. The history of other nations shews it afterwards as it were opening and expanding in Spain, France, Italy, and England, being carried there by the swarms that issued from the North. It is in reality this same spirit, reduced afterwards within juster bounds, that has been productive of that polite gallantry so peculiarly observable in our manners, which adds a double relish to the most pleasing of all social bands, which unites the lasting charms of sentiment, regard, and friendship, with the fleeting fire of love, which tempers and animates one by the other, adds to their number, power, and duration, and which cherishes and unfolds sensibility, that most choice gift of Nature, without which neither decorum, propriety, chaste friendship, nor true generosity, can exist among men. It would be needless to prove, that we are not indebted for this manner of thinking to the ancient Romans. We may appeal for this to all who know any thing of their character.

We could gladly take notice of what Mons. Mallet hath said concerning the antiquity of the Runic letters; but we must conclude the present article, when we have observed, that we have here, what is very uncommon, a translation preferable to the original. This is owing, not merely to the fidelity and elegance with which it is executed, but to the valuable additions and notes made by the Translator, tending either to correct the mistakes, or farther to confirm and illustrate the sentiments of his Author.

**K.**

ART. II. *Letters to the Honourable Mr. Justice Blackstone, concerning his Exposition of the Act of Toleration, and some Positions relative to religious Liberty, in his celebrated Commentaries on the Laws of England.* By Philip Furneaux, D. D. The second Edition, with Additions, and an Appendix. 8vo. 4s. sewed. Cadell. 1771.

SINCE the first publication of these Letters, Mr. Justice Blackstone has favoured the world with a new edition of his valuable Commentaries, in which he hath made considerable alterations



*in one respect*

terations in some of the most obnoxious passages that had been objected to by Dr. Priestley and Dr. Furneaux. This he had promised to Dr. Priestley; and there can be no doubt but that Dr. Furneaux's accurate, judicious, and candid observations have contributed to lead the learned Judge into a review of his sentiments, and a change of his language. Where the corrections are of such a nature as totally to remove the causes of complaint, Dr. Furneaux takes notice, that the reader will consider him, in that case, as not now writing against Mr. Justice Blackstone, but against any other person who may happen to hold or advance the sentiments which that gentleman before seemed to espouse.

There are still, however, some material questions between them, nor have the alterations of the able and worthy Judge been always made in such a manner as to render what he hath said wholly unexceptionable. Several instances of this kind are pointed out by our Author, and he has added a postscript, of more than twenty pages, to his fourth letter, occasioned by Mr. Justice Blackstone's still continuing to vindicate, though in different expressions, the clause in the Act of Nonconformity, 1 Eliz. c. 2. § 9. against declaring, or speaking any thing in open words, in derogation or depraving of the Liturgy. As Sir William thinks that the continuance of this clause to this time, *in terrorem at least*, is not too severe or intolerant; Dr. Furneaux hath taken occasion, among other observations, to make the following excellent remarks upon the unreasonableness, injustice and cruelty of laws *in terrorem*.

‘ Such laws, says he, cannot, I think, be considered as the offspring of political wisdom, so much as of an arbitrary and tyrannical disposition: for the laws of a wise state should only be such, if I am not mistaken, as may be carried into effect, with reason and justice. The common law of England, in particular, is the voice of reason; and its statutes should always speak the same language.

‘ It is not sufficient to allege, that these laws are made only *in terrorem*: an allegation, I say, which can never vindicate ~~themselves~~ them, for this obvious reason, because they never contain in them a declaration, that they are made only *in terrorem*. Indeed if they did, they would absolutely defeat their own intention: That such laws are not executed therefore, and that acts of severity and cruelty are not, in consequence of them, and under their sanction, committed, is not at all owing to the laws themselves, but solely to the spirit of the times; and the laws themselves are neither better nor worse, because they do not happen to be executed. To form, therefore, a right judgment concerning them, we should examine them as to what they are in their own nature, and on supposition they will be executed; and

and approve or condemn them as they appear in this view, to be either reasonable or otherwise. Suppose a prosecution is commenced, that the law hath its course, and the penalty is inflicted; the proper question is, What shall we think of the law in these circumstances? And in the case before us, where the penalty is one hundred marks for the first offence, four hundred for the second, and forfeiture of goods and chattels and imprisonment for life for the third offence, of speaking, in open words, in derogation of the Common Prayer; I believe, on supposition of the actual infliction of this penalty, especially in the last instance, I may safely appeal to the most zealous partizan of the established liturgy, whether there is any proportion between the punishment and the crime.

• Besides, the Subject should always be able to learn his condition under any law, from the law itself; and not be obliged to recur, for this purpose, to considerations wholly foreign to it; such as the spirit of the times, and the chance that it will not be executed. This is not being under the government of law, under a known and equitable rule; it is being at mercy, it is being subject to fortuitous events, of which no estimate can be taken. Now every law is unreasonable which leaves the Subject in a condition so insecure: every law deserves to be condemned, which brings the infliction of an unreasonable and disproportionate punishment, within the power of every one who takes upon him to be an informer or prosecutor; and which affords therefore no security from injustice and oppression (for every penalty more severe than the offence deserves, is, in proportion, unjust and oppressive); I say, every such law should be exploded, as leaves no ground of exemption from injustice and oppression, but the bare presumption that there will be no prosecutor, and consequently that the law will not be executed, which really amounts to this very bad compliment upon the law, that the people will discern the iniquity of it, and have more wisdom and moderation than those who enacted it. However, it must be confessed, this is not always to be expected; and therefore (to use your own fervent expressions concerning the laws *in terrorem* against the PAPISTS), "it ought not to be left in the breast of every merciless bigot, to drag down vengeance of those occasional laws upon inoffensive, though mistaken subjects; in opposition to the lenient inclinations of the civil magistrate, and to the destruction of every principle of toleration and religious liberty".

Beside the particular occasions which Mr. Justice Blackstone has afforded for introducing several alterations and additions in the work before us, Dr. Furneaux hath embraced the opportunity of his second edition to make such other enlargements as are suitable to his general design. The notes he hath added are numerous

merous, and some of them of considerable length; particularly two, in answer to Mr. Soame Jenyns's remarks upon establishments, in his letters concerning Evil, and to Mr. Forster's late visitation-sermon at Chelmsford.

The Appendix contains authentic copies, published by permission, of the arguments of the late Mr. Justice Foster in the court of Judges Delegates, and of the speech of Lord Mansfield in the House of Lords, in the cause between the city of London and the Dissenters. To attempt an abridgment of these excellent performances, would be doing them a manifest injustice; but our Readers will think themselves obliged to us, for transcribing Lord Mansfield's spirited sentiments concerning toleration, and religious liberty, in general.

‘ Conscience is not controulable by human laws, nor amenable to human tribunals. Persecution, or attempts to force conscience, will never produce conviction; and are only calculated to make hypocrites or—martyrs.

‘ My Lords, there never was a single instance, from the Saxon times down to our own, in which a man was ever punished for erroneous opinions concerning rites or modes of worship, but upon some positive law. The common Law of England, which is only common reason or usage, knows of no prosecution for mere opinions. For atheism, blasphemy, and reviling the Christian religion, there have been instances of persons prosecuted and punished upon the common law; but bare nonconformity is no sin by the common law: and all positive laws, inflicting any pains or penalties for nonconformity to the established rites or modes, are repealed by the Act of Toleration; and Dissenters are thereby exempted from all ecclesiastical censures.

‘ What bloodshed and confusion have been occasioned, from the reign of Henry IV. when the first penal statutes were enacted, down to the Revolution, in this kingdom, by laws made to force conscience! There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution. It is against natural religion, revealed religion, and sound policy.

‘ Sad experience, and a large mind, taught that great man the President *De Thou*, this doctrine. Let any man read the many admirable things which, though a Papist, he hath dared to advance upon the subject, in the dedication of his history to Henry the fourth of France (which I never read without rapture), and he will be fully convinced, not only how cruel, but how impolitic it is to persecute for religious opinions. I am sorry, that of late his countrymen have begun to open their eyes, see their error, and adopt his sentiments: I should not have broke my

heart (I hope I may say so without breach of Christian charity), if France had continued to cherish the Jesuits, and to persecute the Hugonots. There was no occasion to revoke the edict of Nantz; the Jesuits needed only to have advised a plan similar to what is contended for in the present case, make a law to render them incapable of office, make another to punish them for not serving. If they accept, punish them (for it is admitted on all hands, that the Defendant in the cause before your Lordships is prosecutable for taking the office upon him): if they accept, punish them; if they refuse, punish them: if they say yes, punish them; if they say no, punish them.

My Lords, this is a most exquisite dilemma, from which there is no escaping; it is a trap a man cannot get out of; it is as bad persecution as that of Procrustes: if they are too short, stretch them; if they are too long, lop them. Small would have been their consolation, to have been gravely told, The edict of Nantz is kept inviolable; you have the full benefit of that Act of Toleration, you may take the sacrament in your own way with impunity; you are not compelled to go to mass. Was this case but told in the city of London as of a proceeding in France, how would they exclaim against the jesuitical distinction? And yet in truth it comes from themselves; the Jesuits never thought of it: when they meant to persecute, their Act of Toleration, the Edict of Nantz, was repealed.'

Few of our Readers, we presume, need to be informed that the Dissenters proved victorious in this memorable contest with the city of London, which was terminated on the 4th of February, 1767, by the unanimous judgment of the House of Lords, in favour of Allen Evans, Esq; the defendant in the cause.

**K.**

ART. III. *A free and candid Disquisition on religious Establishments in general, and the Church of England in particular. Occasioned by a Visitation Sermon preached at Chelmsford, May 22, 1770. To which is prefixed, an Answer to a Letter from a Clergyman, concerning Subscription to the Thirty-nine Articles of the Church of England.* 8vo. 1 s. 6 d. White. 1771.

THE sermon which gave rise to the present pamphlet was mentioned in our list \*, with a short remark upon it, as the performance of a sensible Writer, who does justice to his side of the question; nor should we have taken farther notice of it, if it had not been, in this manner, called forth again to the observation of the public. We do think it a sensible and ingenious discourse, though we have never imagined that it was

\* See list of Single Sermons in the Rev. for July, 1770.

unanswerable, or that it was sufficient to prove and establish the point which the Author had in view. Some other Writer is here of the same opinion, and undertakes, in a candid and handsome manner, to controvert some of Mr. Forster's positions; at the same time making (as persons really engaged in the search of truth will generally do) all due and proper acknowledgment as to the merits of the sermon.

In the previous letter, addressed to a clergyman, it is said, "The ingenuity shewn in the composition is justly admired; and, whatever defects and infirmities the argument may labour under, it certainly wants not those ornaments of style, temper, and moderation, which give it respect even with those who may judge it to be inconclusive, or involve consequences unfavourable to religious liberty. Your correspondent is indeed one who so judges of it: and the more meritorious the performance is in *those* respects, so much the more necessary he esteems it to remark its deficiency in *this* respect. For where there is an apparent want of candour,—where rudeness prevails—where meanness of design is conspicuous, or the tendency of the argument palpably bad, the reasoning of the Writer will be the less regarded;—and consequently, if fallacious, the less will it need or deserve a refutation. And you will do me no more than justice, Sir, in attributing the developement of this gentleman's argument to my concern, lest error, availing herself of so decent and comely a garb, should longer "lie in wait to deceive." Without stopping to enquire whether this last sentence is not rather more harsh than the Author intended, we proceed to lay before our Readers some of his observations.

The subject of national establishments in religion, is extremely delicate, and attended with considerable difficulty. It appears to be right that in forming public communities, some care should be used for preserving or advancing religion, but how far this care should extend, and what steps ought to be taken for this purpose, is a nice and intricate question. Certainly great wisdom and prudence, as well as humanity, and a hearty concern for the true interests of mankind, are absolutely requisite in conducting an affair of this kind in any suitable manner. Mr. Forster endeavours to shew, "That religious liberty is consistent with an establishment of religion; and that it will, if such establishment be founded upon rational and liberal principles, be most effectually guarded and supported by it." Our Author does not controvert either of these assertions, for he thinks them demonstrable; but he also thinks that Mr. Forster has failed in his proof, and that religious liberty, in its true notion, is not consistent with the *principles* on which he endeavours to support these assertions. The sensible Preacher ar-

gues, that "Though all opinion—is out of the province of human authority, and ought to be absolutely free, yet the consequences of such opinion to civil society and the public happiness, are clearly within the bounds of civil regulation and legal controul; and—that every state has a right to prevent the *ill consequences* of free opinion in matters of religion." His opposer acknowledges, that 'if in matters of religion, the full and free enjoyment of one's own opinion be attended with any ill consequences to civil society, those consequences fall within the bounds of civil regulation.—But then, says he, it must not be granted, till it be shewn, that any ill consequences can flow from free opinion in the matter of religion, to civil society: and while this remains unproved, Mr. Forster may be contending for a right to the state which has no object for the exercise of it.' Farther, whereas Mr. Forster had said, that 'mankind have most severely felt the fatal effects of a fanatic zeal, inspired and justified by bigot principles of religion, upon the peace and happiness of society;' his antagonist allows that these are dreadful evils, which come properly under the cognizance of the magistrate, 'but how, he pleads, are they the consequences of free opinion? they are the *fatal effects of a fanatic zeal*. This is the source according to the preacher's own account, from whence these disorders and miseries have been derived to mankind. Unless *fanaticism*, therefore, and *freedom of opinion* in religion, be the same thing, they are not justly attributed to the latter. Nor should I, adds the Writer, go too far in denying Mr. Forster's title to his conclusion, even if he had clearly shewn some ill consequences attendant on freedom of opinion, unless he had also demonstrated the *possibility* of preventing those consequences, without restraining opinion itself, which "ought to be *absolutely free*."

The Author of the sermon has freely declared, that "religious establishments in general have been productive of *more dismal effects* to society and mankind, than could possibly have arisen from an absolute disregard to all religious opinion *by the civil power*, and a total silence of the *law* upon that head." As an effectual guard, he has therefore proposed, "to establish by law a national religion, and at the same time to admit and tolerate in the largest sense every conscientious dissent from it." The Writer of the pamphlet considers this sentence as 'full of ambiguity,' and employs his second section chiefly upon it. The word *conscientious* is particularly and justly objected to, though he may possibly extend his reflections farther than Mr. Forster had designed: but it is very requisite to speak and write with precision on so delicate and momentous a subject. 'Such only, says he, as are not *conscientious* in their dissent are excluded the benefit of toleration. These sanctions then respect the *consciences* of men.

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men. The guard is over *conscience* itself.—But laws of *this nature* cannot operate as a guard or security to the establishment, without an *inquisitorial* authority over conscience. And if the magistrate may make inquisition into the consciences of his dissenting subjects (and without it he cannot know who of them are proper objects of toleration), such an authority must necessarily subject conscientious opinion to *penalty* and *punishment*.—A consequence which we assure ourselves was not *meant* by Mr. Forster, but which, as he was fully aware that it might be objected to his plan, he *ought* to have obviated (and certainly *would*, if he had found it possible), more satisfactorily, than by merely disclaiming it, “as a violation of the first principles of that contract upon which civil society is founded, and an invading and trampling under foot the most sacred rights of humanity.” This declaration we willingly admit as a proof of Mr. Forster’s own moderation, but it leaves the consequence where it was, and the authority of the magistrate to bear a most malignant aspect upon the rights of conscience.—So that a well-constituted state, if it must have *some* (and it is reasonable it should have the *strongest*), security to its religious establishment, will not demand a security of this nature. It will be the *protector* of every man’s conscience, and not his *inquisitor*.’

In the third section, our Author pleads, the right to an *equal* and *impartial* protection by *law* in the matter of religion, in which he still keeps in view what has been urged by Mr. Forster, ‘The law, says he, may operate, and operate *justifiably*, towards preserving the establishment from violence, by punishing any that dare to molest the professors of the established mode of religion in the quiet and peaceable possession of the same.—But then, if every individual in the state be *absolutely* free in the choice and exercise of his own mode, though differing from the established one, he is *as* free in that respect, as a professor of the established mode *can* be. He is not, however, *equally* and *as absolutely* free, unless he be *equally* and *as absolutely* protected by *law*.—On the other hand, if he enjoys *equally* with the members of the establishment, protection by law in the choice and in the exercise of his own mode of religion, then we are still at a loss to know what can be meant by *securing* the established religion by legal sanctions, or which of the different modes of religion professed is most intitled to the name of the *established religion* in a community, where they are *all* equally protected and guarded by *law*.’

This refers to what had been said in the sermon upon this part of the subject, and therefore the Writer thus proceeds, ‘Is this then (meaning the last, mentioned above) *such* an establishment of religion as Mr. Forster would plead for? If I had reason to think it was, he should not have found me among the opposers  
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of his plan—a plan [I am free to declare my judgment of it] founded in the natural principles of *justice and equity*, as well as in the undoubted principles of our common *Christianity*;—a plan *simple*, but *extensive*; not *visionary*, but obviously *rational*; nor less *practicable* in a community, where the legislative body are *sincerely* in the interests of religious freedom, than it is favourable to the same.’ But this, we are told, is widely different from that which is contended for—an establishment, the end of which is the *prevention* of certain ill consequences apprehended to flow from that very freedom in religion, which it is supposed to encourage and support—an establishment, the security of which is to consist in *preventing* “the ill effects of the peculiar opinions” of dissenters, and that “by excluding them from offices of *power* and influence in the government;” whereas, on the plan above mentioned, no one *peculiar* mode of religion is established by *law*; no security against violence required in behalf of *one* mode, which is not required in behalf of *any other*. In short, on this plan the state doth not defend and secure by law one *peculiar mode* of religion, and leave the professors of *every other* mode to defend their own religion, as they may, *without law*, “by the weapons of reason and argument *only*.” These last words are applied in the sermon to those who dissent from the establishment, who it is allowed are to remain free in the choice and exercise of their religion: under certain restraints as to offices of power and influence: “The weapons of reason and argument,” it is added in Mr. Forster’s discourse, “the only weapons they can claim to use on this occasion, are left free and untouched in their hands: and upon this equal ground they may form their strongest attacks.”

The Disquisitor considers his subject as becoming rather delicate, when he is led by the sermon to apply what had before been general to the establishment of *our own country*. He is apprehensive, on the one hand, that in questioning the reasonableness of that security which our establishment requires, he may appear to some as a favourer of those who are unthankful for that measure of religious liberty which under a mild government they actually enjoy; and on the other hand in waving all discussion of the point, he may be thought to shew a greater regard to *appearances*, than to *truth*. ‘This latter imputation, he says, I WILL NOT fall under. And in venturing my sentiments on the instance before us, I may reasonably *hope* to escape the former, if I am believed to be sincere in declaring, that though I consider not our ecclesiastical constitution as free from imperfections, yet I not only judge it to be the best of religious *establishments* at this day subsisting, but I also think the mode of religion which it has adopted far preferable, upon the whole, to any other in use



among *dissenters*; of the various modes at least which are professed in this free country, I know not that one I would wish to be established in its stead.'

Mr. Forster having said, that our establishment "requires only, that those who profess to dissent from its doctrines, shall be excluded from offices of power and influence in the government," it is remarked in the pamphlet, 'This, I fear, is a more favourable representation of the ecclesiastical constitution of our own country, than will be allowed to be just. It serves, however, to shew Mr. Forster's own moderation; and leaves room to hope, that on finding the doctrines of the church secured by other more rigid sanctions of law, which have hitherto escaped his knowledge, than this of a mere exclusion from public offices, he will wish its *reform*, and be inclined to abet, with his literary abilities and influence, those of his brethren who are engaged in the CAUSE.' The Writer proceeds to ask, Whether, supposing the establishment required *only* such security as had been mentioned, *such* a requirement be consistent with *absolute freedom*, in the profession and exercise of his own mode of religion, to which every individual in a state is intitled? And since the sermon has advanced, as a reason for excluding those who dissent, from offices of power and influence, that their admission would bring "danger to that mode of religion which the constitution has adopted and made its own," he therefore answers his question in the negative, since, we are told, 'the admission of the members of the establishment into these situations (*i. e.* into offices) renders *their* opinions equally dangerous to the mode of religion adopted by *dissenters*;' and thus—'dissenters, in the matter of religion, share not an *equal* protection by law with the professors of the established Creed.—'Till it can therefore be shewn, that power and influence in the government is, in the hands of church-men alone, more safe for the interests of religious liberty, than it would be, if shared in common with their dissenting brethren (and only to *suppose* it must be looked upon as partiality in us) the consistency of the security required in this instance with the principles of religious freedom will not appear.'

In the fourth section, which considers the argument in favour of religious establishments grounded on the principle of *self-defence* and *self-preservation* in religion, we read as follows: 'For admitting this principle of self-defence (as it is called) in matters of religion, the preacher argues thus: "Every state, as well as every individual, has a right to judge for itself in matters of religion, or to chuse its own religion. It has therefore the same right to *defend* its judgment, and *preserve* its choice."—Many persons have been imposed upon by this trite, but very specious and

and sophistical argument. In so naming it, however, I mean not to insinuate that Mr. Forster made use of it with any design of imposing upon his readers. I believe him to be himself imposed upon, not aware of the sophism. But it consists in this, *viz.* in applying the argument to a state *considered with respect to itself or its own members*, which holds only when applied to a state *considered with respect to any other state*. Every state, considered in the latter respect, as well as every individual, has a right to chuse its own religion, also to *defend* its judgment, and *preserve* its choice, by any laws.—For in doing this it exerciseth no jurisdiction, claimeth no authority over, nor any way interfereth with the rights of any *other* state.—But this argument will not hold good, when we come to apply it to a state as it stands in relation to *its own members only*. For as every *individual*, by being endowed with reason and conscience, is a *law* unto himself, and considered as such acteth *wrong* and *unjustifiably*, when he conducteth himself on vicious maxims and principles, whereby some part or member of his constitution is depraved and *injured*; so the body politic or state acteth *wrong* and *unjustifiably* in establishing laws which are *partial* and oppressive to any of its members. The state, as well as the individual, it is true, by such wrong conduct hurting only *itself*, is not accountable to any *other state*: but yet being a law unto *itself*, the object and end of which is ever the preservation and welfare of the whole, and of every member in particular; all the members must have certain just claims upon it, on which it can have no right to encroach.—So that a *state* hath not the *same* right to establish by law a peculiar mode of religion, and to defend its choice against any apprehended danger from its *dissenting subjects*, that an *individual* hath to chuse his religion, and defend his choice against danger from any *other* individual. Because one individual hath not the *same* claims upon another individual in religious matters, which the members of a community have upon those who are appointed to guard their rights, and to protect them in the full and free exercise of their religion.

The next section brings under consideration the long debated point of subscription to human systems of religious faith and doctrine. The sermon has said, “In order to answer in any degree the great purposes of a religious establishment, and to give it its full effect upon the minds and conduct of the people, it seems to be necessary, that *such religion* should be studied and taught, its foundations opened, its principles explained, and its practical influence inculcated and enforced.—Every state must in this case have a right to demand, that *its own religion* be taught, and not another.”

As it can hardly be admitted, that so able a writer as Mr. Forster appears to be, should contradict himself in the same dis-

course, it may possibly be thought that the Author of the pamphlet presses in a degree too hard upon the exact meaning of expressions, in some of the queries which in this part of the debate he proposes. After other reflections, he asks, 'How is the demand which Mr. Forster here pleads for *consistent* with his *own* plan of a religious establishment which "admits and tolerates, *in the largest sense*, every conscientious dissent from it?" For if the state should exercise the right he gives it, and insist, "that *its own* religion, and not another, be taught the people," all dissent, whether conscientious or otherwise, from the established religion, would, by such a demand, be most effectually prevented, or however soon suppressed, instead of being admitted and tolerated in the largest sense. How is it consistent with his own notion of religious liberty, *viz.* "That every man be protected by law in the free profession and exercise of his religion?" For if the state requires its *own* mode of religion *only* to be taught, *every* man is not at liberty to profess and exercise his own religion. Those that dislike the doctrines of the establishment must, notwithstanding, hear *them*, or hear none, ministers being by law required to teach *no other*.—How is such a claim consistent with the proviso annexed to the right of a state to defend its own religion . . . "PROVIDED, that it protects every individual member in the full liberty of enjoying his own persuasion, of defending it by reason and argument, and of pointing out too, if he thinks proper, any supposed errors or defects in the established creed?" For a *full* liberty to do this—is, in effect, a liberty to teach *other* doctrines than those which are set forth in the established creed.'

Here Mr. Forster seems to have been somewhat unguarded in the illustration he has used in support of his argument, and which his opponent could not fail to notice; who accordingly thus proceeds, 'Such security, however, it is observed, the state requires in all *similar* cases. "A soldier is sworn to observe the articles of war. A judge that he will declare the law of the land."—But are these cases at all similar to the case in point? Are articles of war of like nature with articles of *religion*? or the laws of the *land*, with the laws of *Heaven*?—And can the *same* jurisdiction obtain in matters of the most *dissimilar* kind? or the right of exercising it be, on any just principles of reasoning, extended to such *different* cases? No: "Religious opinion is in itself a *personal* concern. It is therefore out of the *province*, as well as above the *power* of civil or merely *human* authority." This is Mr. Forster's own observation. How then will he apply *civil power* and *human authority* in the case of establishing articles of religion, so as that *they*, and *no other* shall be taught the people? Let him call to mind, and consider well the following concession, which could not have been penned in such ample terms, but under

under the fullest conviction of its truth . . . “ Each individual is in this respect *absolutely* and *completely* a law unto himself. Nor can any *human* authority have a *right to determine* what a man shall believe, any more than what he shall eat or drink, or wherewithal he shall be clothed.” Now, if no authority, merely *human*, can have a right to *determine* what a man shall believe (which is, in other words, to deny a state the right to establish by law a system of religious faith), no merely human authority can have the still *farther* right to require that its own determinations respecting points of religious faith and doctrine, shall be taught to the people, and *no other*.—If a soldier break an article of war, he is punishable for the offence, being amenable to a court of judicature which has lawful cognizance in the affair, as it is sanctioned by the *same* authority that *made* the articles of war. But, as no human authority has power to *make* one article of faith, so it cannot lawfully amene to any of its courts, any man, either for the purpose of requiring security for his religious belief, or punishing him as a delinquent in a matter of that nature.

The last section considers the claim of a right to require *protestants* to subscribe *human* articles of faith, from which we shall make the following extracts: “ The Christian religion, says he, is the religion acknowledged in these realms to be of divine original, and established as such. That religion, it is further acknowledged, is contained in the writings of the Old and New Testament.—They *alone* are to protestants the rule of faith and doctrine.—The point being thus brought home to ourselves, *as protestants*, the question is, On what principle, which is not inconsistent with an establishment on this protestant basis, shall the state proceed farther to enjoin an acknowledgment of the truth of a systematical formulary of faith and doctrine distinct from scripture? The state, we are told, “ has a right to do this on the same principle, be it what it will, that it has a right to enjoin an acknowledgment of the scriptures themselves.”—

“ On the same ground that a state establisheth the Christian religion, it must have a right to declare, *in its own terms*, what that religion is, and to explain *its own ideas* of it.” A state, it shall be readily granted, has *that* right. But then it would not exercise *that* right, but would arrogate a right which cannot belong to it, if it was to explain its own ideas of the Christian religion in any *other* manner than *its own laws* warrant it to do; that is, in the case before us, if it was “ to declare what the Christian religion is,” by a system of faith and doctrines conceived in *other terms than those of scripture*. For the state has already declared, and (while its own religious establishment remains the same) doth constantly “ declare in *its own terms* what the Chri-

stian religion is," by declaring, that it is contained in the scriptures and in them *only*; and has explained "its own ideas of it." The ideas it entertains of the Christian religion, are the ideas which are given of it in the *scriptures*. To declare what the Christian religion is, or to explain its own ideas of it by any other system, would be to act inconsistently with its own establishment. It would be to declare the Christian religion to be contained in the scriptures *only*, and at the same time to declare, that it is contained in some other system. In short, this would be to establish Christianity upon *two different* principles.—If the religion of *protestants* be contained in the scriptures *only*, and that religion be moreover confirmed to them by *law*, then, as members of the establishment itself, they rightfully claim an exemption from all obligation "to acknowledge the truth and authority" of any form of doctrine distinct from "those scriptures which avowedly contain *that* form which the state *has established*." They may claim this by *law*. And if by *law itself* they claim an exemption from all such obligation, then the state has not a right to *impose* the obligation.

In the close of the pamphlet a question is proposed to the established clergy; which is, 'Whether subscription to the thirty-nine articles of the church of *England*, be *constitutionally* required of them? And, it is added, if mature, honest, and free enquiry shall produce conviction in any, that it is not even a *constitutional* requirement, the friends of religious truth and freedom cannot doubt, that *such* of the clergy will be ingenuous in *publicly* asserting their privileges, as members of the *English* church itself; and it may be farther hoped, that they will, as *Englishmen*, be ready on any fair occasion, to sue in a constitutional way for redress of the grievance.'

Thus we have laid before our Readers some account of this pamphlet. As to single sermons, it is our general method only just to give a list of their titles. Mr. Forster's being rather peculiar, and appearing to be well written on that part of the argument, we give a little more attention to it. But it would have been inconsistent with our plan, not to have taken a much farther notice of this performance which it has occasioned: and thereby seems, in all probability, to have laid the foundation of a new controversy on an old subject, that hath often been agitated, but which, perhaps, will never be settled, to the satisfaction of all parties.

The Author of the sermon discovers much candour and generosity of sentiment, as well as good sense and abilities: but judging as impartially as we can, though it is extremely difficult, on any side, to divest the mind of prejudice, we must for ourselves think, that truth rather appears to rest with his opponent.

ART. IV. *Continuation of the Philosophical Transactions.* Vol. LIX. For the Year 1769. See our last Month's Review.

PAPERS relating to NATURAL HISTORY in general.

Article 4. *A Letter from the Honourable William Hamilton, his Majesty's Envoy Extraordinary at Naples, to Matthew Maty, M. D. Sec. R. S. containing some farther Particulars on Mount Vesuvius, and other Volcanos in the Neighbourhood.*

IN this paper the ingenious and inquisitive Author favours the society with some further communications, relative to his favourite subject. In our account of his former letter, we recommended to the notice of electricians the appearances resembling lightning, which were observed by himself during the great eruption in 1767\*. In this letter he confirms his own observation of these *phenomena*, by the testimony of the peasants in the neighbourhood of his villa, who all agree in their account of the terrible thunder, and *forked lightning*, which continued during almost the whole time of the eruption; and which was particularly confined to the mountain†. If these appearances proceed from actual lightning, and are not merely a fallacious resemblance of it, they are highly worthy the attention of electricians; who, amidst the numerous and striking discoveries, which have been made on the subject of *artificial* electricity, have never yet succeeded in their attempts to investigate the manner in which *natural* electricity is produced; or, in other words, to discover the particular agents which nature employs, in putting the electric fluid in motion, and in breaking the equilibrium between the earth and clouds; by the operation of which, lightning, and the many meteors connected with it, are produced.

The opportunities which the Author has had of seeing volcanos in all their states, induce him to declare, that every system, hitherto given on this subject, might be demonstratively confuted, by an attentive and philosophical consideration of those in the neighbourhood of Naples. His own hypothesis, were he to form one, should be that 'mountains are produced by volcanos, and not volcanos by mountains.' The entire basis of the island Ischia, about 18 miles in circumference, is

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\* See Monthly Review, vol. xlii, February 1770, page 107.

† We did not recollect, till after this was written, the very respectable testimony of Sig. Beccaria, to the same effect, in his *Lettere dell' elettricismo*, p. 226, 362, &c. the substance of which the Reader may see in that useful repository of electrical facts and observations, the *History of Electricity*, page 392, first edition.

formed of lava. The great mountain in it, formerly called Epomeus, and now San Nicolo, which is nearly as high as Vesuvius, he is convinced was thrown up by degrees; and that the entire island has arisen out of the sea. He entertains the same opinion with respect to even Vesuvius, and all the high grounds near Naples; observing that it will not appear very extraordinary that Mount Vesuvius should, in the course of many ages, rise above the height of 2000 feet, when it is considered that the *Montagno Nuovo* near Puzzole, three miles round, and about 150 feet high, rose out of the Lucrine lake, as is well attested, in one night, so lately as the year 1538. Mr. H. entertains some thoughts of soon making a visit to Puzzole, with a view of *dissecting* that mountain; which, from the nature of its production, appears to be well adapted to give light into the formation of many others, and to enable him to distinguish those which may be called *original* mountains, from such as have been the offspring of volcanos. To these particulars we shall only add the following remarkable observation, that in digging a well very lately near the Author's residence at Villa Angelica, close by the sea side, the workmen came to a *stratum* of lava, at the depth of 25 feet *below the level of the sea*.

Article 5. *On the Trees which are supposed to be indigenous in Great Britain.* By the Honourable Daines Barrington. F. R. S.

Dr. Watson having sent to the Author a specimen of supposed chestnut tree, which was taken from the old hall of Clifford's Inn, he here examines into the authorities on which is founded the notion which generally prevails, that this and some other trees, afterwards mentioned, are of the native growth of Great Britain. He first lays down some general rules, by which the enquirer may be directed in determining, whether any particular tree is indigenous or not in any country; and in conformity to these rules, and from other considerations, concludes that the specimen sent was only common oak, and that the chestnut tree is not a native of this island. He is inclined to grant, however, that the Scotch fir was formerly indigenous in the northern parts of England: subterraneous firs having been dug up, at a very considerable depth under the surface; although the tree is not now to be found in this country, except where the plantation appears most evidently to be of modern date. He next mentions some other trees, which do not appear to him to be natives of this island, though they are generally conceived to be so. These are the elm, the lime, the greater maple, and the box. With regard to the white poplar and the yew he is doubtful:—but we must refer the botanical antiquarian to the article itself, for the reasonings and authorities on which these opinions are founded; observing only with regard to the last mentioned tree, that the Author here gives an account of one,  
of

of a most extraordinary size, which still continues to vegetate in the church-yard of Glen-Lyon in Scotland, though greatly decayed within these 20 years, which he twice measured himself, and found to be 52 feet in circumference.

Article 17. *Dissertatio Epistolaris de Ossibus & Dentibus Elephantum, aliarumque Belluarum, in America Septentrionali, aliisque borealibus Regionibus, obviis; qua indigenarum Belluarum esse ostenditur. Auctore R. E. Raspe, serenissimo Hassiarum Landgrævis à Consiliis, & R. S. S.*

We have lately had occasion to treat of this curious subject of natural history, in our account of Dr. Hunter's observations on the bones of the *animal incognitum*, found on the banks of the Ohio, and in Siberia, and elsewhere, published in the preceding volume of the Transactions \*. In this dissertation Mr. Raspe recites the accounts that have at different times been given of those large fossil bones which have likewise been found in Germany, and other northern countries, and which have been parts of animals that evidently no longer exist there. He endeavours to shew that the animals, to which these bones formerly belonged, were natives of those countries in which we now find their remains: but he opposes the opinion of those who, supposing them likewise to have been formerly indigenous in those places, account for their extinction, by having recourse to a supposed change in the obliquity of the ecliptic, or in the position of the earth's axis, or its center of gravity; productive of correspondent changes in the climates of the earth; and endeavours to shew that none of these solutions are admissible.

Granting, for argument's sake, that there is, and has been, a regular and successive diminution of the inclination of the earth's axis to the plane of the ecliptic, and making the most liberal allowances with regard to its quantity, these concessions will not, according to him, be sufficient to furnish any just grounds to infer, from any alterations in climates produced by this cause, that Siberia for instance, or any country under the same parallel, has ever been adapted to breed and support the present race of elephants, or any animals resembling them in habit or way of life. With regard to a supposed alteration in the position of the earth's axis, or in its center of gravity, the Author observes, that if the change was sudden or instantaneous, little less than a total destruction of the earth, and of its inhabitants, must have been the consequence of it; and that, from modern observations, there are no grounds to suppose it to have been slow and successive. In fact, the great elevation of the equatorial parts of the earth, produced by its revolution on its axis, and which have probably been in their present situation ever since

\* Monthly Review, vol xlii. February 1770, page 108.



the earth itself had solidity enough to render it habitable, appears to us a standing proof, that its axis has not sensibly deviated from its present position, during a space of time much greater than can be thought sufficient to decompose the bones of any animal whatsoever. In our opinion, all the solutions of this question, drawn from astronomical considerations of any kind, tend to ascribe a much greater antiquity to these bones, than can be warranted from the state of preservation in which they are found. Some of the tusks from the Ohio, our Readers may remember, were, at Dr. Hunter's request, examined by several of the capital dealers and workers in ivory, and were sufficiently found to enable them to pronounce, from their grain and texture, though perhaps erroneously, that they were true or genuine elephantine ivory †.

Mr. Raspe rejects likewise the systems of those, who suppose that these fossil bones may have been brought into their present situation by the universal deluge; or who think that the animals to which they have belonged, may have been formerly brought from the southern countries, in which they were bred, to be employed in war, in the northern regions, in which they are now found. Upon the whole, he is of opinion that those animals, whether elephants or not, have been of a particular species capable of bearing the cold of those climates, where we now discover their remains; and that, from causes unknown to us, their whole race has become extinct. To render the latter part of this opinion more probable, he produces some, not perfectly parallel, instances of the decrease or total extinction of wolves and several other species of animals, in different and particular parts of the world.

Although every opinion which has hitherto been offered on the subject of this enquiry, is attended with considerable difficulties, yet a modern theorist, we shall observe, has, by one bold effort, nobly got rid of them all; by seriously supposing that the large fossil bones, which have been found in so many parts both of the old and new continent, are nothing less than the remains of certain angelic beings, who, according to his system, were the original tenants of this globe, in its primitive and glorious state; till, for their transgressions, both were involved in one common ruin: after which, the remains of this shattered planet were refitted for the accommodation of the present puny and degenerate race. This is the opinion of the author of the *Essai sur l'Origine de la Population de l'Amerique*, tom. ii. page 298 \*. The work is now out of our hands; but we quote it on the authority of the ingenious but sarcastic author

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† Monthly Review, vol. xlii. February 1770, page 109.

\* See Appendix to our xxxviii. volume, page 531.

of the *Recherches Philosophiques sur les Americains*, vol. i. page 321†. There is something laughable in the idea, that the numerous fossil skeletons, now lying in heaps in the marsh at the *Salt Lick*, on the banks of the Ohio, and which M. Raspe, and other naturalists, soberly suppose to have belonged to a troop of *Pseud-Elephants*, who accidentally sunk into the swamp, and perished there, while they were gratifying their palates, should, by another writer, be deemed to be nothing less than the venerable remains of a company of *fallen angels*. Notwithstanding, however, the notable contrast between these two opinions, in the classing of these remains, the title of *Animal Incognitum*, given by Dr. Hunter to the subjects in question, is happily still perfectly applicable to both of them.

In the 7th article an account is given of a genuine specimen of native tin, which was found in the center of a beautiful tin diamond, of the rosin kind, so transparent that the native metal appeared through it, resembling a piece of gold. It is now deposited in the museum of the Royal Society.

BOTANY and ZOOLOGY.

Article 1. *A Letter from Mr. J. Moulst to Dr. Percival of Manchester, F. R. S. containing a new Manner of preparing Salep.*

The nutritious quality of this foreign drug is well known; but its dearth has hitherto prevented its being brought into common use as a popular article of diet. In this paper the Author gives an account of the success of his very laudable endeavours to prepare this kind of aliment from the roots of the *Orchis morio mas, foliis maculatis*, of Parkinson; the *Cynosorchis morio mas*, of Gerard, and the *Cynosorchis major*, vulgo, dog-stones; all of which grow spontaneously in this kingdom, where they may consequently be easily cultivated; particularly in a dry, sandy, and barren soil. The preparation is very simple. The roots are first deprived of their thin skin; are then kept in the heat of a bread oven 8 or 10 minutes, where they acquire a transparency like that of horn, and are afterwards removed into a common room, in which they grow dry and harden in a few days. We recollect that M. Geoffroy has formerly somewhere proposed a somewhat similar method of preparing the root of the *Orchis* or *Satyrium*, as an agglutinant and restorative.

Article 8. *An Account of an Essay on the Origin of a natural Paper, found near the City of Cortona in Tuscany. In a Letter from John Strange, Esq; F. R. S. to Matthew Maty, M. D. Sec. R. S.*

Some low grounds near Cortona having been flooded, were afterwards found covered with a substance greatly resembling a

† Monthly Review, Appendix to vol. xlii. page 515.

finer sort of common brown paper. The Italian naturalists were greatly divided concerning its origin; but according to the most prevailing opinion, the formation of it was attributed to a casual aggregate of the fibres of different kinds of filamentous plants, collected together by the waters, and left on the surface of the ground after their retreat. This solution did not satisfy the Author, who found it difficult to conceive that a paper, of so delicate and uniform a texture as that of Cortona, should owe its origin to so complicated and remote a cause.

On examining the threads of this paper with a good microscope, he found that they consisted merely of filaments of the *Conserva Plinii*, or common species of *Conserva*, without the admixture of any other plant whatsoever. He has sent specimens of this native paper to the Royal Society, together with an artificial paper manufactured from the same substance, and a specimen of a much better and stronger kind, made of the same species of *Conserva* by Sir Andrew Dick, near Edinburgh.

Article 33. *On a rare Plant found in the Isle of Skye.* By John Hope, M. D. F. R. S. &c.

This plant, which is of the aquatic kind, is here figured and described under the title of *Eriocaulon decangulare*.

Article 52. *Some Account of an Oil transmitted by Mr. George Brownrigg, of North Carolina.* By William Watson, M. D. R. S. S.

As the object of this article promises to be of great public utility, we shall give the substance of this account, with a view of extending the information contained in it.

In our southern American colonies, and in the sugar islands, a plant is cultivated, principally by the negroes, who use the fruit of it as food, under the name of ground nuts, or ground pease. It is called by Ray *Arrachis Hypogaeos Americanus*. Like a few of the trifoliate tribe, when in its flowering state, it bends towards the earth, into which the point enters, extending itself to a sufficient depth, where it forms the seed vessel and fruit; which last is brought to maturity under ground, from whence it is dug up for use. In the southern climates vast crops of it are produced from light and sandy land of small value.

From these seeds, first bruised and put into canvas bags, Mr. Brownrigg has expressed a pure, clear, well-tasted oil which, in Dr. Watson's opinion, may be used for the same purposes, both in food and physic, as the oils of olives or almonds. He observes, however, that Sir Hans Sloane had formerly, in the first volume of his Natural History of Jamaica, made mention of an oil as good as that of almonds, which had been expressed from these seeds; and that therefore Mr. B. is not the first who has produced oil from this vegetable production: though he is intitled to our acknowledgments for reviving the remembrance

france of it, and prosecuting this discovery. From specimens both of the seeds and oil, which were produced to the Royal Society, it appears that neither of them are subject to turn rancid by keeping: the oil, particularly, which had been sent hither from Carolina eight months before, without any particular care, and which had undergone the heats of the summer, being found perfectly sweet and good. But the principal merit of Mr. Brownrigg's communication, is the low price at which this oil may be obtained. The value of a bushel of the ground pease in Carolina, the Doctor has been informed, does not exceed eight-pence, or thereabouts; and it appears that this quantity will, without heat, yield one gallon of oil; and with heat, a much larger quantity, but of an inferior quality. We need not enlarge on the obvious benefits which may result to our Colonists, from a successful prosecution of this revived discovery; as they may hereby not only supply their own immense consumption of olive oil, annually imported from Europe, but even export this article hither, or to any of those places where the oil of olives is usually carried.

This article is succeeded by the catalogue of plants annually presented to the Society by the company of Apothecaries.

Article 11. *Abstract of a Letter from Stephen de Kifine, Esq; at Canton in China, &c. containing an Account of an Earthquake at Macao, and a short Description of a singular Species of Monkeys, &c. Communicated by Henry Baker, F. R. S.*

There is nothing particular in this eastern earthquake, which however is accompanied with a short description and figure of a very singular animal of the monkey tribe, found in the interior parts of Bengal; from some of which, that have been brought to Decca, the drawing which accompanies this article was taken. They are of the height of a man, have no tails, and, according to the Author, are thought to have been originally produced by an intercourse with the human kind:—an opinion which the designer seems to have been well inclined to strengthen, by the grotesque figure which he has given of one of these caricatura's of the human species, represented in a kind of dancing or tumbling attitude. Dr. Maty, in a note, suspects this animal to be the ape without a tail, described by Buffon, under the name of *Gibbon*, in the 14th volume of the *Histoire Naturelle*, page 92.

Article 18. *Observations on a particular Manner of Increase in the Animalcula of Vegetable Infusions; with the Discovery of an indissoluble Salt arising from Hempseed, &c. By John Ellis, Esq; F. R. S.*

In the first part of this paper, the ingenious Author gives the result of some experiments made by him, at the request of Linnæus, on the infusions of mushrooms in water; with a view

to ascertain the truth of Barón Munchafén's theory, that the seeds of these *fungi* 'are first animals, and then plants.' It appeared evidently to him, that the motion observed in those seeds was not spontaneous, but was produced by the innumerable and scarcely visible *animalcula*, which teemed in the infusion, and by pecking at the seeds, put them in motion in a great variety of directions. We could, from our own experience, instance many similar appearances of life and motion, observed in the minute globules, or other inanimated particles, contained in microscopical infusions, caused by the numerous and invisible inhabitants of the drop; whose concern in producing these motions could only be detected by using still greater magnifiers: and we have long been convinced that many of M. Buffon's *organical particles* owe their seemingly spontaneous motions to the same cause.

The satisfaction which the Author received in clearing up this point, led him to make many other curious and interesting microscopical observations, relative to those of the ingenious Mr. Needham, as given in the 45th volume of the Transactions, and in some subsequent publications. But to render the Author's observations on this subject intelligible, to such of our Readers as are not acquainted with Mr. Needham's system, (which however has made considerable noise in the philosophical world) we shall extract from his writings a short account of it. According to this hypothesis, the microscopical animalcules, which appear in vegetable and animal infusions, are not the offspring of parents of the same kind; but are the productions of a certain *active force*, with which every microscopical point of vegetable and animal matter is endued. He affirms that the substance employed in these infusions, first, by its own innate energy, divides itself into filaments, and then vegetates into numberless *Zoophytes*, from which proceed all the different species of microscopical animals; and that these very animals, after a certain time, become motionless, and subside to the bottom, where they are resolved into a gelatinous and filamentous substance, which shoots into new *Zoophytes*, yielding animals of a lesser species. Among other instances, to prove that this is the process of nature in their production, he refers us to the appearances observed in the infusion of a grain of wheat; where the seed is observed exercising this *productive force*, by vegetating into numerous stems, crowned with heads bursting, as it were, into life, and throwing out their *animal* progeny. This operation is succeeded by the pushing forth of new shoots, and the forming of new heads, for the production of another generation.

Such are the general outlines of Mr. Needham's system, as we collect them from his writings: but these filaments and stems, the supposed *vegetable* parents of the *animalcular* race,  
Mr.

Mr. Ellis affirms, after a careful scrutiny with the best glasses, to be nothing more than the roots and stalks of that class of *fungi*, called *Mucor*, or mouldiness, vegetating in the infusion, and the growth of which is so amazingly quick, that the plants may be perceived, in the microscope, even to grow and seed under the eye of the observer. Their stems, he observes, terminate each in an oblong seed vessel; from a hole in the top of which he has plainly seen their numerous and minute globular seeds projected, and afterwards turning about in the water, as if they were animated: but this last motion, he affirms, is owing to myriads of the minutest *animalcula*, contained in the putrid water, and attacking the seeds of the *mucor* for food. From hence we think it should follow, that the infused vegetable substance is not the *parent*, but the *pabulum* or *nidus*, both of the *mucor*, and of the small microscopic fry, whom Mr. Needham's theory would deprive of the honour of *animal parentage*: and the pre-existent germs, or the seminal system, may yet stand their ground, against the *active forces* of Mr. Needham, and the *organical molecules* of M. Buffon, notwithstanding the experiment of the wheat infusion.

Mr. Ellis next relates some experiments made on *boiled potatoes* contained in a glass vessel, on which *boiling* water was poured, and the mouth of the vessel instantly 'covered with a glass cover;' and expresses his surprize that, in *twenty-four* hours, the liquor appeared full of *animalcula*: in the same manner as that of another infusion of *raw* potatoes, in *cold* water, covered in the *same manner*. We have formerly seen *animalcula*, less than even the tails of the spermatic animals, produced, in the space of *four* hours, in an infusion of cantharides in boiling water, poured upon them in a vial, the mouth of which was immediately well stopped with a cork; and have often wondered that Mr. Needham, or those who adopt his system, have not endeavoured to put the truth of it out of all reasonable doubt, by experiments made in a still more unexceptionable manner than those, of a similar kind to the preceding, which occur in his writings on this subject. His *hot* mutton gravy, for instance, inclosed in a vial secured with a *well masticated cork*, and afterwards placed for some minutes in hot ashes, in order to destroy any insects or their *ova*, which might be contained in the empty part of the vial, was, after a sufficient time, found swarming with *animalcules*: but nothing less, we apprehend, than the *seal of Hermes* itself, applied to shut up all *possible* communication from without, can reconcile many to a doctrine so difficult of digestion as this; that beings endued with spontaneous motion, many of them most curiously organised, can be produced by the mere energy and activity of the minute parti-

cles of vegetable and animal matter, in a state of decomposition. Should an infusion thus *hermetically* sealed, and, in all human probability, effectually secured from the inroads of any of these *animated points*, be yet, upon opening it, found teeming with animal life, we own we can scarce see any resource left to the most obstinate adherent to the doctrine of pre-existent germs; unless he should make his last retreat into this supposition, that as these expeditious breeders have been *known*, *he* would say, to produce a progeny in the space of four hours, why not in as many minutes?—in a matter ready prepared for their reception, and during the very time while the operator is unsealing his glasses, and preparing for observation.

We have dwelt so long on this curious subject, that we shall only add a general account of some singular transactions, which pass in the animalcular world, relative to the multiplication of individuals, which are related in the remaining part of this article; the hint of which was lately given to the Author by M. de Saussure of Geneva. When a female of our own species is in a condition to increase her kind, her taper waist enlarges, and she daily spreads more and more about the hips: but, it seems, the *Volvex* of Linnæus (produced in infusions of hempseed, pine branches, tea-seed, &c.) occasionally multiplies her species by a directly contrary course. She begins the work by gradually contracting her virgin figure (which is oval) about the middle; and at last fairly halves her person with her offspring, by dividing it into two equal portions, one of which becomes a new individual. If we had room or inclination, it would be a curious subject of discussion, which of the two is the mother, and which the daughter: but as settling the right of primogeniture between them would lead us too far, we shall only add, that a representation of this process, as observed in five different kinds of this *genus* of microscopical animals, is given in a plate; accompanied with figures of the chrystals of what the Author, we think somewhat improperly, terms an *indissoluble salt*, which he has discovered in aqueous infusions of hempseed, after they became putrid. He recommends the consideration of this heteroclite production to the faculty, on a supposition that it may be possessed of some medical virtues. The grains of this salt are said to be about the size of those of the finest basket salt, and of a pale yellowish colour when dry. It does not appear from this paper, in what quantity it can be procured; nor is any thing said of its taste, or other sensible qualities; but if these chrystals be really indissoluble, they are not salts, nor can have any taste.

#### MEDICINE and ANATOMY.

Article 3. *An extraordinary Case of three Pins swallowed by a Girl,*  
and

*and discharged at her Shoulder. In a Letter to Frank Nicholls, M. D. F. R. S. from Dr. Lysons of Gloucester.*

These pins, after sticking eight weeks in the œsophagus, and after having produced great pain and inflammation in the throat, attended with difficulty both of swallowing and breathing, were at last, after various fruitless attempts, displaced by the whale-bone instrument used by surgeons for that purpose. The removal of them, however, produced only a change of symptoms. A pain was instantly felt on the right side, below the false ribs, which was greatly aggravated on the patient's moving her body in a particular direction, or on lifting up her right arm. By the violence of this pain, convulsion fits were sometimes produced, and particularly a spasm, by which the *musculus rectus superior* of the right eye was so violently affected, that notwithstanding the eye was open, yet the pupil was entirely covered by the eye-lid, and once continued in that situation for a fortnight. The other eye was similarly affected for a shorter time. After the patient had been harassed with these and other symptoms about eleven months, a small painful tumour appeared on her right shoulder; but disappeared within a week. In a fortnight, a similar tumour arose on the upper part of the left shoulder-blade, which was brought to suppuration and opened, and from which one of the pins issued the next day, and was followed on the succeeding day by the two others. The Author inquires into the probable course which the pins may be supposed to have followed; and though, from the cough and spitting of blood, and from the constant pain under the false ribs, it might be supposed that they had injured the lungs and the diaphragm; yet, from anatomical and physiological considerations, he accounts very satisfactorily for these, and most of the other symptoms, by supposing that they had been forced through the substance of the *œsophagus*, directly into the *serrati* and other muscles of the neck and shoulders, from whence they passed to the part where they were discharged. He ascribes the general as well as particular spasmodic affections to the irritation of the intercostal nerve, and the consent, as it is called, of those communicating with it; but does not dissemble the difficulty of discovering the cause why the pain was constantly felt on the right side, till the very instant that the last of the three pins had been discharged, though that discharge was made at the left.

Article 6. *An Account of a Case, in which the upper Head of the Os Humeri was sawed off, a large Portion of the Bone afterwards exfoliated, and yet the entire Motion of the Limb was preserved. By Mr. White, Surgeon at Manchester, &c.*

In this remarkable case, when no other resource seemed to be left, to save the life of the patient, than the formidable operation of taking off the arm at its articulation with the *scapula*, the Au-



thor happily proposed, and easily and successfully executed that mentioned in the title ; in which, after a proper incision made down to the middle of the *humerus*, the diseased head of that bone was with ease first turned out of its socket, through the wound, and then sawn off ; without any inconveniencies attending or following the operation. The event of it exceeded the Author's most sanguine expectations : for although above four inches in length of the bone had been lost, partly by the operation, and partly by a large subsequent exfoliation, or rather separation, of its intire substance below ; yet, after the cure, the diseased arm was found to be not quite an inch shorter than the other, its figure in no respect altered, nor its use impaired : the patient performing even the rotatory motion at the joint as well as ever, From these circumstances, and from the evident hardness of the parts to the touch, Mr. White appears fully justified in venturing to conclude, that not only part of the body, but that the head and neck of the *os humeri* have been actually regenerated.

We refer those of the profession to the paper itself, for the rational and simple method in which this extraordinary case was conducted, and which, no doubt, greatly contributed to the maintaining nearly the due length, and to the preserving the natural motion, of the limb. We believe, with the Author, that ' this is the first operation of the kind that has been performed, or at least made public : ' although that excellent practical writer Mr. Gooch has, as he observes, mentioned three cases of bad compound luxations, in which a similar operation had been successfully performed \*. The art of surgery has undoubtedly great obligations to those *Esprits forts*, who thus successfully explore the secret resources of Nature, and venture, in desperate cases, to put her sufficiency to the test, by thus properly, but boldly interrogating her, and making trial of the extent of her powers.

Article 28. *An Account of the Lymphatic System in amphibious animals.* By Mr. William Hewson, Lecturer in Anatomy, &c.

Article 29. *An Account of the Lymphatic System in Fish.* By the same.

In conformity to his promise in the preceding volume, the Author, in the first of these papers, traces the lymphatic system, and the distribution of the lacteals, in a turtle. In the second, he gives an account of his discovery of these vessels in skate, cod, haddocks, and a variety of other fish. His description of these systems is terminated by a catalogue of several curious preparations, which were laid before the Society, and in which those vessels are completely demonstrated by injections.

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\* See his Cases and Remarks in Surgery, Vol. II. p. 323. 2d Edit.

Article 54. *A Description of the Lymphatics of the Urethra and Neck of the Bladder.* By Henry Watson, Surgeon to the Westminster Hospital, and F. R. S.

The Author introduces this description by observing, that the lymphatic vessels are of much greater importance in the animal œconomy, than some have imagined; that if an obstruction of the *aorta* will produce a very quick or sudden death, an obstructed thoracic duct (which in fact is only a large lymphatic) will as certainly lead to a tedious and lingering dissolution; and that the last-mentioned disorder is sometimes the cause of a *marasmus*, though unsuspected or not attended to. The extreme exility, and colourless transparency of these vessels, have hitherto prevented our discovering their origin; though it has been generally supposed, from arguments, drawn from experiments, *a posteriori*, that they arise from all the internal surfaces and cavities of the body. There are many parts likewise, in which the most eminent anatomists have not been able to discover them.

In this paper, the Author ascertains the existence, and gives an account of the distribution of these vessels in the human bladder and *urethra*, where they had eluded the search of Haller. He has likewise ocularly demonstrated their *actual* origination from cavities, at least in this *viscus*, by having frequently, without using the knife or lancet, or the least violence of any kind, thrown air into them through their mouths, as well as introduced fine bristles into their orifices; through which, he observes, mercury may likewise be made to pass.

Article 38. *Extract of a Letter from Mr. Benjamin Gooch, Surgeon of Shottisbam, near Norwich, to Mr. Joseph Warner, F. R. S. and Surgeon to Guy's Hospital, &c.*

This letter contains a short account of the symptoms and circumstances preceding and attending a very remarkable separation of the scarf skin, in the case of a gentleman at Saham Tony, in the county of Norfolk. During the last ten years, he has been frequently attacked with anomalous feverish disorders, in consequence of which the cuticle has separated from the true skin, in every part of his body; and he has, particularly, often turned it off from his wrist to his fingers ends, in one entire piece, completely resembling a glove. Of these singular *exuviae*, he has unfortunately been enabled to present the curious among his friends with several specimens. An accurate drawing of one of these cuticular gloves, sent by the Author to Mr. Warner, accompanies this article.

[ To be concluded in the next Number. ]

B--y.

ART. V. *The Nautical Almanac, and Astronomical Ephemeris, for the Year 1772. Published by Order of the Commissioners of Longitude. 3s. 6d. sewed. Nourse. 1770.*

**W**Hether we regard our country in a political or commercial view, the art of Navigation is of the highest importance and use. To this we owe our superiority and credit abroad, as well as our security and prosperity at home. We are surrounded with an element, by the command of which we can defy the machinations of foreign powers, and enrich ourselves with the produce of distant nations. Our situation, in this respect, is a bulwark, on which we can more confidently rely, than on the best concerted measures of the most upright and discerning ministers; and we may have reason to congratulate ourselves on account of the security we derive from it, against the attempts of an adversary, whom our timidity may render vain, and our abject submission encroaching and imperious. It requires no prophetic spirit to prognosticate a period, in which we may be obliged to recur to our *maritime strength* to combat the pernicious effects of our *ministerial weakness*.—But as we are not fond of indulging gloomy surmises, we will hope that such a period is far distant. We are disposed to wish, that the temporary suspension of the dreadful calamities of war and bloodshed, which every lover of his species and of his country would gladly avoid, will issue in an established and durable tranquillity; that we shall long enjoy the blessings of freedom and peace, without molestation, and with grateful united hearts; and that our commercial interests will yet flourish, free from impediment and restraint.

Our commerce is already extended through the four quarters of the globe; our richly freighted ships traverse the seas, which wash the shores of remotest kingdoms, and with their expanded sails invite the gales of various climates. Our navigators are justly celebrated through the world; and we may boast farther advancements both in the *theory* and *practice* of sailing, than any other nation under the sun. An art of such extensive benefit, and in which we already so much excel, deserves all the patronage and encouragement which *genius* and *station* can afford it. Having attained so near perfection, we should strive to be altogether perfect.—There is one problem, on the solution of which the desirable perfection very much depends: this relates to the determination of the longitude at sea.—Many ingenious and laudable attempts have been made towards resolving this important problem. Time-pieces have been constructed, and tables have been formed, for this purpose. The latter method seems to bid fairest for success. The late Professor Mayer of Gottingen had brought his tables of the moon, now published by authority of the Commissioners of Longitude, to a sufficient degree of exactness

ness to determine the longitude within a degree, as appeared by the trials of several persons who made use of them : but the necessary calculations were too difficult and tedious for general use. To remove this inconvenience, is the primary design of the work before us ; though, at the same time, it must greatly contribute to the improvement of Astronomy, Geography, and Navigation in general.

The world is much indebted to the favour of the legislature, and to the commendable labours of the astronomer-royal, for the extent and accuracy of these tables. The work contains, to use the Editor's own words, every thing essential to general use, that is to be found in any Ephemeris hitherto published, with many other useful and interesting particulars never yet offered to the public in any work of this kind. The mariner may easily find the longitude by the help of these tables ; the problem is now reduced to the computation of the time, an operation equal to that of an Azimuth, and the correction of the distance on account of refraction and parallax, which is also rendered very easy by several methods here proposed.

The Editor, at the desire of the Commissioners of Longitude, has drawn up the explanation and use of the several articles contained in the Ephemeris, and instructions, together with examples, for finding the longitude at sea, by the help of the same.—He has likewise, with great ingenuity and pains, calculated several tables to render the use of these more easy and expeditious, for which he is justly entitled to the acknowledgments of the public.

The preface to this work contains the result of several observations, made at the Lizard, by the direction of the Board of Longitude, for more accurately determining the difference of longitude between this place and the observatory at Greenwich, which is found to be  $5^{\circ} 15'$  west ;—together with corrections of errors of less moment, relating to the longitude of the Cape of Good Hope.

The Ephemeris itself contains twelve pages for each month. The first page is divided into four columns : the three first of which contain the days of the month, of the week, and the Sundays and festivals through the year. The last column shows, at top, the moon's phases ; and beneath are contained miscellaneous phenomena, such as eclipses of the sun and moon—occultations of planets, or fixed stars, not less than the fourth magnitude by the moon, as they are to happen at Greenwich by the tables—the conjunctions of the moon with all stars not less than the fourth magnitude—the conjunctions, oppositions and quadratures of the planets with the sun—the entrance of the sun into the several signs, together with any other remarkable phenomena.

Occultations of the sun, and occultations of the fixed stars by the moon, observed in places whose latitude and longitude are known, are of use in correcting the lunar tables; and if the latitude of the place of observation only be known, the longitude may be determined from them. Eclipses of the moon, however, are more readily applied to this purpose: the longitude, in this case, being the difference of time of the observation and that set down in the Ephemeris converted into degrees, for which tables are provided. The other phenomena are of importance in the same respect.

The two first columns of the second page of the month contain the days of the month and week as before; next follow the sun's longitude, right ascension in time, declination, and the equation of time, with the difference from day to day.

Page 3d contains, in five columns, the semidiameter of the sun, the time of his passing the meridian, his hourly motion, the logarithm of his distance, and place of the moon's node, for every sixth day: and at the bottom of this page are the eclipses of Jupiter's satellites, whenever they are visible.

In the fourth page of the month, we have the longitudes and latitudes of the planets, both heliocentric and geocentric, their declination and apparent time of passing the meridian, calculated for every sixth day.

The fifth and sixth following pages (and not the 7th and fifth, as by a mistake of the Editor, the references are made), contain the moon's place, and all the circumstances relative to her motion, and her distances from the sun and proper stars, from which her distance should be observed for finding the longitude at sea. The longitudes, latitudes, and declinations of the moon, and time of her passing the meridian, afford the like uses with the same circumstances of the planetary motions, and many more besides.

For the sake of greater precision, the moon's longitude, latitude, right ascension, declination, semidiameter, horizontal parallax, with its logistic or proportional logarithms, are computed twice a day to noon and midnight, and may be readily inferred for any intermediate time with the greatest exactness.

The distances of the moon from the sun and fixed stars, are set down to every three hours of apparent time by the meridian of Greenwich, and are designed to relieve the mariner from the necessity of a calculation, which he might think prolix and troublesome, and to enable him, by comparing the same distances observed carefully at sea, to infer his longitude readily, and with little danger of mistake, to a degree of exactness, that may be thought sufficient for most nautical purposes. The Editor observes, that though the distance of the moon from the sun or stars, well observed with a good instrument, is sufficient to de-  
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termine the longitude, with the help of the Ephemeris, always within a degree, and generally much nearer, yet it will conduce to still greater accuracy, if the observer takes the distance of the moon from two stars, or the sun and a star, or, when the moon is between  $90^{\circ}$  and  $120^{\circ}$  distance from the sun, from the sun and two stars, if he can be so lucky as to obtain these several observations. The longitude being computed from the observations made with each star respectively, the mean of the results is to be taken as probably approaching nearest to the true longitude.

The last page of the month (and not the fifth) shews the configurations of Jupiter's satellites, or the apparent positions of the satellites with respect to each other and to Jupiter at such an hour of the evening or night, as they are most likely to be observed, and serve to distinguish the satellites from one another.

For the distinct use and application of each column of the above tables we must refer to the work itself; and shall conclude with observing, that to this Ephemeris are annexed, the eclipses of the third satellite of Jupiter in the years 1771 and 1772, computed from the new tables published with the *Nautical Almanac* for last year: and two tables are likewise added, for more readily finding what eclipses of Jupiter's satellites will happen, when Jupiter is at least  $8^{\circ}$  above, and the sun as much below the horizon; viz. one containing Jupiter's hour-angles to different declinations, when his altitude is exactly  $8^{\circ}$ , and the other the sun's hour-angle or time from noon, when he is depressed  $8^{\circ}$  below the horizon. This number, moreover, contains Mr. Lyons's solution of a problem in Mercator's Navigation, proposed formerly by Dr. Halley, as wanting to complete that doctrine, and designed to determine the course steered, when a ship has sailed from a given latitude a certain number of miles, and has altered her longitude by a given quantity; which solution, says the Editor, cannot but be acceptable to the curious.

At the close of this article, it may not be improper to subjoin a brief account of the tables requisite to be used with the astronomical and nautical Almanac, which, though a separate publication, are intended to accompany the other, and thereby to render the operations more easy and more accurate. They chiefly relate to the correction of the errors of the moon's distance from the sun or stars, arising from refraction and parallax; and they contain several tables and rules for this purpose: beside tables for converting degrees and minutes of the equator into time and the contrary—tables of the longitudes and latitudes of nineteen of the brightest stars and nearest the ecliptic, such as are most proper to take the moon's distance from, for finding the longitude at sea, together with a table for finding the aberration of a zodiacal star in longitude—two tables, one for chu-  
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find proper stars, from which to observe the moon's distance, and another of limits and aquilæ;—tables of corrections of the moon's longitude and latitude;—of the right ascensions and declinations of the principal fixed stars, with their variation for ten years;—of multipliers;—of the depression or dip of the horizon, and a table of proportional logarithms; the nature and use of all which are explained, in their proper places, by the ingenious Editor.

This volume contains, likewise, instructions for finding the longitude at sea by the help of the Ephemeris, comprized in several articles; together with particular cases exemplifying the rules laid down.

R.-s.

ART. VI. *Cases in Surgery, with Remarks. Part the First.*  
By Charles White, F. R. S. one of the Corporation of Surgeons in London, and Surgeon to the Manchester Infirmary.  
To which is added, An Essay on the Ligature of Arteries, by J. Aikin, Surgeon. 4s. 6d. bound. Johnston. 1770.

THIS is a valuable collection of chirurgical cases and remarks, several of which have already been made public; some of them in the Philosophical Transactions, and others in the Medical Observations and Inquiries: but the ingenious Author imagined it would 'be full as agreeable to the readers to see them all together in one volume, especially as some of them are connected with these now first published, and they help to confirm each other. I have likewise, says he, selected such cases from a number which my father took minutes of when he was in full practice, as are similar to those of my own, which I have now transcribed for publication.' He proceeds:

'The few cases I have here given of the stopping of bleeding arteries by sponge, are not intended to shew its utility in all hæmorrhages whatsoever, but in those where the ligature could not possibly be made use of, or in such as had resisted the most approved methods of practice, and of consequence brought the life or limb of the patient into danger.

'I propose to give the public a second part of this work, as soon as my avocations in business will permit me, and am sufficiently furnished with materials for that purpose.'

Without making an abstract of the several articles which compose this volume, we shall briefly observe, that it contains some new and useful observations concerning dislocations and their reduction; and likewise concerning the re-union of fractured bones, the extremities of which have remained long disunited. Among other curious cases, we have the singular one in which the upper head of the Os Humeri was sawn off, and yet the entire

ture motion of the limb was preserved. This was first printed in the Philosophical Transactions, and we have noticed it, p. 211 of this month's Review.

Mr. Aikin's Essay on the Ligature of Arteries, is written with a view to recommend, and make more generally known, the method practised by Mr. Bromfield, which is this,—Mr. Bromfield first draws out the artery with the *tenaculum*, and then makes the ligature.

This method of tying the artery alone, has long been known, and long, but not generally, practised. Mr. Aikin's knowledge of the success of this practice, is a strong argument in favour of its particular utility. 'This is the method,' says he, 'of tying arteries, which, for several years past, has been practised by the ingenious surgeons of the Manchester Infirmary; in which, from the frequency of amputations, on account of diseased joints, the fairest trial has been given of its efficacy. During this whole time a needle has never been used in securing an artery after an operation, except in a very few cases, where, from the bad situation of the artery, or some other uncommon circumstance, it could not be drawn out so as to be tied; and I can, with the strictest truth, assure the public, both from what I have been three years an eye-witness of, and from the most respectable testimony of others, that there has not been a single instance of returning hæmorrhage, after an artery had been once fairly tied in this method.'

**D.**

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ART. VII. *Dissertations and critical Remarks upon the Æneids of Virgil, containing, among other interesting Particulars, a full Vindication of the Poet from the Charge of Anachronism with regard to the Foundation of Carthage.* By the late John Martyn, F. R. S. Editor of Virgil's Georgics and Bucolics. To the Whole is prefixed, some Account of the Author and his Writings. 12mo. 3s. 6d. bound. Davis. 1771.

**I**T is pleasant enough to find this learned critic, in his first dissertation, attempting to vindicate Virgil from a fault which ought never to have been laid to his charge; unless it be a fault to be ignorant of what it is impossible to know. Virgil could not possibly know whether Troy was taken and Carthage built near the same period of time or not. For though the ancient Greeks made the destruction of Troy a general epocha from which they computed time, yet they had no certain knowledge when it happened; so unsettled was the state of chronology before history took place of fable! As to the method of Herodotus, which allowed three generations to a century, it was certainly very vague and very little to be depended upon; so little, indeed, that in the calculation of many centuries,



centuries, from any particular family of Kings, &c. many might be lost or gained.

The second dissertation is on the four introductory lines to the *Æneis* :

*Ille ego, qui quondam, &c.*

We will presume to say, that no Reader of true taste would ever have doubted concerning the illegitimacy of these lines, though there had been no manuscripts found without them.

The third dissertation is of *Æneas's character*. Virgil has undergone some censure for representing his hero as shuddering at the prospect of death, in a storm at sea. But the censure is idle. It was not death, but the mode of death (which did him no honour) that was affecting to the hero; and our Author has made a bad defence for it in saying, that it was his pious fear of the gods. We find this generous horror of *Æneas* exemplified in many characters both ancient and modern; it was considered as belonging to the noblest natures, and never represented in a depreciating view by any good poet or historian. Thus when Achilles was in danger of being drowned in the Xanthus, he laments his fate no less pathetically than *Æneas*. He complains that he should perish

————— ως παιδα συφορβον,  
Ουρα τ'εναυλος αποερσει χειμωνι περωνα —————

like a boy that feeds hogs, whom the flooded stream sweeps away as he is attempting to ford it. It is not death, but some unworthy circumstance attending it that shocks a brave man. There is a fine sentiment in Waller where he represents the Duke of Buckingham in danger at sea. His vexation was not for the loss of life, but the loss of the idea and remembrance of a woman whom he loved. He only grieved that,

The shrine should perish where her image dwelt.

Shakespeare's Othello expresses the same horror at an obscure death; but, considering his circumstances, in our opinion, with less nature. One cannot but remember, too, those fine verses on Charles the Twelfth :

But did not Fate at length her error mend?  
Did no subverted empire mark his end?  
Did rival monarchs give the fatal wound?  
Or hostile millions press him to the ground?  
His fall was destin'd to a barren strand,  
A petty fortress, and a dubious hand!

The sentiment of Ajax, who, when involved in a dark mist on the field of battle, petitions Jupiter to remove it, and let them

them have the honour of dying by daylight, is noble and altogether in nature :

If Greece must perish, we thy will obey,  
But let us perish in the face of day !

Here are several more dissertations, which contain some lost conjectures in high and fabulous antiquity. Prefixed to the work is an account of the learned Author, and some mention of men of letters, his friends and contemporaries. It concludes with critical observations on certain passages in the *Æneids*, that are generally too long, in proportion to their merit or importance.

L.

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ART. VIII. *A Philosophical Inquiry into the Nature and Properties of Water. With elegant Copper-plate Figures of the several Salts.*  
By J. Rotheram, M.D. 8vo. 2 s. 6 d. Newcastle upon Tyne printed, and sold in London by Murray.

**T**HIS Inquiry was very commendably undertaken by Dr. Rotheram, for the satisfaction of the inhabitants of the town of Newcastle. It is in some degree a general inquiry concerning water ; but chiefly, however, respects the waters in that town and neighbourhood.

‘ As this design, says our Author, was originally undertaken for the satisfaction of the magistracy and inhabitants of this town, upon some late proposals for furnishing them with water ; it may be expected that I should shew which water is the best and fittest for that purpose ; but I shall trouble my reader very little farther with those comparisons : if what is said above be allowed, the Tyne water is undoubtedly the best and fittest in all respects.’

We shall lay before our Readers therefore Dr. Rotheram’s account

#### *Of Tyne Water.*

‘ As the waters in most of our navigable rivers are affected by the tides, and other circumstances, it may not be improper to give a short sketch of some particulars relating to the natural history of this river, which may be supposed to alter the property of its waters at different times, before we proceed to relate our experiments upon it.

‘ The river Tyne rises from different sources ; some of them about sixty miles to the North-west, and others about fifty to the West and South-west from this town ; and from hence to its entrance into the sea at Tynemouth, is about ten miles ; but if we measure by the windings of the river it will be more in both cases : so that its several branches spread over a very large tract of country, the greatest part of which abounds with collieries and lead mines ; from the numerous levels and engines of which, immense quantities of water are constantly flowing in : that we shall be much within compass if we assert, that above half of the water which runs by Newcastle comes from the mines ; and sometimes the waste waters above mentioned,

tioned; will be suddenly let off in very large quantities, or what the workmen call hushes, and will apparently discolour the river, for a considerable space. Yet so readily and entirely does the river clear itself from any impurities, which it might be supposed to contract from hence, that I have never been able to discover the least particle of any vitriolic or other substances, which are to be found in the coal waters; though I have repeatedly and very carefully examined it at different seasons of the year, and different times of the tide: indeed I apprehend that we are much indebted to the tides for rendering the river water so pure and good, as it unquestionably is in this neighbourhood; and the particular course and channel of the river contribute, not a little, to this effect.

‘ The channel, betwixt Newcastle and Tynemouth, is of a very different width and depth; so that the tide is more rapid in some places than in others. The entrance into the harbour at the Low Lights is very narrow; but the channel forms into a fine large basin, for the whole length of Shields, capable of holding above two thousand sail of large ships; above which the tide spreads over the extensive flats of Jarrow-Slake; and then, for a great length, forms a remarkably fine, broad and deep pool, called the Long-Reach, all which contain an immense quantity of water. After this the tide is obstructed by several windings and narrow places in the channel, till it comes within about a mile of Newcastle; where it runs in an open and wider pool, till it flows about two miles above this town, when it is a good deal interrupted in its course by a large island, consisting of many acres, called the King's Meadows: after flowing round this island by two narrow channels, and through several beautiful windings, it rises a little above the village of Newburn; in all about seven or eight miles above Newcastle.

‘ The tides commonly flow about four hours and an half, and ebb about seven hours and an half, at Newcastle-bridge: and the perpendicular rise of the river here, in a spring tide, will sometimes be about eleven or twelve feet, and at Tynemouth bar, about eighteen feet; but both these circumstances vary greatly from the different winds, and the different quantities of fresh water in the river: in a north-westerly wind they will sometimes rise three feet higher than I have mentioned; and, in a south-easterly one, sometimes scarcely half so high: and in some of our great land-floods, the tide has not sufficient force to stem and turn the current, which will set downwards during the whole swell of the tide.

‘ From this short account we may judge, in some measure, of the natural effect of the tides upon the water in this river. For, by the constant and contrary motions which are given to the waters, by the flux and reflux of the tide, the mud is stirred up, the salts and other impurities mixed with part of it, and carried into the sea; whilst that which subsides in the channel is left unsaturated with salts, cleaner from impurities, and readier to attract and absorb any fresh ones that may come in.

‘ The mud thus stirred up, is indeed sometimes long in subsiding; as, upon land-floods especially, it chiefly consists of a fine light clay, divided into such minute particles, that a great deal of it will pass through a common filtering paper, and make the water a little wheyish;

whyeish; but this will in time separate and leave the water remarkably bright and pure; and this very inconvenience is, for the reasons assigned above, attended with a superior advantage.

Another effect of the tides is, that they may sometimes bring up a little salt water. In summer time, when the river is low, and the influx of the tide meets with less resistance, the water will be a little brackish at Newcastle; but that is only about the time of high water; for at half ebb, or half flood, it has scarce any sensible proportion of salt in its residuum; and in winter time, or indeed in the neap tides in summer, we can seldom find the least brackishness by the taste. When we consider, from the above account, the immense quantity of fresh water that must be driven back, before the tide can rise to Newcastle, it will appear strange that any salt water should ever reach above our bridge. I have often found a sensible difference in the taste of the water which was taken up below the bridge, from what was taken up above; the force of the tide being a good deal broken by the pillars. I have not indeed analysed it in the driest seasons; but the day in which I am writing this, I tried the specific gravity of some of it which I took up at high water, in the last spring tide, after a long drouthy season, and found it considerably heavier than any which I had tried before; for it differed from rain water by  $\frac{1}{11}$  part of the whole: whereas in winter it rarely differs by  $\frac{1}{100}$ . I likewise, at the same time, tried some which I had taken up at Shields, and found it to differ from rain water by above the 28th part, which is heavier than most of our tables make sea water to be. Indeed, from the fresh water which is driven back, the saltness must decrease all the way, as the tide comes up the channel; till, a little above this town, it becomes quite evanescent; and, for seven hours out of every twelve, we have scarce any salt at all, as will appear more fully presently.

Another effect of the tide upon this, and indeed upon most navigable rivers, is, the immense shoals of very small fishes which are driven up in the later summer months. It has been frequently observed here, that a pint of water cannot be taken up near the shore, any where within the compass of the tide, but it will contain several hundreds of them; nay they will frequently lie so thick, that we cannot, even in very shallow places, see the bottom of the river for them. The water which is taken up so filled with these little animals, is indeed unfit for dressing of victuals, brewing, or almost any other purpose; for it has from the first a fishy disagreeable taste, and very soon putrefies: but all these little animals are within two or three yards of the shore, and mostly in still water; for a small current sweeps them all away; and, upon a fresh flood coming down the river, not one of them is to be seen: consequently they can be no objection to the supplying this town with water from the river, as the water might easily be brought to the pumps of an engine without conveying any of them along with it.

I shall not trouble my reader with a tedious relation of all the different experiments which I have made upon this water; but shall select two trials, one of which was made of the water taken up at half ebb, and the other at high water, when the river was in its most usual state: in the first of them, indeed, which was taken up  
on

on the 24th of January, 1770, the river was rather more muddy than usual, and I allowed the water to stand two days before I weighed it.

Its specific gravity was to that of rain water as 1,348,481 to 1,348,145; the difference being 336, or nearly  $\frac{1}{4000}$  of the whole.

Its taste was mild, cool and agreeable.

It made no change with the lixivium of tartar, or solution of sugar of lead; nor yet with galls, syrup of violets, or acids.

A gallon of it left upon evaporation only gr.  $4\frac{1}{8}$  of a light brown sediment; which tasted evidently, though slightly, salt; and felt gritty betwixt the teeth.

The quantity of this residuum was so very small, that it scarcely afforded an opportunity of separating the salt from the earth, or of trying any other experiments; and upon some other evaporations of the water, taken up at half flood and half ebb, the residuum was still less; so that I looked upon any minute examination of them as trifling and insignificant.

On the 29th of January, 1770, I took a quantity of water from the river, at the west end of the town, just at the time of high water in a spring tide. The weather was then dry and remarkably warm for the season, and the water much brighter than that which I used in the last experiment; and I think had no brackishness discoverable by the taste: but it turned quite milky and precipitated, upon dropping in a little solution of sugar of lead.

A gallon of it left, upon evaporation, gr.  $19\frac{7}{8}$  of a light brown residuum, which tasted very salt, crackled upon the hot iron; made an ebullition and white fumes with spirit of vitriol, but no apparent change in syrup of violets, and attracted moisture very fast.

Five grains of it were, by the hot iron, reduced to  $4\frac{1}{8}$ , but increased again in weight so fast, that I could not be so exact as I could have wished.

After it was well washed in distilled water, it left a dark grey insipid powder of calcareous and absorbent earth, which weighed gr.  $1\frac{3}{8}$ .

The salt was entirely muriatic; and the crystals, when viewed through the microscope, appeared as in the copper-plate.

The salt was in proportion to the earth as 3638 to 1362; so that each gallon of this water contained  $14\frac{1}{8}$  grains of salt, and  $5\frac{1}{8}$  of earth.

*Obs.* Though this water was manifestly brighter than that which was used in the preceding analysis, yet the earthy parts of it were more than the whole residuum of the other; and I am sure that they were both collected and weighed with equal care: which shews that the tides impregnate the water in this river with something more than salt; or the salt may probably be a means of uniting more earth with the water; but these substances are, in a very little time, either mostly carried away or spontaneously precipitated.

Upon analysing some water, taken up in another spring tide; I only obtained gr.  $12\frac{1}{8}$  from a gallon; but in very dry weather, when, perhaps, not one-third part of the fresh water comes down the river, an high tide may bring up a larger proportion of salt; as indeed is evident from the specific gravity of the Tyne water taken  
this

this day. But in general, or at least for above eight months in the year, it contains no salt, even at high water, that can be any way prejudicial: and when we consider, that from half ebb until half flood, or for upwards of seven hours out of twelve, there is scarcely any perceptible salt in it, no reasonable objection can be made, upon this account, against supplying the town with it; as an engine might work, very well, above fifteen hours in the day; and in that time, with the greatest ease, it might raise four or five thousand hogheads to the highest part of the town.

The contents of this water are so small in quantity, and in their nature so very inoffensive, that they are by no means worthy of consideration: and the other objections, which have been made to it, are equally trifling and insignificant. It has been said that it gives both meat and linen a bad colour; so will the Thames water, or that of almost any river in England, if it be used before it has subsided; but several families in this town who keep it in proper cisterns make no such complaint, and some of it which I have now by me, and which was taken up quite muddy, is as clear and bright as any water which I know. The force of the pumps, the conveyance through pipes, and the resting in large reservoirs, will all undoubtedly contribute to render it bright and pure. It is known to keep exceedingly good and sweet through long voyages, as it has been frequently carried to North America: and what is still a farther argument for the supplying of this town with it, it is a source which can never fail, and indeed the only one which can safely be depended on; for the opening of new collieries, and the extending of old ones, often make strange alterations, in the courses of several springs in this neighbourhood.

**D.**

ART. IX. *The Fables of Flora.* By Dr. Langhorne. 4to. 3s. sewed. Murray. 1771.

**F**ABLE is a species of literature from which great benefit, and no inconsiderable degree of pleasure, may accrue to mankind. It is, as hath been justly remarked\*, the most *easy*, *winning*, and *engaging* way of *teaching*; it furnishes the most proper and effectual means of inspiring men with a love of virtue, and hatred of vice; and it has frequently happened that the *old* and *wise*, as well as the *young* and *inconsiderate*, have reaped the advantages flowing from this mode of instruction. The former will admire the important truths so artfully yet simply conveyed in these agreeable fictions, while the latter, who usually look no farther than the surface and form of the vehicle, may not only find the pleasure they seek for, but, as they increase in years and judgment, will receive those solid and useful instructions which they never before thought of. Thus far with respect to the idea of Fable, and its useful ten-

\* Obs. on this subject, by Dr. Lamotte, 1742.

dency, in its original design, and primitive simplicity of construction. In later times its sphere has been considerably enlarged; much dress and ornament has been superadded; and the *narrative* and *moral*, which formerly were exhibited quite naked and unadorned, are, by our modern writers, clothed with the choicest embellishments of imagination.

An ingenious but unknown writer, in a late fugitive essay, speaking of the performance before us, has very pertinently observed, that, 'at first view, one would imagine the walk of apologue to be much too confined for a man of glowing fancy and elevated genius;' but when we consider that, in this department, 'Nature reigns in her richest splendor, and most luxuriant profusion,' presenting not only all *animal* but 'vegetable life to the poet's imagination, we then perceive the field enlarged, and that Fable no longer walks within the narrow limits in which we fancied her confined. She has the most beautiful objects of Nature to select, assemble, and combine; and when these can afford her no farther variety, she takes a still more comprehensive view, and, comparing the vegetable and intellectual system, she traces resemblances and allusions, before unnoticed and unseen: thus, rising in dignity and use, she illustrates moral truths, by investigating the intentions of Nature in the different properties of her productions.'

Dr. Langhorne himself, speaking of the Fables now before us, in his prefatory advertisement, says—'The plan of Fable is enlarged, and the province extended,' *in these poems*; that 'to the original NARRATIVE and MORAL, are added IMAGERY, DESCRIPTION, and SENTIMENT;' that the 'scenery is formed in a department of Nature more adapted to the genius and disposition of POETRY; where she finds *new* objects, interests, and connexions, to exercise her fancy and her powers.'—He concludes—'the charter of *Quidlibet audendi*, the birthright of every poet, sufficiently authorizes the attempt of any new species of writing; but by the judgment of the public it must stand or fall.'

But, surely, our Author does not intend to persuade us that HE is the first bard who hath extended the province of apologue, and added *imagery*, *description*, and *sentiment* to the bare narrative and moral of the ancients! Have we not the fables of Fontaine, and others, in France, and those of Gay, Moore, &c. in England? and have not those justly applauded writers gained their great reputation by similar improvements in this branch of literature?—Certainly Dr. L.'s claim of originality, with regard to his present production, requires some *qualification* or *explanation*!

But, not to interfere too far in disputes between the *old magpie* and the *new*, let us proceed to give our Readers a specimen

of

of the entertainment they will meet with, if they chuse to call at *the latter*. We shall first select

FABLE X. *The Wilding and the Broom.*

- In yonder green wood blows the Broom ;  
Shepherds, we'll trust our flocks to stray,  
Court nature in her sweetest bloom,  
And steal from care one summer-day.
- From him \* whose gay and graceful brow  
Fair-handed Hume with roses binds,  
We'll learn to breathe the tender vow,  
Where flow the fairy Fortha winds.
- And oh ! that he † whose gentle breast  
In nature's softest mould was made,  
Who left her smiling works imprest  
In characters that cannot fade.
- That he might leave his lowly shrine,  
Though softer there the Seasons fall—  
They come, the sons of verse divine,  
They come to fancy's magic call.

—————“ What airy sounds invite  
My steps not unreluctant, from the depth  
Of Shene's delightful groves ? Reposing there  
No more I hear the busy voice of men  
Far-toiling o'er the globe—save to the call  
Of soul-exalting poetry, the ear  
Of death denies attention. Rouzed by her,  
The genius of sepulchral silence opens  
His drowsy cells, and yields us to the day.  
For thee, whose hand, whatever paints the spring,  
Or swells on summer's breast, or loads the lap  
Of autumn, gathers heedful—Thee whose rites  
At nature's shrine with holy care are paid  
Daily and nightly, boughs of brightest green,  
And every fairest rose, the god of groves,  
The queen of flowers, shall sweeter save for thee.  
Yet not if beauty only claim thy lay,  
Tunefully trifling. Fair philosophy,  
And nature's love, and every moral charm  
That leads in sweet captivity the mind  
To virtue—ever in thy nearest cares  
Be these, and animate thy living page  
With truth resistless, beaming from the source  
Of perfect light immortal—Vainly boasts  
That golden Broom its sunny robe of flowers :  
Fair are the sunny flowers ; but, fading soon

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• William Hamilton of Bangour.

† Thomson.



And fruitless, yield the forester's regard  
To the well-loaded Wilding—Shepherd, there  
Behold the fate of song, and lightly deem  
Of all but moral beauty."

—————" Not in vain"————

I hear my Hamilton reply,  
(The torch of fancy in his eye)  
" 'Tis not in vain," I hear him say,  
That nature paints her works so gay ;  
For, fruitless though that fairy broom,  
Yet still we love her lavish bloom.  
Cheered with that bloom, yon desert wild  
Its native horrors lost, and smiled.  
And oft we mark her golden ray  
Along the dark wood scatter day.

" Of moral uses take the strife ;  
Leave me the elegance of life.  
Whatever charms the ear or eye,  
All beauty and all harmony ;  
If sweet sensations these produce,  
I know they have their moral use.  
I know that NATURE's charms can move  
The spring's that strike to VIRTUE's love."

We shall leave our Readers to determine how far Dr. L. has succeeded in his imitation of Thomson's style. Perhaps he has more fortunately hit the free and easy manner of Mr. Hamilton \*, which seems to be nearly congenial with his own.

In the following piece the bloody rites of the Druid, and the miserable apathy and sloth of the Anchorite, are displayed with equal horror and justice :

FABLE XI. *The Mistletoe and the Passion-flower.*

' In this dim cave a druid sleeps,  
Where stops the passing gale to moan ;  
The rock he hollowed o'er him weeps,  
And cold drops wear the fretted stone.

' In this dim cave, of different creed,  
An hermit's holy ashes rest :  
The school-boy finds the frequent bead,  
Which many a formal matin blest.

' That truant-time full well I know,  
When here I brought, in stolen hour,  
The druid's magic Mistletoe,  
The holy hermit's Passion-flower.

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\* See an account of his poems, Rev. vol. xxiv. p. 162.

- ‘ The offerings on the mystic stone  
Pensive I laid, in thought profound,  
When from the cave a deepening groan  
Issued, and froze me to the ground.
- ‘ I hear it still—Dost thou not hear ?  
Does not thy haunted fancy start ?  
The sound still vibrates through mine ear—  
The horror rushes on my heart.
- ‘ Unlike to living sounds it came,  
Unmixed, unmelodized with breath ;  
But, grinding through some scannell frame,  
Creaked from the bony lungs of death.
- ‘ I hear it still—“ Depart,” it cries ;  
“ No tribute bear to shades unblest :  
Know, here a bloody druid lies,  
Who was not nursed at Nature’s breast.
- “ Associate he with dæmons dire,  
O’er human victims held the knife,  
And pleased to see the babe expire,  
Smiled grimly o’er its quivering life.
- “ Behold his crimson-streaming hand  
Erect !—his dark, fixed, murderous eye !”  
In the dim cave I saw him stand ;  
And my heart died—I felt it die.
- ‘ I see him still—Dost thou not see  
The haggard eye-ball’s hollow glare ?  
And gleams of wild ferocity  
Dart through the sable shade of hair ?
- ‘ What meagre form behind him moves,  
With eye that rues th’ invading day ;  
And wrinkled aspect wan, that proves  
The mind to pale remorse a prey.
- ‘ What wretched—Hark—the voice replies,  
“ Boy, bear these idle honours hence !  
For, here a guilty hermit lies,  
Untrue to Nature, Virtue, Sense.
- “ Though Nature lent him powers to aid  
The moral cause, the mutual weal ;  
Those powers he sunk in this dim shade,  
The desperate suicide of zeal.
- “ Go, teach the drone of faintly haunts,  
Whose cell’s the sepulchre of time ;  
Though many a holy hymn he chaunts,  
His life is one continued crime.
- “ And bear them hence, the plant, the flower ;  
No symbols those of systems vain !  
They have the duties of their hour ;  
Some bird, some insect to sustain.”

On the whole, we may pronounce, of these Fables, that, with all their *poetical* merit, they contain more ornament than substance, more description than design, more fancy than moral. **G.**

ART. X. *A Course of experimental Agriculture, &c.* continued.  
See our last Month's Review.

**W**E now commence *Reviewers* of Mr. Young, as a *Reviewer*.

'The ancient writers, *De Re Rustica*, are continually (Mr. Y. observes) in the *directive* style, without experiments to *convince* us that they know *how* to direct.' 'They have many observations, adds he, not only ridiculously *weak* and *trivial*, but *most* *superstitious*. Cato, Palladius, Varro, and even Columella, abound with these faults.' He concludes, that 'they had no notion of *registering* experiments.'

'The *Geoponic* Writers (Mr. Y. determines) are *much* lower in merit, with all the faults of the former, and less authority.'

Justice to the dead obliges us to observe, that their religion, and age in which they lived, excuse the superstitious observations of those writers; and if Mr. Y. means to extend the censure of *weak* and *trivial* only to those observations which are *superstitious* (as propriety of expression requires), he is very injurious to writers who were considerably *learned* and doubtless *useful* in their day. A similar censure might *justly* be passed on Livy, and according to Mr. Y.'s canon of criticism here advanced, we should not lament the loss of several of his decads, but the survival of the rest.

We heartily wish that more modern writers on agriculture had not many *weak* and *trivial* observations, for which the excuse of *national superstition* cannot be pleaded.

It is but fair to observe, that he must be an *exact* and almost *universal* scholar, who is able to read *with understanding* the writers here most severely censured; and we apprehend that the more able their reader is, the more candid he will be in his judgment. Mr. Y. has lately received a gentle hint from a friend\*, that he should have understood the meaning of *sarritions* and *runcations* better, before he condemned them as *inefficacious*.

The method of raising agricultural knowledge on the basis of *accurate experiments*, is a modern improvement, and we think that Mr. Y. should not thus severely condemn the ancients for not seeing what moderns only see by being raised on their shoulders.

In one word, Mr. Y. tells us, that the *Geoponic* writers have less merit than the writers '*De Re Rustica*,' but he has not owned any merit in these last mentioned Authors.

\* See Mr. Comber's Correspondence with Mr. Young.

\* Most moderns (pursues Mr. Y.) adopt the manner of these ancients, neglecting experiments; and on this head are condemned, Gallo, in his '*I'inti Giornete dall' Agricoltura*;' (4to. 1550) Tarello in his *Ricordo d'Agricoltura*; also our Fitz-Herbert in his *Boke of Husbandry and Surveying* (1539), and the Frenchman, De Serres, in his '*Theatre d'Agriculture*' (1600).

Yet Mr. Y. confesses that he has not only never read the two first in the original, but also that he has only seen *extracts*, whence he cannot rightly judge of the *whole* of their works.

He owns also, that though the works of the third of these writers contain not *one* experiment in forty years husbandry, yet his works are valuable for the age he lived in, and that both these two last writers practised and understood husbandry.

\* The inquiries of the great Bacon which related to agriculture (says Mr. Y.), as far as they extend, are worthy of his immortal genius—*purely experimental*, and related with a philosophical precision; strange, that succeeding writers should not catch from his works a *juster idea* [of a work on agriculture we presume]. This praise of Lord Bacon is very just.

Mr Y. owns, that he has never been able to meet with any of the works of Gabriel Platte, and therefore knows not his manner.

Here we take an opportunity of stepping, for a moment, out of the strict path of Reviewers, to express our wish, that some able collector would present the public with a good edition of all our old writers *De Re Rustica*. If Mr. Y. would undertake the task, probably he would find *motives* to speak of them more favourably than he does at present. We need hardly add, that an *anonymous*, but *excellent* contributor to the *Museum Rusticum*, has given such a catalogue and account of them, as must greatly facilitate such an undertaking, and if himself is (as we hope) alive, we should with peculiar pleasure review an edition of them from his hand, and doubt not but we could, with integrity, recommend it to the grateful public.

Our Author owns Hartlib's Legacy (printed in 1665) to be a work of great merit, though not much in the *experimental style*; he praises it for being *not nearly* so thickly *strewn* with the extravagancies [conceits] of the age, as the works of some of his contemporaries; and he condemns Beati's annotations on it, as having *too many*. We own, that if he has *any*, he has *too many*, but wonder that Mr. Y. should select that which he gives the public, from p. 279, where Beati speaks of rape crops, which *cannot* produce less than from five to ten quarters. We are sorry to be thus obliged to review Mr. Y. as a *critic on style*; a walk in which we expected not to meet with him. Our impartiality to the *living* and *dead* obliges us to say, that this expression seems not justly censurable, as the *unaffected style of common life* justifies this phraseology,

ology, which seems also agreeable to *philosophic precision*. We could easily enter further into a justification of it, but we think such a task *unnecessary* \*.

Mr. Y. now complains, that Sir H. Platte, in his *Treatise of pasture and arable lands*, has no just idea of *experimental agriculture*, but, in some other works, even *burlisques agriculture*; and he instances the following conceit in his 'Garden of Eden' (5th edit. 1659), viz. "A touch at the *VEGETABLE WORK* in physics, whose principal fire is the *stomach of the ostrich*." p. 167.

He notes a very different fault in *Blythe's* 'English Improver improved' (1652), viz. that *all* his experiments are so *extravagantly successful*, that one must want common sense to believe *half* of what he says. Indeed clover worth 12l. per acre, and turnips, without hoeing, worth as much, seem *very hyperbolic* in fact; but as to *hyperbolic terms*, of which also Mr. Y. complains, we see none of them, and if we were disposed to pleasantry, we might say, that *hyperbolic expression* is a very suitable vehicle or garb for *hyperbolic facts*.

By Mr. Y's saying that he who wants not common sense, believes not half of Mr. *Blythe's* assertions, every Reader is reminded of a repartee ascribed to a great wit, who, on an illustrious lady's complaint that the world reported she had *two* base-born children, assured her, that he never believed above half of such reports. If Mr. Y. believes that the unhoed turnips amounted to nearly 6l. per acre, he will be in danger of a suspicion that he has parted with more than *half* his common sense, especially if he adds, that eight or ten quarts of seed were employed.

To these *hyperboles* of Mr. *Blythe*, Mr. Y. adds the assertion of a farmer, viz. that 'his hog would not eat a turnip *without boiling*.' He might be *honest*, and Mr. *Blythe* not *over-credulous*. Even a swine has not always an appetite, and perhaps he had been pampered with *bon morceaus*! Such experiments as this can hurt nobody, for they can deceive nobody. When men shoot with the *long bow*, we always wish them to shoot far enough, that every body may know whence the shaft comes. Mr. *Blythe's* softenings, which Mr. Y. observes, viz. 'Reader, if thou *dar'st* believe me!' are quite unnecessary.

However, we cannot assent to Mr. Y. who ranks with the former extravagancies Mr. *Blythe's* crops of oats worth 6l. per acre on land 'good for nothing,' if he will only make a few grains of reasonable allowance. Ground which, *comparatively speaking*, is good for nothing while unploughed, frequently yields (espe-

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\* What will Mr. Y. say to the expression, 'Clipping the pinions of drilling ideas, which soared too much?' Yet such is found in a late *Course of Experiments on Agriculture*.

cially if pared and burned) such quantities of oats at the first crop, as may, when the crop in general in that neighbourhood is bad, amount to 6l. or six quarters per acre.

Mr. Adam Speed is next censured, and justly, for giving into most of the extravagant promises of success which disgrace that age. Mr. Y. instances his advice to *improve* [land, we suppose] by rabbits \* in hutches, up to 2000l. *per annum*. See his '*Adam out of Eden, or an Abstract of divers excellent Experiments touching the Advancement of Husbandry*', 1659.

It is impossible, unless the book or the whole scheme were before us, to judge of the propriety of Mr. Y's exclamation, 'Enough to ruin any man!' At present we must think that such a scheme could hardly have such *dire effects*, unless the attendance rose to a considerable sum.

The instances of turnips worth 30l. per acre (p. 19.), and clover of one acre, which is to keep four cows Summer and Winter (p. 45.) are indeed laugh-at-able articles, and *innocent stunts*.

Surely such instances do no great honour to the *experimental* method; and yet we doubt not, that had any person addressed Mr. Speed for satisfaction, he would have produced his books in which all his experiments were *originally* recorded, with as much *gravity* as Mr. Y. could produce his vouchers.

All we mean to insinuate, is, that the credit of experiments depends intirely on the credit of the author for *integrity, accuracy, and judgment*.

Mr. Y. cites M. Stephenson's 'Twelve Months,' printed in 1661, as a *curiosity*; and such it is in point of style. He gives the following instances from January and March, *viz.*

'After a conflict betwixt the steel and the stone, she [the maid] *begets a spark*; at last the *candle lights* on his *match*,' p. 5.  
'*Linen*, in *dirty* December, had gotten the *yellow jaundice*; and this is the only time to *purge* them,' p. 12.

Our Author thinks Mr. Worlidge, in his '*Systema Agriculturae*,' not only *totally* devoid of experiment, but *very superficial*, and judges Mr. Mortimer in his "*Whole Art of Husbandry*," in *one respect* no bad writer, *viz.* that he is every where *practical*, and had no *vanity* of shining as an author, much less as a *systematizer*; that he pretends only to *collect* and *methodise* the commonly received ideas of good husbandry, and executes his design in a plain and judicious manner.\*

As Mr. Y. has assumed to be the critic in language, we must conclude, from the propriety of his expressions, that Mr. Mortimer is, in his judgment, a *bad* writer in every respect *but*

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\* By the dung, most likely.

one: however, this *one* respect is so diffusive, that it includes *almost every* thing valuable, viz. *method, plainness, judgment!*

We must observe, that Mr. Mortimer has stood so high in the opinion of subsequent writers, that they have copied him literally for whole pages, down to the author of a *Compleat System of Agriculture*, in *many* volumes.

Mr. Y. esteems Mr. Lisle one of the *most peculiar* writers in the walk of husbandry. 'He has registered his observations in *no unexperimental* manner, the facts being derived from the experience of himself or old farmers, and he has no *favourite* point, which may warp his judgment. He gives only the plainest narratives.' Yet our Author thinks it '*as difficult* to give as to *refuse* the name of a book of experiments to his work. What can be the reason of this difficulty?' Mr. Y. satisfies us: Mr. Lisle 'seldom gives above one-tenth of the circumstances which should be known.' Will not this criticism raise a *small* objection to the *experimental* method? Mr. Lisle's work is already of a *decent* size, and if it should, in the *experimental* way, have been ten times as large, may not both *buyers* and *readers* (for they are often distinct persons) and *poor reviewers* too, deprecate the omen?

Of Mr. Tull, Mr. Y. says, that, 'with all the advantages of learning, fortune, travelling, and a vast share of *natural penetration* and *ingenuity*, he saw with *wonderful quickness* the omissions of *all* preceding writers.—Full of the justest ideas of proceeding on experiment *alone*, he executed a vast number, and for many years formed repeated trials of his method upon a *large* extent of ground. But when he came to publish, instead of laying before his reader a *plain narrative* of his *experience*, and subjoining his reflections, he composed a folio \* of reflections, instructions, and opinions, which might be *just* and *well-founded*, but carried not with them the proofs of their propriety.' He then insists much on the difference of giving *experiments in particular*, and a *general* assurance of having made them; and avows his own *poignant* regret, that Mr. Tull has not given his *in detail* (p. 10.), and this omission of Mr. Tull appears to be what Mr. Y. has called that rock, for splitting on which, Mr. Tull so much *condemned* others.

And here we must own, that Mr. Y.'s appears to be the better method; but much may be said in excuse for Mr. T.'s as it is certain, that long experiments in detail require an attention which few readers will give; and, if Authors will be read, they must in a certain degree consult the taste of the generality of their readers.

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\* Horse-hoeing husbandry, 1733.

Mr. Y. has, however, another objection to Mr. Tull, which, if allowed to be *true*, is *inexcusable*, viz. that he 'was by no means an *impartial* writer.'

Having observed that Mr. Tull *embraced the idea* of the drill ploughing with the utmost warmth, he adds, 'inasmuch that he lets nothing escape his pen, that has the least tendency to destroy his favourite measure.'

Hence our Author accounts, and perhaps with truth, for the neglect into which the drill husbandry fell, till revived by some very spirited persons in France, whose practice has drawn the attention of all Europe.

To a writer of a very different, nay opposite character, a recommender of the old husbandry, viz. Mr. William Ellis of Little Gaddesden in Hertfordshire, Mr. Y. next pays his compliments, and praises his works \*, as deserving much more attention than they meet with, and containing a vast fund of real experience. He owns, however, that *many long* passages in them are most disgusting, and that, through *half* of his works, he is a *mere old woman*. Indeed, the titles of several chapters are such, that on perusal of them the *delicate* reader will, rather than have the disgust of perusing the chapters themselves, give Mr. Y. credit for his assertion, and be apt to conclude, that he who is *most frequently a mere old woman*, can seldom be any thing better.

To Mr. Bradley our Author allows the character of a *sensible* writer, but blames him for *talking* of experiments, and *giving* none; and thinks that many strokes of his practice afford us a *pretty accurate* idea of his experiments.

Mr. Y. refers to many instances, some of which shew Mr. Bradley *certainly* to have had little experience; such as that from which he determines, that the turnip, with a root like a parsnip's, is *best* for light lands (p. 238 of *Complete Body of Husbandry*, 8vo, 1727); and that other, viz. that dry chalk is *injurious* to land, if meant *generally*, seems of the same kind (p. 63.). To the same class probably may be referred his opinion, that sheep's dung and sand are the *ruin* of light lands (p. 76.), and *certainly* that other (p. 141.), that ground to be *laid* should be ploughed as long as it will bear corn with *any* spirit.

There are, however, many skilful farmers, who will think, with Mr. Bradley, that no dung should be used till it is like earth (p. 91.), and that the dung of pigeons and poultry should be steeped in water (p. 82, 83.), though we *perhaps* hold neither of these opinions.

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\* *Modern Husbandman*, 4 vols. 8vo, 1744. *The Timber Tree improved*, 8vo, 1745. *Agriculture improved*, 2 vols 8vo, 1746. *Cbilfern* and *Vale Farming*, 8vo, 1745. *Shepherd's Guide*, 8vo, 1749. And



And now, Mr. Y. observes, that the experiments of *Mons. Du Hamel* and his correspondents have been so much praised, that 'some may imagine they preclude *fresh experiments*.'—He will therefore give them a *little* attention, and *justly* praises them, 'as being generally *concise*,' (and we may pronounce *conciseness* to be a great excellence, when joined to *sufficiency*,) '*admirably expressed*, and with great attention to *most concurrent circumstances*,' yet adds, with truth, that *some circumstances of high importance* are omitted in them.

In support of this conclusive observation, Mr. Y. mentions one gross omission in those experiments, which must have struck every attentive reader, yet cannot be too often noticed, viz. that 'expences of the new husbandry are *totally omitted*;' and without this circumstance, an experiment is in many cases useless.' He notes, that he will engage to raise *vast* crops of corn in the *worst* fields (p. 12.), and *judiciously* proceeds to remark, that *Mons. De Chateau Vieux's* comparative experiments between the *old* and *new* husbandry frequently extend no farther than *one or two* crops on the same land: and that he calculates crops for *many* years, on the *data* of that 1st, or 2d.

He also rightly adds 'the superiority of the *new method* to the *old husbandry* of *Geneva*, with *alternate fallows*, is a *small* recommendation of it, as that [*old husbandry*] is a *very imperfect* one; and that in *England* the case is widely different, so that no comparison can be *decisive*, unless conducted for several years, and an exact register kept.'

Mr. Y. supports his very useful general remark by an instance of *Mr. De Chateau Vieux's* calculating from a crop of 1752, that the crop of 1753 will be *equal*; nay, suggesting that there is no doubt but it will be *greater*. He exclaims justly against *suppositions* artfully interwoven with *facts*; and then drawing from thence many conclusions and maxims.

He very handsomely acknowledges, that the well-being of mankind was the *only view* of *Mr. De Chateau Vieux*, but observes, that as his experiments 'are published for *universal benefit*, it is highly necessary, especially in foreign countries, to examine closely whether the *new* practice promises advantage superior to the *old*, which it is intended to *subvert*;' and these experiments being translated into *English*, and *strongly* recommended to our farmers, he asks, 'Will the comparison betwixt *Geneva* and *England* hold good? How miserably defective (cries he) must their *old* husbandry be, to produce, on a medium, not more than *three times* the seed.'

He concludes, that after a most attentive examination of these experiments, he could not determine whether, on given ground, the *drill* husbandry *deserved* to be adopted.

Thus

Thus he clears himself from the imputation of temerity, in publishing his sort of experiments, 'as in some instances better adapted to the practice of British cultivators,' and professes to pretend to equal Mr. De Meubert and his correspondents in nothing but  *sincerity*.

Mr. Y. acknowledges (in the *fashionable phrase*) that 'the whole range of *œconomic* writings does not present a *more valuable morsel* \* than the history of Turbilly's improvements,' and adds, that 'the *general œconomy* of a farm is so much concerned in them, that the want of *registered experiments* is comparatively but *little felt*.'

But is not the same apology *admissible*, in certain degrees at least, for other writers to whom the same indulgence is not shewn? We would not be thought to reckon the Marquis of Turbilly among the *black kind*; otherwise we should repeat the satyrist's adage, *Dat veniam corvis, &c.*

Mr. Y. acknowledges the uncommon pleasure which he received from perusing, in the *Encyclopédie* of Messrs Le Roy and Quesney the son, the articles *Fermier, Froment, Culture, and Grain*. He avows their giving accurate descriptions of several practices, and observations on them, drawn from reason; and on this plan thinks these articles *most excellently* executed, with great penetration.

He praises, as of the same nature, M. Patullo's '*Essai sur l'Amélioration des Terres*' (12mo, 1758), which has numerous reflections of a practical kind, and includes an elegant idea of a newly-inclosed farm, with *calculation* of expences, produces, and profit, for a term of years, with *considerable precision*.

We mean not to decry this work, but must observe, that here, if any where, plans should go on experiments, as *calculations* without proof of experience, are most fallacious in building, inclosing, &c.

But our Author condemns the works of Mr. Le Large, viz. '*Mémoires sur l'Agriculture*' (12mo, 1752), and Mons. Sarcay de Sutleres, viz. *Agriculture Experimentale* (12mo, 1764), as *pretending* to experiments (the latter of twenty years) without the merit of good reasoning or reflections.

We think, with Mr. Y. that such a *deficiency* is a very great one, but still the experiments remain to *reason* upon; unless Mr. Y. means that these gentlemen only *pretend* to, but *have* or *give* no experiments.

He praises the *Mémoires et Observations* of the Berne society, as *abounding* with a *great variety* of knowledge *truly useful*; but thinks the essays professing to be *experimental*, less *satisfactory*,

\* The good eating of the French has introduced this fashionable phrase into *literary matters*. Indeed the *bon gout* has long been *familiar*.

as, blended too much with *reasonings, reflections, and instructions.*

We cannot agree with Mr. Y. in this censure, as it seems a contradiction to what we have agreed with him in, on the last-named writers, if the reasonings &c. be good.

He notes, that several of these writers have a proper idea of [the necessity of] inserting their expences (p. 14, 15.) but laments that *experimental* essays bear no *proportion* to the *argumentative*; and applies this remark to the agricultural part of the Memoirs of Brittany. But, before his readers join with him, they will wish to make an estimate of the respective merits of two kinds of writing, both very useful.—He confesses, that he could not procure the Memoirs of Rouen, and some other cities of France. A fact at which we wonder much.

Dr. Home's Treatise of the Principles of *Agriculture and Vegetation*, is justly praised by Mr. Y. as affording specimens of *pure and truly philosophic experiments*; and he declares, that if the Doctor had attended to a *larger* course of experiments, he would have *prevented* the publication of Mr. Y's *imperfect sketch*. Such confessions as this, may deprecate the severity of *judges*; but we must note, that two bulky volumes in 4to are usually expected to give more than an *imperfect sketch*.

Dr. Home's omission of expences is indeed (as Mr. Y. notes) a great defect.

Our Author laments that he cannot speak of Mr. Dickson's Treatise of Agriculture (8vo, 2d edit. 1765), in the same terms of respect; regretting, that he kept no register of his business and experiments on a *considerable farm* for many years; and says, Experience is an admirable *foundation* for any kind of *structure*; but in agriculture she must be the *superstructure itself*, not the *foundation* only. We can scarcely allow this distinction, as every superior stone &c. in every *building*, is a *superstructure* to the inferior.

Mr. Y. makes the same objection to Mr. Randal's *elaborate* Treatise, and notes, that Mr. Randal's fallow year is so *prodigiously* expensive, that his readers must *necessarily* desire to see how it *answered* with himself, before they venture to *adopt* it. Had he given a number of acres on which he tried his method, stating every operation, and the *actual* expence, with the produce and profit, &c. for a term of years, such a *single* experiment would have more weight with the world, than a volume of reasoning from experience.

Mr. Y. resides, indeed, at a great distance from the seat of Mr. Randal's *semi-virgilian* husbandry; but as he has lately made the *northern tour*, we should have thought that he might have easily learned how to reconcile the seemingly discordant truths,  
viz.

viz. that Randal's method is *prodigiously expensive*, and *prodigiously beneficial* to him.

Mr. Y. justly celebrates Mr. Stillingfleet's *Miscellaneous Tracts* relating to Natural History, as deserving to be universally read; He congratulates Ireland on the registers of Mr. Wynn [not *Whynn*] Baker, and praises Mr. Billing's *Treatise on the Culture of Carrots*, as a very precious performance, truly experimental, &c.; but justly condemns Rocque's piece on *Lucerne*, &c. as *wild, improbable, inaccurate, and totally inconclusive*. He concludes his Review of *agricultural writers*, with a just confession, that Mr. Harte's '*Essays on Husbandry*' (8vo, 1755), are much superior to any *eulogium*, &c.

'The perusal (Mr. Y. says) of these books, led him to conclude the subject of them [Agriculture] by no means exhausted, and that he might add to their number, without the imputation of attempting to *improve perfection* :

"*Extremi primorum, extremis usque priores \**."

He declares, 'I submit with deference to their [the Public's] decision; but, conscious of *numerous imperfections*, I feel with *anxiety* the *rashness* of parting with a MS. on which I wished to stamp a merit it is far from possessing.'

He adds, that the *experimental part* of this work cost him, exclusive of products, nearly 1200l. This assertion will not appear improbable to the Reader, when he is assured, that Mr. Y. had the resolution to try *every thing*, even the experiments, which he was *sensible could not answer*. On such a plan who can wonder at any losses †? Well may he discourage *all* persons from following his example, of quitting the *prudent path*. 'There may have been ages (says he) in which patriotism was as *substantial a good* as *food* or *raiment*; but the present I take to be *somewhat different*.'

This is certainly no *fit place* to discuss the *profit* of *patriotism* in our days. We apprehend, however, that the public will hardly allow, that the *expence* of making experiments, which the maker is '*sensible cannot possibly answer*,' is a proof of *patriotism*.

There are nevertheless methods of *turning* a man's losses to good account; and an experiment which turned out loss, may, by being held out to the public as a *warning*, be converted to solid *profit*, and the lost gold, by a *certain chemistry*, rise in the species of *food* and *raiment*.

\* "*Extremus primorum, extremis usque prior sis!*" says the exhortation of the satyrist.

† This conduct, however, is agreeable enough to a maxim with which he begins his preface, viz. that 'in agriculture it is *somewhat necessary* to *act* before we *think*' (p. 1.), an axiom which, for the honour of agriculture, we cannot admit.

In the mean time, we must applaud Mr. Y's determination to 'leave *expensive* experiments to the *nobility* and *gentry* of large fortunes,' and to avoid 'the presumption of attempting a *private* execution of public ideas.'

[To be continued in our next.]

C.

ART. XI. *A Letter to the Authors of the Monthly Review; occasioned by their Remarks on two Pamphlets lately published; one entitled, Thoughts on several interesting Subjects; viz. On the Exportation of, and Bounty upon Corn: On the high Price of Provisions: On Manufactures, Commerce, &c. The other, A Defence of the above Pamphlet. Being a Reply to the Appendix annexed to The Expediency of a Free Exportation of Corn at this Time. In which the Misrepresentations, false Reasoning, and wilful Deceit of the Author, are fully exposed and refuted.* By Mr. Wimpey. 8vo. 6d. Crowder.

WE are at present much in the same situation with those who are said to have pulled an old house about their ears; having exposed ourselves to a challenge for offering a slight hint or two in favour of the bounty on corn: though we by no means desired to be considered as taking up Mr. Young's quarrel, there still remaining points of some importance to be settled, even if he should happen to be on the right side of that question.

As we have several times, on former occasions, and lately in considering Mr. Young's pamphlet and another together on that subject †, entered pretty fully into the question of the bounty, we hope Mr. Wimpey will excuse our recapitulating what has been so often urged: but as we would not be accused of treating him with neglect, we shall produce six *Facts*, on which he lays great stress, and examine what they amount to.

1. 'Tis an undoubted fact, that exportation is never carried to so great an height as when corn is very plenty, and consequently cheap.'

Granted.

2. That the first unfavourable or unfruitful year that follows such large exports, inevitably advances the price 50, 60, and sometimes 100 per cent.'

An unfavourable season, by the nature of things, will inevitably raise the price of corn: but what was the consequence of an unfavourable season in the early part even of the last century, when historians tell us, that the nation

\* Review, vol. xliii. p. 139.

† Rev. vol. xliii. p. 400.

‡ Rev. vol. xlii. p. 229.

still depended on foreigners for daily bread; that there was a *regular import* from the Baltic, as well as from France, and if it ever stopped, the bad consequences were sensibly felt by the nation? § We will not carry Mr. W. a century farther back.

‘ 3. That the LEGISLATURE, in such an emergency, has always thought it expedient and fit, to prohibit, for a certain time, all exportation, even without a bounty.’

And very prudently: as there is one price of corn which limits the bounty, it would be well if another price was fixed, beyond which exportation should cease.

‘ 4. That the LEGISLATURE, in cases of great exigence, hath not only prohibited all exportation, but hath opened our PORTS, and given free permission for importation.’

And with good reason; the advantage of commerce is the mutual supply of national wants.

‘ 5. That exportation has been so far carried beyond its due bounds, by the bounty, that what has been exported one year, with a bounty of 20 per cent. we have sometimes been obliged to buy again the next, at an advance of 100 per cent.’

That too much corn may be sometimes carried abroad, may be determined by a subsequent bad crop, but what has the bounty to do with that? The bounty having a limitation, cannot be charged with occasioning a scarcity: this must be owing to exportation beyond or without the bounty, when it is sent abroad to better markets. Perhaps we may sometimes purchase corn in again at a dearer rate than we before sold it at. Inconveniencies attend all human affairs; here is a temporary inconvenience, which, though it may play some money into the hands of corn-jobbers at critical times, and make the consumer discontented, yet preserves the corn trade alive, by buying in when we can no longer sell out.

‘ 6. That these occurrences have not only happened once, as if by chance, but from the commencement of the bounty to the present time, scarcity and high prices have regularly and constantly followed a large and extensive exportation, as certain effects from an infallible cause; though they have been sometimes longer, according as the following seasons proved, ere they were felt or perceived.’

We here beg leave to doubt the regularity and constancy which Mr. W. asserts. Considering how many variable cir-

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§ Hume. App. to James I.

REV. Mar. 1771.

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cumstances

cumstances must be taken into the examination, we imagine he will find it a difficult matter to give a clear proof of it : and surely Mr. W. will not seriously suppose a scarcity occasioned this year, to operate after the intervention of a plentiful season or two, during which it was not perceived ! Indeed, if such an indefinite latitude is assumed in assigning causes, it will be difficult to say what may not be proved.

To conclude, we would recommend the following points to Mr. W.'s private consideration, without wishing to engage him in a farther controversy, for which neither he nor the Reviewers may have leisure or inclination :

1. Whether it is not expedient that corn, as a necessary of life and an article of commerce, should be kept as nearly as possible at a regular medium price ?
2. Whether the bounty with its attendant restriction, does not tend to keep corn at a medium price ?
3. Whether this expedient, by preventing corn from stagnating on the farmer's hands, has not encouraged the growth of corn, and caused more land to be tilled than was applied to that purpose before the bounty existed ?
4. Whether, if the bounty was discontinued, the first plentiful season would not ruin many of our farmers, and hence discouraging the growth of wheat, render us again dependent on other countries for bread ?

Without the bounty our merchants could only export corn when the price is so much advanced at foreign markets as to pay the freight and gratify them for the trouble of negociation ; but by aid of the bounty they are now enabled to export it when foreign markets are as much below that standard as the bounty amounts to ; hence a stagnation of corn at home is prevented : and when the price of corn at home exceeds the medium price established between the raiser and consumer by the Legislature, the operation of the bounty ceases. Hence any consequent scarcity is not fairly chargeable on the bounty, which only assists in carrying off the superfluity it gave rise to. But when a scarcity happens, from whatever cause, either abroad or at home, we have a certain security against famine, by shutting up our ports outward, and, if needful, by opening them inward, till the seasons come round again. Thus, though corn may rise in price, it will always be to be had. A happy circumstance, which the records of history inform us we could not always boast.

N.

ART. XII. *King Lear*; a *Tragedy*. Written by William Shakespeare. Collated with the old and modern Editions. 8vo. 3s. sewed. White. 1770.

THE plays generally ascribed to Shakespeare are forty-two in number. If the Editor lives to fulfil his declared intention of publishing all the dramatic works of this voluminous Bard, in a manner conformable to this specimen, the public are to expect an edition of *Shakespeare's plays in forty-two octavo volumes*! an edition which, in the bookseller's phrase, may, with good reason, be styled a *library book*. Perhaps, however, he may propose to bind two plays in one volume. This may be done, provided they do not exceed the size of the present specimen, which consists of 192 pages, besides 26 of Preface, &c.—But, still, the *Price*, SIX POUNDS SIX SHILLINGS unbound! Tibbald, at one-sixth of the money, will continue to stand the best chance in the market; notwithstanding the beautiful mezzotinto print, of Shakespeare, here prefixed, by way of frontispiece: which is, indeed, a very fine one, from an original picture, by Coraelius Janssen, in the collection of Charles Jennens, Esq; of Gopsal, Leicestershire, to whom the work is dedicated.

The public will naturally expect something extraordinary in the *notes*, as an equivalent for the *extraordinary purchase*. But if we are to judge from the sample before us, this, of all the numerous editions that have been given of Shakespeare, with annotations, will be the most tediously trivial; the greatest number of the notes consisting merely of verbal variations in the several readings of the various impressions: many of them of no other consequence than to shew the Editor's amazing industry, and to swell the size of the book.—Here and there indeed, but not very frequently, we observe the annotator venturing out into the higher road of commentary, and reasoning on the true meaning of his Author, where it is obscured by errors of the press, the mistakes of a transcriber, or the whimsies of an Editor; but, for the most part, he contents himself with barely telling us that the *fo's* read so, the *qu's* thus, *P.* this way, and *R.* that; with regard to the omission, insertion, or variation, perhaps, of some paltry expletive.

As a specimen of his more important annotations, let us take the first that occurs, on casually opening the book:—ACT 4. Sc. 2. we observe his illustration of two very doubtful words, in Albany's fine reflection on Gonerill's unnatural behaviour to her father:

- “ She that herself will *silver*, and dis-branch,
- “ From her *material* sap, perforce must wither,
- “ And come to deadly use.”——



On the first of the words printed in *italic*, our Editor's note is 'P. reads *shiver*;' but he takes no notice of Hanmer's reading, *shiver*\*: which we wonder at, in so minute a collector! On the word *material* he has the following note: 'T. H. and I. read *maternal* for *material*; to support which latter reading, in the usual sense of the word, W. has a long note; but after all confesses that *material* may signify *maternal*; and quotes the title of an old English book to prove that *material* has been used in that sense: the title is as follows—"Syr John Froissart's Chronicle translated out of the Frenche into our *material* English tongue by John Bouchier, printed 1525." But a few words, says our Editor, will determine the reading to be *material* in the usual sense; for the force of Albany's argument to prove that a branch torn from a tree must infallibly wither and die, lies in this, that it is separated from a communication with that which supplies it with the very identical matter † by which it (the branch) lives, and of which it is composed.'

We shall conclude this article in the Editor's own words, as they will serve to remind the public, what acknowledgment is due to the undertaker of a work which demands so much patience and perseverance; to say nothing of the other requisites for the execution of such a design:—"Tis no doubt a slavish business to proceed through so voluminous a writer, in the slow and exact manner this Editor hath done in *King Lear*, and proposes to do in the rest of Shakespeare's plays: and though it is a work that seemed absolutely necessary, yet nothing but the merit of the Author, and the approbation of his admirers, could inspire one with patience to undergo so laborious a task.'

G.

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ART. XIII. *Clementina; a Tragedy: As performed, with universal Applause, at the Theatre in Covent Garden.* 8vo. 1 s. 6 d. Dilly, &c. 1771.

THIS piece does not languish in narrative and declamation; it is full of action, and event; but the events are brought about not improbably only, but inconsistently: they

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\* If we may be allowed to add one conjecture to the thousands that have been offered by the expounders of this *dramatic Bible*, we think it most probable that *sever* is the word that Shakespeare wrote; for it is the word that makes the best sense of the passage: and, surely, it is no affront to the memory of this admirable poet, to suppose him to have chosen the *best*.

† Here, too, we differ from the Editor; *maternal*, we think, is most likely to be the word used by Shakespeare, as being not only more poetical than *material*, but more expressive of the intended allusion to the case of Gonerill, who had so unnaturally estranged (*sever'd*) herself from her parent.

arise

arise from perpetual violation of character, and extravagance of conduct. The same person is represented as wise and foolish, as kind and cruel, candid and arbitrary, to produce incidents of distress which could not arise from nature and uniformity; and though it is true that the same person may, in different situations, appear to act from different principles, it is also true that these apparent inconsistencies are always resolvable into that predominant passion, or disposition, that marks the character, into which the inconsistencies of conduct in this performance cannot be resolved.

Clementina, the daughter of Anselmo, Duke of Venice, having privately married Rinaldo, between whose house and her father's there was an irreconcilable enmity, supposes him to have been slain in the defence of his country against Ferdinand, the successor of Charles the Fifth. Six months after this supposed death, her father insists that she should marry Palermo: this she obstinately refuses: but neither seems to have a sufficient motive for such conduct.

She, indeed, calls upon the spirit of her husband to see

*How, faithful to her vows,*

She braves a sure destruction for his sake.

But it is presumed that she had not *vowed* to be his wife after he was dead; and the father implores the daughter to consent, that he might not, in the close of life, be exposed to *dishonour*, and urges her

Nobly to save him from the *guilt of falsehood*.

But whatever may be the cause of *guilt* and *dishonour* in *Tragedy*, it is certain that a daughter's refusing to take for a husband, a man to whom a father has promised her, can bring neither guilt nor dishonour upon him in *life*.

Anselmo is represented as a man of kind and liberal sentiments, as inflexibly just, and maintaining the point of honour even to superstition; yet he persists in a resolution of subjecting his daughter to a legal rape, after the following expostulation:

——— Venerable Sir, if e'er my peace,  
My soul's dear peace, was tender to your thoughts,  
Spare me, O spare me, on this cruel subject!  
Let the brave youth, so honour'd with your friendship,  
Partake your wealth, but do not kill your daughter.  
Do not, to give him a precarious good,  
Doom me to certain wretchedness for ever!  
I have an equal claim upon your heart,  
And call as much for favour as Palermo.

That such claim should not be admitted by such a father, is certainly very improbable, supposing Palermo's happiness to be equal to the lady's misery; but the father is thus determined to

make his daughter wretched, even without procuring happiness to Palermo.

Palermo has just told him that

He never merited a worthy heart  
Who meanly stoop'd contented with a *cold one*.

Yet a *cold heart* was all that Anselmo could give to his friend, by the utmost exertion of authority to outrage nature and curse his child. An authority which he perseveres to exert.

He tells his daughter indeed that

A little time —————  
Will charm her gentle bosom into rest,  
And ev'n return Palermo love for love.

But he does not appear to believe this absurdity, even while he advances it; for he has just affirmed the direct contrary. 'I see,' says he,

————— with infinite regret  
Your scorn, your *fix'd* aversion to Palermo,

This man loves his daughter more than his dearest friend; he declares that the distress of a friend should make us more active in his behalf, yet to give a friend what that friend declares is not worth having, he not only deserts his daughter in distress, but brings the distress upon her.

Is this less absurd than Prince Prettyman's forsaking his mistress and marrying the fisherman's daughter, in gratitude for having saved his life?

A promise, however, having been extorted from Clementina that she will marry Palermo, though in the utmost agony of grief, abhorrence, and despair, the good father falls immediately into an extacy of joy, and he cries out

My transport grows too mighty to be borne!  
O let me hasten to the brave Palermo  
And raise him from despondency to rapture.

Clementina however supposes that her father would at once desist from his suit if she should tell him that she had married Rinaldo, though Rinaldo was dead, which is not a very probable supposition; but she supposes also that this man of punctilious honour, and inflexible rectitude, would exert his power, as temporary governor of Venice, to ruin Rinaldo's family, in revenge for his having married his daughter, and for that reason still keeps the secret to her own ruin, which revealed would set her at ease.

It soon appears that Rinaldo is alive: he was carried off wounded from the field, and supposed to be dead; but a noble Frenchman, who had taken notice of him in the battle, recollecting his features, made an attempt to recover him, and succeeded:

ceeded: he likewise so warmly recommended him to the King of France, that he is appointed ambassador to Venice, with proposals that if the Venetians will acknowledge themselves subject to France, their own form of government shall be established, and they protected from their enemies: but the offer of a 'foreign ruler' to Venice by a Venetian, is a capital offence; therefore Rinaldo having been created Lord of Granville by the French King, proposes not to discover who he is while he is treating: if his proposals are accepted indeed, he intends to claim his wife; if not, to carry her off privately.

In consequence of this notable project, the following events are supposed to take place.

Rinaldo, a noble Venetian, whom every body in the army knew when he fell, for '*concurring multitudes* beheld him fall,' and reported that he was dead; nobody knows, when he returns in a public character to his country: he is so happily transformed into a French man, by his French title, that no Venetian discovers him to be his countryman; and though Palermo had been his fellow-soldier, and Anselmo quarrelled with his family, neither of them have the least knowledge of his person, and he appears in public without reserve, the event justifying his presumption.

Within less than an hour after the arrival of Rinaldo, Palermo discovers Clementina embracing him in an arbour. He tells her father what he has seen, but the old man gives him a hearty scolding for believing his eyes. He then directs him where he also may see the lovers tête-à-tête: he goes to make the experiment, but without any other emotion than contempt and anger at the supposed folly of the report.

His own eyes soon convince him that Palermo was not mistaken. Here then is a very extraordinary situation: the father finds his daughter embracing a Frenchman, who had not been an hour in the country, and whom she is supposed never to have seen before: yet, in the general tenor of the dialogue that ensues, there are no traces of this peculiarity; it is just such as might have happened if the lover had been a person with whom the lady had been long privately familiar: he appears to be well acquainted with her situation, and justifies his passion by boasting that he is as good as Palermo, who had been capriciously preferred, and she her's, by asserting her right of choice.

It would surely have been more natural for Palermo, who has so warmly declared against a connection with a cold heart, to have broke off all connection with an alienated one: yet he talks as if he was compelled to marry Clementina by a spell which could not be broken. Hear him exclaim:

What though her error is ideal yet,  
And actual guilt has stamp'd no fable on her;

Is not her mind, that all-in-all of virtue,  
 Polluted, stain'd, nay prostitute before me ?  
 Do I not take, O torture ! to my arms,  
 A mental wanton, in the rage, the madness  
 Of flaming will, and burning expectation ?  
 Will not this fiend, damnation on him, Granville,  
 Will he not dart like light'ning to her memory,  
 And fire her fancy ev'n — O hold my brain —  
 Let me avoid the mere imagination —  
 It stabs — it tears — On love's luxurious pillow  
 It blasts the freshest roses, and leaves scorpions,  
 Eternal scorpions only, in their room.

The distress of the piece is to arise from a forced match, and therefore in violation of all nature : Anselmo is to sacrifice his child to Palermo, because he has promised ; and Palermo is to take her against her will, to the total subversion of his own happiness as well as her's, rather than absolve Anselmo from so absurd and fatal an obligation.

It is strange that no spark of suspicion should kindle in Anselmo's breast, that the person whom he had seen in his daughter's arms was not wholly unknown to her ; and it is stranger that when she intimates that he is not, he should treat the intimation as an artifice. ' Conceal your name and quality with care,' says she to Rinaldo in her father's presence ; and her father replies,

What shallow air of mystery is this ?

He orders guards to seize the ambassador of France and force him aboard his ship : the lovers, as usual, lay hold on each other ; he is pulled one way, she another, an order is given to hew them asunder, and they are forced out separately ; an incident that always produces a fine effect.

In the first act Clementina exclaims against parental tyranny, and at the end of the third justifies it :

What claim, what right, misjudging Elizara,  
 Can tyrant custom plead, or nature urge  
 To force the free election of the soul ?  
 Say, should affection light the nuptial torch,  
 Or should the rash decision of a father  
 Doom his sad race to wretchedness for ever ?  
 No, Elizara ; custom has no force,  
 Nature no right, to sanctify oppression ;  
 And parents vainly tell us of indulgence,  
 When they give all but happiness to children.

Afterwards she says,

Why do I exclaim ? His cause for rage  
 Is just—he only acts *what Nature dictates*.

After

After the scene in the harbour, Anselmo tells Palermo that now to wed his daughter would be baseness; that she is sunk below his thought, and should be despised and forgotten: Palermo perfectly agrees with him in this sentiment, and says,

— I were a slave indeed,  
A soul-less slave, to prostitute a thought,  
A single thought on such a woman longer.

Yet soon after we find Clementina importuning him to do what he has done already:

*Nay, for your own sake give me up Palermo.*

This surely implies that he had refused to give her up in the beginning of the altercation which this verse continues. He however disclaims her at last in the strongest terms, reproaches her with having

Lost a whole life of *innocence* and *honour*,  
and declares that he requires no pleas to shun an obvious baseness, and would sooner wed distraction than dishonour: however, upon Rinaldo's coming back, after having been forced on board his vessel, he prepares to prevent his carrying her off, because, says he, 'my noble friend shall not be basely plundered of his daughter.'

At this crisis Anselmo arrives, orders Rinaldo again to be seized, and, strange as it may appear, to be put to death.

A N S E L M O.

And now conduct the hero to his prison.  
His monarch master, though in person here,  
Should not unpunish'd violate our laws,  
Nor offer such an outrage to Anselmo.

G R A N V I L L E. [*Rinaldo.*]

Why all this pomp of needless preparation?  
I know my crime, and dare your instant sentence.  
Bring forth your knives, your engines, or your fires—  
Next to succeeding in a great attempt,  
The gen'rous mind esteems to suffer noblest.  
Bring forth your racks then, witness to my triumph,  
And be yourself, obdurate Lord, the judge,  
Which is most brave, the torturer or tortur'd.

C L E M E N T I N A.

Stop not with him—Prepare your racks for me—  
I am most guilty, and to heav'n I swear,  
Whate'er his fate is, that is Clementina's.  
Yet, my dear Granville, if we are to fall,  
We'll vindicate our fame; and though offending,  
Assert at least the honour of our loves.  
Let us inform this venerable chief,  
It is a son he hurries to the block,  
And that my fancy'd spoiler is my husband.

A N S E L M O.

ANSELMO.

Your husband, traitress!—infamous evasion,  
To varnish o'er your unexampled baseness,  
And snatch, if possible, this foreign castiff,  
This foul offender, from the stroke of justice.

GRANVILLE.

Take heed, reveal not all, my Clementina.  
Fate's worst is done, and dying undiscover'd,  
Guards those I prize much dearer than my life.  
Remember this; and O remember too,  
Known, or unknown, that equal death awaits me.

CLEMENTINA.

My father, hear me—Yes, he is my husband.  
However strange, mysterious, or unlikely—  
I must no more—But time, a little time,  
Will prove it all—Then, gracious Sir, distress  
No longer an unhappy pair, whose hands  
High heaven has join'd—Allow the wretched wife  
To gain her wedded lord; and judge, O judge,  
If aught but this, the first of human duties,  
Cou'd tear her thus from Venice and her father.

ANSELMO.

Your husband—married—when—by whom, and where?  
Away, 'degen'rate, infamous deceiver,  
Away, and from the world hide quick  
That guilty head—Your minion dies this hour—  
The next, a cloyster shuts you in for ever.  
Take him from hence—

CLEMENTINA.

And take me with him, guards.

GRANVILLE.

Unman me not with this excessive softness,  
My life's sole joy; but let me meet my fate  
As may become a soldier—Where's my dungeon?  
Perhaps Anselmo, when a little calmer,  
May think my blood sufficient expiation,  
And let my guiltless followers escape,  
Whose only crime is duty to their leader.  
Gracious heav'n compose her—

[Borne off.]

CLEMENTINA *to the Guard preventing her.*

Off—let me go—

Is this a time to drag me from my husband?  
Will not his blood suffice your utmost rage,  
But must he, in the bitter hour of death,  
Lose the poor comforts of a wife's attendance?  
Where is the mighty freedom of your state,  
Where your strict love of liberty and justice?  
Why, say, O why, ye too benignant powers!  
Did you from ruin snatch this barbarous realm,  
Where ev'n our virtues are consider'd crimes,

And

And soft compassion's constituted treason—  
 Revoke, revoke your merciful decrees ;  
 From your dread stores of everlasting wrath  
 Hurl instant fury down, and blast those laws  
 Which talk of freedom, yet enslave the mind,  
 And boast of wisdom, while they chain our reason !

## A N S E L M O.

Blaspheming monster—stop that impious tongue,  
 Nor thus provoke me longer, to commit  
 Some dreadful deed of honourable phrenzy ;  
 Already driv'n beyond a father's patience,  
 I scarce can spare the very life I gave.  
 Hence from my sight then, execrable wretch—  
 To urge me farther, is to rush on death,  
 And add new horrors to the fate of Granville.

## C L E M E N T I N A.

Do strike at once—behold my ready bosom—  
 Yet spare, Anselmo, my unhappy husband :  
 He is not what he seems—O Sir—he is —  
 My brain—my brain—When, when shall I have rest ?  
 My father, be consistently severe,  
 Wreak not this cruel murder on my peace,  
 And think that nature sanctifies my person.

## A N S E L M O.

He is not what he seems—Declare who is he ?  
 How loss of truth attends the loss of honour !  
 Abandon'd girl, your arts are all in vain,  
 Are all unable to prevent his fate.  
 At my request, th' assembling senate now  
 Prepare to hear his crime, and will pronounce  
 His doom directly—Nay, this wretched tale  
 Shall ev'n give vengeance wings—accelerate  
 His fall ; and like the dreadful whirlwind, sweep  
 Him to destruction.

[Exit,

## C L E M E N T I N A.

Stay, Anselmo, stay—  
 He is—but that is also certain death,  
 And I myself prepare the horrid axe  
 If I reveal him—Which way shall I act ?  
 The lab'ring globe convulsing to its base,  
 Is downy softness to my mad'ning bosom :  
 I'm all distraction—Reason drops her rein,  
 And the next step is dreadful desperation.

[Exit.

Surely the Reader is shocked at the injury done to nature and probability by the part that Anselmo bears in this scene. Is it possible that he could suppose his daughter had never seen Rinaldo till two hours before this time ? That she could instantly fall in love with him, and so hastily indulge her passion as to have been discovered embracing him ? That she could first



feign he was in a borrowed character, and then that he was her husband, merely to give colour to so sudden and unaccountable an attachment, without the least foundation in fact? Is it possible that he should not, at least, be stimulated to *Enquiry*, by her solemn asseverations in an agony of distress, which could not be feigned, even when she precludes all objection arising from the strangeness of the event, by saying it is unlikely and mysterious, and that a little time would prove it?

Our Tragedy however required this absurdity; for if Anselmo had acted, as every thing human would have acted upon the occasion, the fine *situation* at the end of the 4th act could not have been brought about. It was necessary that while the happiness of the lovers is possible, Anselmo should be inexorable, and that the moment it ceased to be possible he should relent.

Anselmo, just at the proper time, discovers that his daughter's anguish was *undissembled*, as appears by the following scene:

ANSELMO and PALERMO.

ANSELMO.

And yet, my good Palermo,  
My secret soul inclines to hear her too.  
O did you mark her *undissembled* anguish?

PALERMO.

I did—I did—and felt it most severely—  
Her burning eye expanding into blood,  
Stood desperately fix'd, while on each cheek,  
Each pallid cheek, a single tear hung quiv'ring,  
Like early dew-drops on the sick'ning lily,  
And spoke a mind just verging into madness.

ANSELMO.

I'll see her once again—for when I weigh  
All the nice strictness of her former conduct;  
When I reflect, that to this cursed day,  
She look'd, as if her person, wholly mind,  
In Dian's breast could raise a sigh of envy,  
I cannot think her utterly abandon'd:  
Abandon'd too, in such a little space!  
Despise me not, Palermo—for the father  
Still rushes strongly on my aching heart,  
And fondly seeks for argument to save her.

PALERMO.

Check not the tender sentiments of nature,  
But see her—make her, if possible, disclose  
Who Granville truly is, since she affirms  
He is not what he seems, and is her husband—  
That he's a Frenchman, and of noble rank,  
Appears too plainly from his high commission—  
But still some secret strongly heaves her soul;

And

And hid beneath this mystery of woe,  
Who knows how far that secret may not merit  
Compassion, or excuse——

ANSELMO.

I'll try at least—  
I'll act as fits the fondness of a father ;  
Forgive, as far as honour can forgive,  
And if her guilt exceeds a father's mercy,  
I'll beg of heaven the firmness of a man—

But though the father is now entering into the world of reason, he leaves Palermo behind him. He supposes that 'this seeming mystery is wholly art ;' because if he acted like a reasonable creature another *situation* would be prevented.

Palermo and Rinaldo fight, and Rinaldo is mortally wounded ; and, to make this event truly tragic, all misunderstandings between the daughter and the father vanish just before it takes place, and she hears that her husband is dying immediately after the paternal blessing has sanctified her marriage.

It must also be observed that, to make the reconciliation *moving*, Clementina accuses herself as nothing less than a *depraved monster*, for having exerted a right of chusing for herself, which she has so well defended in the first act.

When Palermo is in Rinaldo's power, he commands his people to treat him with a *just respect* ; for, says he, *I know him noble*. The next time he sees him he cries out, *infernal villain turn*. This was also necessary, first to heighten Rinaldo's character, and then to bring on the duel.

It must also be remarked as an absurdity occurring wherever Rinaldo is present, that though nobody knows him, he knows every body. He accosts Anselmo and Palermo as being well acquainted with their persons ; but what intercourse could have acquainted him with their persons which would not have acquainted them with his ?

Thus much for the characters and plot ; the sentiment, though seldom new, is generally just, and the language is not wholly unpoetical, though abounding with false metaphor, and extravagant rant. A few examples will suffice.

——— When the arm of kings  
That should protect all mankind from oppression  
Is stretch'd to seize on what it ought to guard,  
Then heaven's own *brand* in aggravated fire  
Should strike the illustrious villain to *his* hell,  
And *war* in mercy for a groaning world.

In this passage mankind has the Scotch accent on the first syllable, and a *brand*, instead of *heaven*, is said to *war*. Hell is also appropriated by the word *his*, which is neither elegant nor fit.

In

In the following passage an *arrow* is aided by a *dart*:

Let us not——

—— aid the *arrow* of a galling need

With the keen *dart* of disappointed love.

The expression a *galling need* is also inelegant and improper, a *need* ill expresses penury or want, and the epithet *galling* belongs not so much to the *need* as to the *arrow*.

Love is made to court one hero with *ripe roses*, and another is said to drag a *chain of being*, a lady is compassed *round* with *surrounding* virgins, men are supposed to *feel* slavery most feverely when the chains have *crushed them into dust*; from which it appears that slaves have either the strange property of living when they are crushed *into dust*, or the stranger, of feeling after they are dead. The Author also uses *kindless* for *unkind*, and *timeless* for *untimely*, and carries the repetition of a word in the the same sentence, which sometimes has a good effect, to a disgusting excess. We have—look, O! look; say, O! say; I wish, I wish; judge, O! judge; revoke, revoke; long, long; 'tis hard, 'tis hard; if this, if this; thus, thus; and many others, recurring almost in every speech. Upon the whole, this performance is in some respects an embryo, and in some a monster: it has some deformities that arise from the imperfect, and some from the preternatural formation of its parts.

\* \* Our quotations are from a copy corrected by the Author.

## MONTHLY CATALOGUE,

For MARCH, 1771.

### MEDICAL.

Art. 14. *An Essay on the Cure of Ulcerated Legs, without Rest, exemplified by a variety of Cases, in which laborious Exercise was used during the Cures.* By William Rowley, Surgeon. 8vo. 1s. 6d. Newberry. 1770.

A Method of curing *ulcerated legs* without rest, and even during laborious exercise, is, on many accounts, a *desideratum* of very great consequence in the art of surgery. Should Mr. Rowley's practice prove as successful in other hands as in his own, the public will certainly be much indebted to him for this essay.

The medicine, says Mr. Rowley, which I most depend on in the cure is nitre; which I commonly order in large doses, and in a dissolved state, joined with the spt. sal. ammoniac. or camphor, which will prevent its having those ill effects on the stomach, most frequently complained of. I most commonly begin with one scruple, and according to the constitution of the patient, and circumstances of the case, increase the dose to one dram, or one dram and half, which I order to be taken three or four times in the day, dissolved in any convenient liquid, with the addition of twenty or thirty drops of spt. of sal. ammoniac, or with some of the julepium e camphora; which last I prefer to the volatile spirit, in cases which are violently inflammatory,

toxy, tho' I believe their effects are nearly the same in correcting the nitre, and rendering it less liable to disturb the constitution; for I am very sensible, that nitre given in the large doses which I have mentioned, would produce very alarming effects in a number of patients, unless given in the manner which I have recommended.

'The laxative which I order for the irregular patients, is composed of about one-fourth of pulv. jalap, to three-fourths of powdered nitre, of which may be given from one scruple to half a dram, and at the same time the nitrous draught must not be omitted.

'These remedies most commonly occasion very great pain all round the ulcers, when they are first taken, but the pain gradually decreases as the ulcers advance in their cure; and they promote, in general, a most copious urinary discharge. What great assistance this discharge of urine, or by what means nitre given in this manner produces such good effects, I shall not take upon myself to determine, but leave it to be accounted for by the theorists. What I have attended to are facts, and it is a matter of no very great consequence with me, as the patients are cured, whether my method agrees with the common received opinions or not; as I am conscious, that I have discharged my duty in making my observations public, in a practice which for some years, in repeated instances, has proved successful.'

'The ulcers, continues our Author, which I propose curing by nitre are the phagedenic, all old callous ulcers, and every ulcer attended with inflammation. In some old ulcers, which are commonly callous both at their bottom, and for a considerable space round their edges, I have observed, that the first sign of amendment is the callosity all round softening, next the callosity at the bottom of the ulcer appears rather loose, as though Nature seemed pushing off this obstruction to the cure, with a generation of new flesh underneath; and I have greatly assisted the separation, by paring it with a knife, which never occasions any pain, as these callosities in general when loosened, are most commonly insensible.'

For the cases and observations, which are related in proof of the utility of this method, we must refer our readers to Mr. Rowley's essay. D.

Art. 15. *Elements of Agriculture and Vegetation.* By George Fordyce, M. D. of the Royal College of Physicians; Physician to St. Thomas's Hospital; and Reader on the Practice of Physic, in London. 8vo. 2s. 6d. 1771. Johnson.

These elements are very concise, very systematic, and very unintelligible to any but expert chemists.

The first part contains, the elements of chemistry, necessary to be understood for the explanation of the principles of agriculture; the second, treats of the properties of bodies necessary to be known in this science; the third, of the structure and oeconomy of vegetables; the fourth, of the nourishment of plants; and the last, of the substances necessary for the examination and analysis of soils.

Much has been said, and various have been the conjectures, concerning the *specific matter* which constitutes the nourishment of plants. Dr. Fordyce determines it, to be chiefly a *gelatinous mucilage*.—As what is advanced on this subject, will be more generally understood than

than the other parts of this work, we shall transcribe what our ingenious Author says

*Of the Nourishment of Plants.*

‘ A plant will grow in sand alone, moistened with pure distilled water, and in the purest air, but not so luxuriantly as in a rich soil.

‘ A plant will also grow better in a mixture of sand and clay, where the tenacity is adapted to the pushing power of its root than in sand alone; and will also grow better if a proper quantity of water be applied, according to the disposition of its roots to resist putrefaction, but with both these advantages, it will not flourish so well as in a rich soil.

‘ If, in a proper mixture of sand and clay, a plant is properly supplied with water, it will grow better than in the same mixture exposed to the weather, and the chances of being too moist or too dry; but it will grow still better in a rich soil.

‘ There is therefore in a rich soil something independant of texture, or the retention of water, which contributes to the flourishing of plants.

‘ A rich soil contains substances insoluble in water; or substances soluble in water.

‘ The substances insoluble in water cannot enter the vessels of the roots of plants, and therefore can only contribute either to the texture, or the production of substances soluble in water.

‘ The substances insoluble in water may necessarily only be sand or clay; those at any time found are, Sand;—Clay;—Asbestos Talc; &c.—Calcareous earth;—Magnesia;—Earth of allum;—Calces of metals; particularly iron and copper; and—The fibres of vegetables.

‘ Those soluble in water that are found in all rich soils, are Mucilage;—Nitrous ammoniac;—Nitrous selenites;—Common ammoniac;—Fixt ammoniac;

‘ These substances all get into the plant along with the water; and the salts are found in the juices of the plant, unchanged.

‘ A mucilage is also found, but very different from that contained in soils.

‘ Therefore a plant may be nourished by pure water and air alone; but it will be more luxuriant, if it also absorbs, and digests, a quantity of gelatinous mucilage.

‘ Richness of the soil depends on

‘ First, A proper degree of tenacity, which is procured by

(a) ‘ A mixture of clay with sand, or any other earth, so that it shall contain between one fourth of clay, and three fourths.

(b) ‘ Mucilage, which gives friability to the clay, and tenacity to sand.

(c) ‘ The quality of the clay, the more diffusible it is in water, it gives the better texture to the soil.

‘ Secondly, The quantity of mucilage, the more there is in a soil, the better.

‘ One grain in a thousand will be of advantage, as it will give a sensible tenacity to a sufficient quantity of water, to moisten the soil thoroughly.

‘ Thirdly, The quantity of substances capable of being converted into mucilage,

‘ (Vide mucilage, page 42.)

‘ Fourthly, The matters in the soil disposing these to be converted into mucilage.

‘ These are, Calcareous earth ;—Earthy salts.

‘ If a soil be rich, a small proportion of an alkali, neutral salt, caustic calcareous earth or earthy salt (except the salts of allum) will improve it, but these substances, unless they be putrescents, hurt plants growing in a poor soil.

‘ These substances may be said to be *forcers*, in as much as they not only tend immediately to produce a larger crop, but destroy the mucilage.

‘ They may act by destroying the weak fibres of the roots, and occasioning them to push out more numerous and stronger ones.

‘ They may prevent the evaporation of the water.

‘ They may destroy insects.

‘ Possibly, they may assist the digestion of the plant.

‘ A very small proportion of them, produces an effect.

‘ In manuring poor soils, we are therefore to render them of a proper texture, by adding clay or sand, where it can be done sufficiently cheap, taking care that they be free from pyrites, and it is to be observed, that less clay will be useful in sandy soils, than sand in clay soils.

‘ FIRST by the expansive power of the crystallization of the water, breaks down the masses, which form in stiff soils.

‘ We are to apply gelatinous mucilage, or substances from whence it may be formed, or substances forwarding the formation of it.

‘ (Vide mucilage, page 42.)

‘ These are enriching manures.

‘ And in rich soils, we may venture to apply the forcing manures, as otherwise we should not have the whole effects of the mucilage.

‘ Any defect of texture may be made up by mucilage, and the alteration clay undergoes on culture, but the defect of mucilage cannot be made up by texture.

‘ A soil, if it have all the properties of a rich one, may have these counteracted by its containing poisonous substances, which are;

‘ First, Metallic salts, or pyrites.

‘ Secondly, Salts containing earth of allum (or pyrites.)

‘ Thirdly, Acids uncombined.

‘ Fourthly, Any other salt in too large a proportion.

‘ The first, second, and third, may be destroyed by quick lime; the fourth is got the better of by time, and the washing the soil with water, by the rains, unless there be a fresh supply from springs.

‘ The advantages of draining a soil, are the preventing the water from—Rotting the seeds;—Rotting the roots, especially at the time of flowering;—Taking off the effects of the mucilage, by too great dilution.

‘ The advantages of FALLOWING are,

‘ The conversion of the vegetable fibres into mucilage, by destroying their life, and exposing them to the air.

‘ The destroying weeds, by giving their seeds an opportunity of growing, killing them, and converting them into mucilage.

‘ The decomposing pyrites, and metallic and alluminous salts.

Rev. Mar. 1771.

S

‘ A

• A very poor soil will be but little benefited by fallowing, in as much as there is nothing contained in it capable of being converted into mucilage, except the rain water, it is better to employ an enriching crop.

• Fallowing for several years would destroy a soil, as it would convert the whole putrescent substances into mucilage, and that mucilage into salts, and these would be decomposed.

• The advantages of DRILLING are,

• The giving an opportunity to destroy the weeds, cut the fibres of the roots so as to make them branch out again, and loosen the earth about the roots, and throwing the earth on the stems, so as to make fresh roots break out.

• The saving superfluous seed and sowing the ground more equally.

• The giving a free passage to the air.

• It is not yet determined how far the rows should be from one another, nor how thick the plants should be sown; it will require that they should be sown thinner to produce a great crop of seeds, or roots, than a great quantity of herbs.

• Quere, Is there any difference in the direction of the rows?

• Enriching crops are such as supply the soil with matters capable of being converted into mucilage, they do this

• First, By exudation from the roots.

• Secondly, By leaving the roots which will putrify.

• Thirdly, If ploughed in, the whole plant will putrify; and it is to be observed in this case, that the plants should always be cut down when in full vigour, and while the exudation is still taking place strongly.

• If the juices exuded are very astringent, they counteract the good effects of this method of culture by preventing the putrefaction.

• A list of MANURES.

• First, Those furnishing mucilage or substances convertible into it. As, Glue;—Skins;—Hair;—Horns;—Bones;—Rags, &c. &c. —Dung of animals;—Insects.

• Vegetable putrified substances; these go through the saccharine, vinous, and acetous fermentations first; so that a dunghill is not sufficiently putrified, until the heat is over; but it is better to putrify too little, than too much, as in the first case, the putrefaction may be continued in the soil; in the second, the mucilage is converted into salts, and cannot be restored.

• Putrescible vegetable substances: it is to be observed that vegetable substances that are of too solid a texture, as wood, putrify with great difficulty into a mucilage, and also those that have astringent juices, and such as have lain in the earth a considerable time, and sugar.

• Enriching crops.

• Secondly, Manures converting putrescible substances into mucilage.

• Calcareous earth, as Marle;—Chalk;—Effete lime:

• Earthy salts, in the dung of fowls, rabbits, &c.—Too putrid dunghills;—Sea water in small quantity.

• Thirdly,

‘ Thirdly, Forcing manures, as, Quick lime;—Fixt alkalis in vegetable ashes;—Neutral salts which do not assist putrefaction;—Earthy salts as above.’

P O E T I C A L.

D.

Art. 16. *Verses addressed to John Wilkes, Esq; on his Arrival at Lynn.* 4to. 6d. Whittingham at Lynn. Baldwin in London. 1771.

Amidst the lamentable defection of numbers of the patriotic band, a son of Freedom and the Muses has kindly stepped forth, to cheer the deserted leader in his course, and to strew, with the choicest, flowers he could select, the rugged, and now, alas! nearly desolate paths of patriotism. He prophetically holds forth to his hero the noble and high-sounding titles of patriot and guardian of the laws, which, he foresees, will be adjudged to him by posterity; and makes it a matter of comfort to him that, ‘ in these our days, in this declining age,’ he is in no danger of being cursed with grandeur, or disgraced by the favours of the crown :

On thee shall favour ne’er its vengeance pour,  
Or on thy head the curse of grandeur shov’r;  
In courts no villain teach the civil leer,  
No titled blockhead hail thee “ brother peer.”

If Mr. Wilkes receives any consolation from this last declaration of the prophetic muse, he is indeed a patriot of a very different complexion from any that have appeared within our memories. As to the event, however, we would take the muse’s word for a thousand pounds.

Though these verses, as we have been informed, were actually presented to Mr. Wilkes, on his late arrival at Lynn, to take up the freedom voted to him by that borough, they are by no means however, as their title may seem to import, of a private or local nature, nor bear any particular allusion to the object of that visit. They may accordingly be understood, and read with equal profit and delight, in any part of the three kingdoms; Scotland perhaps excepted, ‘ from whence (if we are to believe our poet, describing the late supposed incursions of despotism into this country) tyranny

————— who long had slept,  
In northern ice immured, now forward slept;

accompanied by slavery, corruption, rage, with their attendant chains and scorpions. Heaven however perceiving the danger of poor Britannia from this hellish crew, at length sends her guardian angel to her rescue :

A *Wilkes*, a hero came :—serenely brave,  
Dauntless he rush’d a sinking land to save,

Chastised ambition with victorious hand,  
And once again *with freedom blest the land.*

If this be true, blessings on him, we say, with all his infirmities: such public services would cover a multitude of private sins. We rejoice too to find our encomiast acknowledging that, through his hero’s toils, we enjoy freedom at last. Few either of our rhyming or professing patriots have the grace to confess so much.



Though profuse in the praises of Mr. Wilkes, our poet has, with singular modesty, devoted only one solitary line to his own. After repeated summons of *Procul este profani!* addressed to the 'great vulgar,' the ministerial 'lordlings,' he reiterates the injunction, and thus chaste and concisely speaks of himself:

Fly!—nor the vengeance of my fury trust,  
*The man who writes is honest, brave, and just.*

We shall take leave of our *soi-disant* brave, just, and honest poet, with the lines immediately following the self-approving couplet; which will furnish a not unfavourable specimen of his satiric talents:

No birth-day Whitehead here shall tire the ear,  
 Or make the reader curse the new-born year:  
 No pension'd Johnson's prostituted pen  
 Shall varnish crimes, and praise the worst of men:  
 No softly-warbling, sweetly-pensive Gray,  
 Attempting Ode, shall blunder in his way,  
 Mistake his talent, see his laurels fade  
 In madrigals of praise to villains paid.

We cannot question an unknown gentleman's bravery; but we may be allowed to doubt of his justice, or at least of his discernment, and of the decency of the latter part of this quotation. The *Installation Ode*, we apprehend, is here very unjustly or ignorantly classed with *madrigals*, and the subject of it indecently, at least, ranked with *villains*. B—y

Art. 17. *The Exhibition in Hell; or, Moloch turned Painter.*

4to. 1s. Organ.

Moloch is the devil of a painter indeed! He has pourtrayed the Carlton-house junto (under which denomination certain gentlemen who figure in the political world are generally understood) in the blackest and most frightful colours.—We can say nothing in praise of his performance, though honestly inclined to give the devil his due.

Art. 18. *Carmen Arabicum, sive verba Doctoris Audeddini Alnasabbi, de Religionis Sonniticæ Principiis numero vincla; nec non Persicum, nimirum Doctoris, Shaadi Shirazitæ operis, Pomarium disti initium. ubi de Deo T. O. M. Edidit ac Latine vertit J. Uri.* 4to: 2s. Oxford, printed at the Clarendon Press. Sold in London by White, &c. 1770.

A new and tolerably correct edition of an Arabic and a Persian poem, with a Latin prose translation on the opposite page. There is nothing either new or curious in the poems themselves. L.

Art. 19. *Poetical Essays*, chiefly of a moral Nature. Written at different Periods of Time, by a young Man. 8vo. 1s. 6d. Whole. 1770.

The Author of these pieces appears to be a good kind of young man, who has written some well-meaning verses, and gratefully dedicated them to his mother. He alleges, as a reason for their publication, that he had not hitherto rendered himself useful to society. For the credit of these matters we will give him our best and sincerest advice. We assure him that he will never attain to any merit in

poetry.

poetry; and we recommend it to him to think of some other plan of making himself useful to the public.

Art. 20. *A Poetical Essay, on the Existence of God. Part I.* By the Rev. W. H. Roberts of Eton, late Fellow of King's College, Cambridge. 4to. 1s. Wilkie. 1771.

Some of the most common arguments in favour of the existence of the Supreme Being, are here given in blank verse; and so expressed in general as not to do any discredit to the Author. Two more parts are proposed, one on the Attributes, the other on the Providence of God.

Art. 21. *The Village Oppressed*; a Poem: Dedicated to Dr. Goldsmith. 4to. 1s. Robson. 1771.

This is a feeble and unpoetical complaint of the imaginary miseries of a village oppressed.

DRAMATIC.

Art. 22. *The Drunken News-writer*; a Comic Interlude: As it is performed at the Theatre Royal in the Hay-market. With a new Song, set to Music, and sung in Character. 8vo. 6d. Smith, in Greek-street.

This interlude consists only of one scene; and the *dramatis persona* affords but one character, the drunken paragraph-writer: a fellow, not of infinite humour, but of some drollery. The song a pretty good Bacchanalian-piece.

POLITICAL.

Art. 23. *An Answer to Junius*: Shewing his imaginary Ideas, and false Principles; his wrong Positions, and random Conclusions. 8vo. 6d. Organ, in the Strand.

We do not remember to have, at any time, read a publication which promised so much, and which has performed so little, as this attack upon Junius. The blows which it strikes are so very innocent, that we can only smile at the zeal and the weakness of its Author.

Art. 24. *A Justification of the Conduct of the Ministry relative to Falkland's Island*. In a Letter to both Houses of Parliament. 8vo. 1s. Organ.

This performance is verbose and pompous; but contains no observations of any force or value. It loads with compliments those ministers who, in the opinion of many, have only disgraced their country, in their late transactions with Spain.

Art. 25. *Papers relative to the Negotiations with Spain; and the taking of Falkland's Island from the English*. 4to. 3s. Almon.

The parliamentary debates afford the best account of these state-papers.

Art. 26. *Proposals to the Legislature for numbering the People*. By the Author of *The Tours through England*. 8vo. 1s. Nicoll. 1771.

Great advantages would certainly result from the project which is here recommended to the legislature; and with regard to the method and form of its execution, the hints thrown out in these proposals might be of singular service.

NOVELS.

## N O V E L S.

- Art. 27. *The Brother*. By a Lady. 12mo. 2 Vols. 5s. sewed. Lowndes.

Prattling letters—scraps of songs—ends of verse—and *la belle passion*, to captivate the milleners apprentices; with a dismal tale at the end, to dissolve their pretty eyes in a pearly shower. The two little volumes may easily be perused in twice as many hours; and the Lady Fannys of the age, to whom we are obliged for most of the productions in this light easy way of writing, will spin ye one of these *blond-lace* and *trolly* performances, we doubt not, in the same time.

- Art. 28. *Belle Grove*; or, *The Fatal Seduction*. 12mo. Two Vols. 5s. sewed. Noble.

If we may venture to conclude, from similitude of manner, this is the work of the same fair hand that furnished the preceding article; but the manufacture seems to be of rather a more substantial texture, the fabric somewhat finer, and the pattern richer. Instead of the flimsy materials abovementioned, we here meet with what may comparatively be filed right *Mecklin* and *Brussels* point. Yet all the parts are not of equal goodness: though the defects we have observed in it, as well as those in *The Brother*, are less owing, perhaps, to want of ability in the artist, than to that bane of all excellence in workmanship, *hurry to get the business done*, however imperfectly finished; or, to speak with more technical precision, not *finished* at all.

- Art. 29. *The History of Mr. Cecil and Miss Grey*. In a Series of Letters. 12mo. 2 vols. 5s. sewed. Richardson and Urquhart.

Very *sober*, very *innocent*, but, we are sorry to add, when speaking of a moral production, very *dull*. To those, however, who can think good sense and virtuous sentiments a sufficient compensation for any deficiency in point of taste, or of spirit, this honest and not wholly uninteresting work, may be acceptable.

- Art. 30. *The Nun*; or, *The Adventures of the Marchioness of Beauville*. 12mo. 2s. 6d. Roson.

Like most of the tales of nuns and convents, this narrative abounds with scenes of lewdness and complicated wickedness, unfit for the eye or ear of a modest and virtuous reader; though some indiscreet Protestants have, perhaps, promoted the circulation of such books, in the view of contributing somewhat toward rendering Popery the more odious, by displaying the ill effects of that system of religion, in all its branches.

- Art. 31. *The History of Sir William Harrington*. Written some Years since, and revised and corrected by the late Mr. Richardson; now first published. 12mo. 4 Vols. 10s. sewed. Bell. 1771.

Imitation of Richardson's manner hath been the prevailing mode in novel-writing, ever since the extraordinary success of his works gave the hint that his prattling, gossiping style was peculiarly agreeable to the readers of that species of composition.

By the foregoing epithets, however, we do not mean wholly to condemn Mr. Richardson's productions. They have, undoubtedly, great merit, although that merit is not to be sought for in his endless verbosity, and innumerable minutiae of circumstances. His excellence lay in admirably drawing, varying, contrasting, and supporting his characters;

characters; joined to his extensive knowledge of human nature: in which great and capital respects, he may be justly considered as the SHAKESPEARE of Romance.

The present performance appears to have been one of the earliest imitations of *Clarissa* and *Grandison*. The anonymous Editor assures us it was written by an intimate friend of Mr. Richardson's, who himself revised and corrected it. Admitting the truth of this declaration, notwithstanding it has been (not very satisfactorily indeed) *contradicted* in an advertisement \* published by the widow and daughters of Mr. Richardson, yet it will by no means follow, that Mr. Richardson *thought* it, or by his corrections *made* it, a work of extraordinary merit.

In fact, although the history of Sir William Harrington is far from being the most inconsiderable of the numerous imitations to which those celebrated models abovementioned have given birth, it is, however, at the best, but a faint copy of Mr. Richardson's justly admired ORIGINALS; for such they unquestionably are, notwithstanding the imperfections we have hinted at. Yet, in all probability, this performance would have been thought to have possessed considerable merit, had not Richardson wrote first, and left its Author, with all his other followers, under the disadvantageous circumstance of a *comparison* which none of them have yet been able to stand.

## S E R M O N S.

I. *The Grounds of a particular Providence*,—Preached before the Lords Spiritual and Temporal, in the Abby Church, Westminster, on Wednesday Jan. 30, 1771. By Edmund Lord Bishop of Carlisle. 4to. 1 s. Robson.

In this very sensible discourse, of a learned and worthy prelate, the following parallel is drawn between the "signs of the times" in the reign of Charles I. and those of the present reign.

After endeavouring to shew that the affairs of this world are all under the direction of a *particular Providence*, and thence inferring, that we should look a little beyond *second causes*; that we should lift up our eyes to the ORIGINAL DISPOSER of them; and that we should, with all humility, enquire what he may chiefly intend by each remarkable event, and what he would have us learn in the commemoration of it; he thus proceeds:

' We ought, in a particular manner, to reflect upon those crying sins which usually call down his heavy judgments on a land; such more especially as once attended on this day; the history whereof is too well known to need explaining in this place. Nor are we less acquainted with the causes that immediately produced them among the bulk of the people, at and some time before this fatal period: namely, an eager impatience of restraint and discipline, a restless spirit of disobedience to all order, law, and government; a resolution to suspect and censure, to calumniate and expose every action and intention of all persons placed in superior stations. And I heartily wish it were less obvious to remark, that these same causes still

\* To which the Publisher of this work made a very proper and decent reply.

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subsist among us, and in so high a degree, as may be justly apprehended to draw down the like, or greater vengeance on our heads. So far are we from having profited by former examples, that we have the very same principles and practices revived in church and state, which upon this day completed the destruction of them both; on one hand appears the same, or rather a more flagrant and avowed contempt of every thing that is serious and should be held sacred; on another, the very same wild enthusiastic notions in religion are prevailing; the same violent measures are pursued, and unsound maxims of civil policy too frequently advanced on every hand. One cannot but observe the same notorious, or even a yet more undisguised insult upon Majesty, and open ridicule of every ordinance divine or human;—that superior growth of Atheism and profaneness;—those bold attacks on the foundation and first principles of piety and virtue;—that enormous height of luxury, and lewdness and corruption;—that almost universal dissipation, and abandoned dissoluteness, which it is difficult to parallel in history.

‘When crimes like these become extensive and predominant, ’tis easy to foretel where they must end. When by such ways any nation renders itself ripe for destruction, then does Divine Providence, concurring with and aiding natural causes, proceed to inflict the judgment such a nation has deserved, by raising up some foreign enemies to insult and invade it; or by permitting its own unnatural sons to weaken and distract it; or by both these together, which indeed usually excite and inflame each other, completing its decay, and hastening its dissolution.’

‘What reason we have from appearances to expect that this may shortly be our case, unless prevented by a thorough reformation, happy would it be for us were we wise enough to understand, and well enough disposed to consider:—to discern the “signs of the times,” and take due warning by what befel our forefathers, that the like iniquity may not prove our ruin.’

This is not the vague rant of an *enthusiastic pietist*, but the solid observation of a rational divine, well qualified for clearly discerning, and rightly interpreting, the “signs of the times.”

II. Before the House of Commons, at St. Margaret’s, Westminster, Jan. 30, 1771. By James King, M. A. Chaplain to that Hon. House, 6d. Wilkie, &c.

III. Before the Governors of Addenbroke’s Hospital, June 28, 1770, in Great St. Mary’s, Cambridge. By Samuel Hallifax, LL. D. Professor of Civil Law in the University of Cambridge. Sold for the Benefit of the Hospital. 1 s. White, &c.

✂ We are obliged to TYRO MEDICUS for his friendly notice of some errors of the press, and such little oversights as every candid Reader will expect, and excuse, in a work which is obliged to be hurried through the press, in order to keep time with the stated returns of periodical publication.

••• THE MINSTREL in our next.

††† Erratum in our last.—P. 114, par. 3, l. 2, for ‘having securing,’ read, ‘having secured.’

# T H E MONTHLY REVIEW,

For A P R I L, 1771.



ART. I. *The Minstrel; or, the Progress of Genius. A Poem*  
4to. 1s. 6d. Dilly. 1771.

*By R. B. Rattie.*

THE effects of ENTHUSIASM in poetry are so very different from its influences on religion, that, though poison to the latter, it is nutriment to the former. Nothing can be more strongly characterized than this genuine enthusiasm! Nothing more easy to be distinguished!—Pope never knew it; he had wit, he had elegance, harmony, and vivacity; but he never was a *factiosus natus confusus*. The *ingens percussus amore* seemed to bore it; he did not understand; was certainly what he did not feel. In Spenser there is hardly a page which does not bear visible marks of it; and what but this could now reconcile us to the dry perplexity of his allegory, the frequently nauseating circumstances of his imagery, and the tiresome uniformity of his measure?—It is fortunate for the Author of this poem, that, as he has thought proper to adopt the latter, he has the same happy enthusiasm to support and render it agreeable. He gives the following account of his performance:

\* My design \* was to trace the progress of a poetical genius, born in a rude and illiterate age, from the first dawnings of Fancy and Reason, till that period at which he may be thought capable of supporting the character of a Minstrel, that is of an itinerant poet and musician; a character, which, according to the notions of our forefathers, was not only respectable but sacred. A poetical illustration of such a subject seemed to promise variety of amusement, and even some topics of instruction both moral and philosophical. Perhaps I mistook it, as well as my own abilities; however, in making a trial there could not

\* The first hint of this performance, the Author says, was suggested by Mr. Percy's ingenious *Essay on the English Minstrels*, prefixed to his 18 volume of *Reliques of Ancient English Poetry*.  
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be much harm. My friends are pleased with what I have done; but, as they cannot entirely acquit themselves of partiality, advise me to lay a specimen before the public.

• The pursuits and amusements of the Minstrel's childhood and early youth, are described in the first book; which, if the title were altered, and a few phrases struck out that refer to a sequel, might, perhaps, be considered as a sort of whole by itself. *The incidents that qualify him for his profession, and determine him to enter upon it, will furnish materials for the books that are to follow.* If this be honoured with the public approbation, I shall think it has merit sufficient to justify my bestowing some time in finishing what remains, which is already in great forwardness. Should it be unsuccessful, I will, with no great concern, relinquish a scheme, which cannot be completed without such an expence of time and thought, as a person in my way of life cannot easily spare. *If, as the Critics tell us, the chief end of poetry is to please,* surely the man who writes verses with some inconvenience to himself, and without any pleasure to the public, spends his time to very little purpose.

• I have endeavoured to imitate Spenser, not in his allegory, or antiquated dialect, which, though graceful in him, appear sometimes awkward in modern writers, but in the measure and harmony of his verse, and in the simplicity and variety of his composition. All antiquated expressions I have studiously avoided, admitting, however, some old words, where they seemed peculiarly suitable to the subject; but I hope none will be found that are now obsolete, or in any degree unintelligible to a reader of English poetry.

In the above account the Author informs us, that 'the incidents that qualify the Minstrel for his profession, and determine him to enter upon it, will furnish materials for the books that are to follow.' We would not by any means have him stop here. The Minstrel's progress to his profession cannot possibly be so entertaining as his practice in it. To represent him in his wintered life, to narrate amusing incidents expressive of the slight of the minstrelsy over the natural and moral evils that may disturb the peace of families where he is entertained, and over all

• *The strewed ill that watch his way,*

would certainly be a glorious field for fancy and variety. What, for instance, could be more striking than the Minstrel's solacing entertainment at the door of Spleen or Avarice, elevating the heart of one, and opening that of the other! The description of so many different objects would greatly animate and diversify the poem.

The Author quotes an observation of the Critics, that the chief end of poetry is to please. This maxim has lately been asserted by Dr. Hurd, but not supported; and it is in fact as in-

support-

supportable as it is idle. If the end of poetry is to please, it is to profit too; for every thing is profitable, even in a moral sense, that produces inoffensive pleasure.

The Minstrel opens with the following stanzas :

Ah ! who can tell how hard it is to climb  
The steep, where Fame's proud temple shines afar !  
Ah ! who can tell how many a soul sublime  
Hath felt the influence of malignant star,  
And waged with fortune an eternal war !  
Check'd by the scoff of Pride, by Envy's frown,  
And Poverty's unconquerable bar,  
In life's low vale remote hath pined alone,  
Then dropt into the grave unpitied, and unknown !

And yet, the languor of inglorious days  
Not equally oppressive is to all.  
Him, who ne'er listen'd to the voice of praise,  
The silence of neglect can ne'er appal.  
There are, who, deaf to mad Ambition's call,  
Would shrink to hear th' obstreperous trump of Fame,  
Supremely blest, if to their portion fall  
Health, Competence, and Peace. Nor higher aim  
Had he, whose simple tale these artless lines proclaim.

The sentiment of the first stanza appears too closely copied from a passage in the Church-yard Elegy to give either merit to the Author, or pleasure to the Reader. The second stanza is more original, excepting the phrase of ' health, competence, and peace,' which ought not to have been admitted, as being too trite, and too much hackneyed for elegant poetry.

This sapient age disclaims all classic lore,  
Else I should here in cunning phrase display,  
How forth the Minstrel fared in days of yore,  
Right glad of heart, though homely in array,  
His waving locks, and beard all hoary grey :  
And from his bending shoulder decent hung  
His harp, the sole companion of his way,  
Which to the whistling wind responsive rung,  
And ever as he went, some merry lay he sung.

The two first lines of this stanza appear affectedly antiquated, which it generally is, and ought always to be, the Author's object to avoid. There is moreover a want of truth in the former. The description of the Minstrel's sailing forth is inartificial, but not the less pleasing on that account.

Life's slender sustenance his only need  
'Twas all he hoped, and all his heart desired.  
And such Dan Homer was, if right I read,  
Though with the gifts of every muse inspired.  
O when shall modest bard like him be fired !



Give me but leisure to attend his lays,  
 I care not, though my rhymes be ne'er admired,  
 For sweeter joy his matchless strain shall raise,  
 Than courts or kings can yield, with pensions, posts, and praise.

In pursuing the path of simplicity great care ought to be taken in avoiding the burlesque. The prepositive *Dan* seems now to have acquired that air. We should therefore prefer the *Mæonian Bard*, or some similar appellation; to *Dan Homer*. The following lines are simple, pathetic, and beautiful:

Rise, sons of harmony, and hail the morn,  
 While warbling larks on ruffled pinions soar,  
 Or seek at noon the woodland scene remote,  
 Where the grey linnets carol from the hill,  
 O let them ne'er, with artificial note,  
 To please a tyrant, strain the little bill,  
 But sing what heaven inspires, and wander where they will.

Yet, in our opinion, they are introduced abruptly; and the epithet *ruffed*, applied to the lark's pinion, having no connection with her harmony, is in this place superfluous. The epithet *grey*, applied to the linnets, is not so, because it distinguishes the bird. It is observable that Virgil seldom uses an epithet without serving some purpose. The following stanza has every kind of merit.

O how can I thou renounce the boundless store  
 Of charms, which Nature to her votary yields!  
 The warbling woodland, the resounding shore,  
 The pomp of groves, and garniture of fields;  
 All that the genial ray of morning gilds,  
 And all that echoes to the song of even,  
 All that the mountain's sheltering bosom shields,  
 And all the dread magnificence of heaven,  
 O how can I thou renounce, and hope to be forgiven!

The description of the Minstrel's childhood and early youth will be found to be a genuine painting of Nature, by such, at least, as are of her secret councils.

And yet poor Edwin was no vulgar boy;  
 Deep thought oft seem'd to fix his infant eye.  
 Dainties he needed not, nor gauds, nor toys,  
 Save one short pipe of rudest minstrelsy.  
 Silent when glad; affectionate, though shy;  
 And now his look was most demurely sad,  
 And now he laugh'd aloud, yet none knew why.  
 The neighbours star'd and sigh'd, yet bless'd the lad;  
 Some deem'd him wondrous wise, and some believ'd him mad.

But why should I his childish feats display?  
 Concourse and noise and toil he ever fled;  
 Nor cared to mingle in the clamorous fray  
 Of squabbling imps; but to the forest sped,

Or roam'd at large the lonely mountain's head;  
Or, where the maze of some bewilder'd stream  
To deep, untrodden groves his footsteps led,  
There would he wander wild, till Phœbus' beam  
Shot from the western cliff, reliev'd the weary team.

Th' exploit of strength, dexterity, or speed  
To him nor vanity, nor joy could bring.  
His heart, from cruel sport estrang'd would bleed  
To work the woe of any living thing,  
By trap, or net; by arrow, or by sling;  
These he detested, those he scorn'd to wield;  
He wish'd to be the guardian, not the king,  
Tyrant far less, or traitor of the field:  
And sure the sylvan reign unbloody joy might yield.

Lo! where the stripling, wrapt in wonder, roves  
Beneath the precipice, o'erhung with pine;  
And fees, on high, amidst th' encircling groves,  
From cliff to cliff the foaming torrents shine:  
While waters, woods, and winds in concert join,  
And echo swells the chorus to the skies.  
Would Edwin this majestic scene resign  
For aught the huntsman's puny craft supplies?  
Ah! no: he better knows great Nature's charms to prize.

And oft he traced the uplands, to survey  
When o'er the sky advanced the kindling dawn,  
The crimson cloud, blue main, and mountain grey,  
And lake dim-gleaming on the smoky lawn;  
Far to the West the long long vale withdrawn,  
Where twilight loves to linger for a while;  
And now he faintly kens the bounding fawn,  
And villager abroad at early toil.—  
But, lo! the sun appears! and heaven, earth, ocean smile.

And oft the craggy cliff he lov'd to climb,  
When all in mist the world below was lost.  
What dreadful pleasure! there to stand sublime,  
Like shipwreck'd mariner on desert coast,  
And view th' enormous waste of vapour, tost  
In billows, lengthening to th' horizon round,  
Now scoop'd in gulphs, with mountains now embost!  
And hear the voice of mirth and song rebound,  
Flocks, herds, and waterfalls along the hoar profound!

In truth he was a strange and wayward wight,  
Fond of each gentle and each dreadful scene.  
In darkness, and in storm, he found delight;  
Nor less, than when an ocean-wave serene.  
The southern sun diffused his dazzling shine.  
Even sad vicissitude amus'd his soul:  
And if a sigh would sometimes intervene,  
And down his cheek a tear of pity roll,  
A sigh, a tear so sweet, he wish'd not to controul.

In stanzas xxxii. and xxxiii. the Author has done injustice to his abilities, by making use of the trite simile of the boy's running to catch the rainbow; but, after his reflections on the disappointments of age, he has made amends by a very just and truly philosophical observation:

But why should foresight thy fond heart alarm?  
Perish the lore that deadens young desire!  
Pursue, poor imp, th' imaginary charm,  
Indulge gay Hope, and pleasing Fancy's fire;  
Fancy and Hope too soon shall of themselves expire.

Though the Author may have borrowed this thought from Rousseau's *Emilius*, yet still we are obliged to him for the pleasing dress he has given it.

Two stanzas more on early poetical imagination will not be displeasing:

When the long-sounding curfew from afar  
Loaded with loud lament the lonely gale,  
Young Edwin, lighted by the evening-star,  
Lingering, and listening, wander'd down the vale.  
There would he dream of graves and corpses pale;  
And ghosts, that to the charnel-dungeon throng,  
And drag a length of clanking chain, and wail,  
Till silenced by the owls terrific song,  
Or blast, that shrieks by fits the shuddering isles along,

Or, when the setting moon in crimson dy'd,  
Hung o'er the dark and melancholy deep,  
To haunted stream, remote from man, he hied,  
Where Fays, of yore, their revels wont to keep;  
And there let fancy roam at large, till sleep  
A vision brought to his entranced sight.  
And first, a wildly-murmuring wind 'gan creep  
Shrill to his ringing ear, then tapers bright,  
With instantaneous gleam, illumed the vault of night.

The following description of morn will be admitted as genuine:

Put who the melodies of morn can tell?  
The wild brook babbling down the mountain's side;  
The lowing herd; the sheepfold's simple bell;  
The pipe of early shepherd dim descried  
In the lone valley; echoing far and wide  
The clamorous horn along the cliffs above;  
The hollow murmur of the ocean-side;  
The hum of bees, and linnets' lay of love,  
And the full choir that wakes the universal grove.

The cottage-curs at early pilgrim bark;  
Crowned with her pail, the tripping milkmaid sings;  
The whistling plowman stalks afield; and, hark!  
Down the rough slope the ponderous waggon rings;

Through

Through rustling corn the hare astonish'd springs;  
Slow tolls the village-clock the drowsy hour;  
The partridge bursts away on whirring wings;  
Deep mourns the turtle in sequester'd bower,  
And shrill lark carols clear from her æreal tour.

We would recommend it to the Author to alter the last line of stanza lviii. He will see that it is below the mark of true and elegant simplicity.

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ART. II. *An Essay on Military First Principles.* By Major Thomas Bell. 8vo. 4s. sewed. Becket. 1770.

FROM this specimen of Major Bell's abilities, he appears to be a good soldier, and it would have given us pleasure could we have added that he is also a good writer. By a good writer is here meant, one whose knowledge of language is equal to the purpose for which the pen is assumed: for to write, and at the same time to disclaim all pretension to literary skill, though this is sometimes done, is an absurd affectation of self-denial, and stands no chance of being accepted as a satisfactory apology for insufficiency.

The language of this tract is by no means equal to the matter of it: for it is so obscure, and the train of thought is so desultory, that in reading the preface we could not help contracting an unfavourable idea of the work that was to follow, as a *system* of first principles, or elements of military science. The first principles of any art, are its fundamental truths; and on the proper choice and clear establishment of these principles, depend the strength, symmetry, and beauty, of the superstructure raised on them. But though the Author is fond of the expression *first principles*, let the Reader determine by the following extract from his preface, whether we have done this gentleman any injustice by these preliminary observations:

'To treat of any art or science by a primary relation of first principles, and from those principles to attempt to draw just inferences, must ever be the way least liable to err, and when erring, its errors the easiest perceived:—for that method which drily addresses itself to the understanding alone, will ever by it have its systems acknowledged, or detected and exploded.

'There are some truths to which a large part of mankind give an entire assent, yet it has been thought necessary to have those truths, those first principles by all confessed, to all for ever repeated and inculcated.

'The first principles of all military matters have ever had, and perhaps ever will have, the utmost necessity of repetition; as peace continually shews in all states, practices and customs repugnant to true principles, and war has ever produced plans and actions where principles have been unknown or forgotten.

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‘Whatever profession is embraced as the pursuit for life, to arrive at, comprehend, and if possible, be master of the first principles of such profession, must be the ardent wish, nay the only, the ultimate end of all application.—For he who applies himself to any business, art, or science, civil or military, and although possessing the greatest love, the utmost passion for it, yet if he does not obtain a knowledge of the true means, of first leading truths, he never can arrive at the only end.

‘In the military profession first principles are the only governing rules; if they are disregarded, appearances may dazzle and mislead, and the most fatal effects may flow from a choice void of attention to them.

‘Without first principles all sorts of preparations in peace, all sorts of operations in war will never be brought to the bar of truth—which is also the bar of national utility and of victory,—and all warfare will pass away without impressing on the mind truths and lights for future conduct and future benefit:—they are the only clue that lead through the labyrinth; they set up and pull down states and kingdoms:—with such companions, all countries find every thing within themselves;—the clothing, the exercise, the manœuvres, the discipline of troops are found without external search.

‘Cicero is an authority that may without fear be cited, in his treatise *De Oratore* he writes, “I positively say there is no art in which rules can be laid down for all its effects, but whoever has entered into the nature of certain directing principles, can never be under any difficulty of compassing the rest.”

‘There can be no man so ideal, so absolutely uninformed, so uninterested, as to suppose any society of men will, for any length of time, act up to the first principles of their institution; but the necessity for knowing first principles is not in the least destroyed thereby, for in critical situations it must be from the perception of such truths, and the acting consistently with them, that can alone give birth to safety; and the military society can in war only hope for victory and conquest, but by the like similar means.

‘All history from the first record of events to the present time, however voluminous and various, might have the greatest part of its military relations comprized in a very few pages of first principles.’

From this last paragraph the Author does not appear to use his words with any precision; for we can never suppose that the greatest part of the military relations in history, might be comprized in a few pages of first principles; though possibly the principles of attack and defence, deduced from those relations of military transactions, might be contained in a very small compass.

The vague use our Author makes of his terms, is still more apparent in the following passage, where, for *first principle*, the sense of the passage requires *first duty*, and they are by no means synonymous expressions.

‘The first principle of a commander in war, is, to study the subject, be it campaign, battle, siege, or expedition. A due attention to such principle, is productive of sound plans, of enterprize,

terprize, of conquest, decisiveness, of conduct, happy decisions, of little slaughter, undismay, and victory.'

A writer of scientific principles, has no manner of use for figurative modes of expression; brevity and perspicuity being the best characteristics of his language. The ensuing odd incoherent simile could not be passed over without notice:

'All fancies in war might be like infectious provisions, buried; and when peace comes, they might be ploughed up, and see day-light, if it should be so ordained.'

The objects of Mr. Bell's attention, are treated of in the following order: *Of First Principles—Invasions in general, and their Principles—Exercise—Exercise of the Firelock—Battalion Firings—Evolutions—War in general, and of its Study—Campaigns—Battle—Sieges—Expeditions—The long Linen Gaiter—A Cloak—The Military Constitution, and of Discipline—Light Infantry—Power of Speech.*

Though this arrangement of subjects cannot be called either analytical or synthetical, yet in a detached view there are many judicious and pertinent remarks under each head, which prove the Major not to have been inattentive to those studies which distinguish the able officer.

That our military readers may be enabled to form a competent judgment of the manner in which these principles are delivered, we shall give that section entire which treats of battles.

'Battles have ever been the last resource of good generals; a situation where chance and accident often baffle and overcome the most prudent and most able arrangements, and where superiority in numbers by no means are certain of success, is such as is never entered into without a clear necessity for so doing.—The fighting a battle only because the enemy is near, or from having no other formed plan of offence, is a direful way of making war: Darius lost his crown and life by it; King Harold of England did the same; and Francis I. at Pavia, lost the battle, and his liberty.—King John of France fought the battle of Poitiers, though ruin attended his enemy if he did not fight.

'The true situation for giving battle, is when an army's situation cannot be worse, if it is defeated, than it must be if it does not fight at all, and when the gain may be great, and the loss little.—Such was the Duke of Cumberland's at Hastenbeck, and Prince Ferdinand's at Fellinghausen.

'Another situation for giving battle, or attacking, is, when the enemy shall have put himself, or be drawn into a situation in which there may be the most moral probability of defeating him.

'There may be exigencies of state that require its army to attack the enemy at all events.—Such were the causes of the battles of Blenheim, and of Zorndorff and Cunnersdorff in the late war.

'Another cause for giving battle, is, to attempt to relieve a place besieged, when, by overcoming either the besieging army or the covering one, the enemy may be obliged to abandon the siege, when,  
if

if defeated, the enemy's offensive projects can only aim at the taking of the place.

‘ A battle may also be proper to be given when any great corps is near making a junction with the army of the enemy, which, when made, will give him such a superiority, as to be decisive of the campaign in his favour, and when a defeat will not be disenable to pursue the defensive plan.

‘ Extraordinary despondency in an army, a want of all confidence in their chief or chiefs, a disunion among them, the general commanding not in any great measure to be dreaded, the army differently composed, and badly disciplined, and the opposites of the foregoing being in the opposing army, may induce the general of the latter to give battle.—Such circumstances, in great measure, caused the battle of Rosbach to be fought by the Prussians.

‘ The preparations for battle admit of infinite variety; by a knowledge of the detail of battles, the precept will accompany the example.—The main general preparatives are, to profit of any advantage of ground, that the tactical form of the army be in some measure adapted to it; and that such form is, if possible, a form tactically better than the adversary's; and, in forming the army, to have a most careful attention to multiply resources, so that the fate of the army does not hang on one or two single efforts; to give any particular part of the army, whose quality is superior to such part in the enemy's army, a position that ensures action; and, finally, to have a rear by nature, or, if possible, by art, capable of checking the enemy in case of defeat.

‘ Since the use of fire arms, tactics have in great measure been disregarded; those forms have only been fought which opposed the greatest quantity of fire; cannon will destroy columns, and troops drawn up with depth, are not so properly formed to defend hedges, where a long line of fire may be necessary: but, however, victories perhaps may be gained at present by mere dint of tacticism, as rarely as they were ever gained heretofore.

‘ If an army attacks, and marches of course to its adversary, impression must be its object, and that very often will be best done by an effort of weight upon a particular part; for when one part of an army gives ground, it is in general likely it will be defeated.—The concealing the real purposed attack may not always be possible, from the nature of the ground affording the enemy a view of all proceedings; but it will, on the contrary, very often permit concealment.—Marshal Luxembourg, at the battle of Fleurus, perceiving the Prince of Waldeck could not see the march of his cavalry on the left wing, drew them up on the Prince's right, which they attacked, and gained the victory.

‘ The drawing up an army in two long lines and a short one, must be from the different nature of ground, the different form and numbers of the enemy, only just taking things as they are found, without any sort of adjusting armies to ground, and to their opponents.

‘ The *coup d'œil* of field fortification is, by irregular and detached works adapted to ground, to form a complete systematical piece of fortification, though to a common eye disjointed and unconnected.—

The

The *essence* of battle is to throw an attacking army into only one, perhaps, or two or three points of form that shall bear down, or, by its succession of resource, drive away an opposition not formed adequate to repulse its attackers.

The stratagems of battle are without end.—If any particular part of the enemy's army should be less liable to resist than the other parts, there would be attack on that part.

It has been said, the Duke of Cumberland's situation at Hastenbeck was one to give battle in.—The Duke having been, from the great superiority of the French army, obliged to retreat, arrived at Hastenbeck; if he retreated farther, the electorate of Hanover was certainly lost; if he fought a battle, and was beat, he could but then still retreat, and lose the electorate; and if he was victorious, he might be able to preserve Hanover, if not some part of the bishoprics:—if he had fought a battle before, he would have had no near place of safety for retreat; and if he fought it on the ground near Hastenbeck, he had Hamelin close in his rear, which would afford him a secure and a safe one.—Here then was a true situation to fight a battle, much to be got by its gain, and nothing to be lost by defeat\*.

Duke Ferdinand, at the battle of Fellinghausen, had Ham to protect his retreat; if he crossed the Lippe without fighting, Lipstadt would have quickly been invested; if he did fight, and was successful, the security of the bishoprics would probably be the fruits of the success:—if he was beat, he then only would have crossed the Lippe, and do what he would otherwise have done had he passed it without fighting at all.—Moreover, the having both the French armies acting against his whole army, was a point to be wished; if, because his army was unable to divide in any degree of equal opposition to the French; and, as there was a great jealousy and disagreement between the French Marshals, he might reasonably and justifiably hope that such jealousy would produce its natural effects, and which it did do.—This then was another situation for battle, where the gain was great and probable, the loss not to be attended with fatal effects, and where an opportunity offered to fight, with such favourable circumstances, as, if missed, would not probably be regained.

The King of Prussia's battles, during the late war, were chiefly battles of state necessity; he was ruined if he did not fight.—In 1758, when the King of Prussia fought the battle of Zorndorf, his country was either to be ravaged by the Austrians or the Russians, if he acted on the defensive, as he could not make head against both;—a battle therefore might free him from one, and enable him to keep the other in check at least.—The victory of Zorndorf freed him from the Russians, and gave him liberty to act against the Austrians.

In 1759, the battle of Cunnessdorf against the Russians, was another of absolute necessity: all the Prussian dominions were in possession of his enemies; defending was ruin; and nothing but vic-

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\* Our Author having, just before, observed, that if the Duke had not fought, he must have lost the electorate.



tory, or a severe check to his adversaries, could in any shape answer his uncommon circumstances.

The composition of the Imperial army in 1756, at the battle of Rosbach, was such as might have induced an opposing general to a battle, from the great probability of their defeat.—No defence could be expected from that part of it drawn from the circles of the Empire; and its chief, as well as the French commander, gave fair hopes of success to an attacker.

The battle of Blenheim was of state necessity.—A defensive plan would have left the French to have wintered in Bavaria, and at the same time exposed Flanders to losses, on account of the absence of its army.—A battle therefore might gain every thing, and a loss of it scarce leave the empire more open to the French than before.

The citing of a number of examples needs no other pains than the perusal of history, where will be found battles fought on all manner of accounts, some with solid objects in view, others when scarce any benefit could attend their gain, others when ruin would attend their loss, and little advantage their success.—Some fought in improper ground, some with the ground judiciously chosen;—some whose tactical forms bid fair for success, others almost ensured a defeat.

The last Duke of Burgundy, before he fought the battle of Granfon against the Swiss, was offered every advantage, if he would agree to peace, that he could possess by victory; he refused to treat, fought, and was beat.—He drew up his men in a narrow pass, where the Swiss, much his inferiors in numbers, could oppose as great a front as that of his own army.

When Hannibal fought the battle of Zama, his second line having no intervals for the retreat of his first, was tactically liable to defeat.

When the Hereditary Prince's army passed the Rhine, after the affair of Closter Campen in 1760, the French general had the fairest opportunity of destroying them.—If he had been repulsed, Wesel could be in no danger, and the year so far advanced, as that no advantages could have accrued to the Allied Army from success; and it was in his power (a thing very rarely the case) to have entered as little, or as much into the attack as he had pleased, for the Prince's business was to pass the Rhine.—The Allied Army had been defeated, and of course dispirited, and were totally worn down by want of victuals and fatigue.—The French had gained a victory, and were not in want of provisions.—The Prince's bridge broke where there was an entrenchment to defend it, and was obliged to be moved where there was none; and farther, upon the least falter, or break, or giving ground of the Allied troops, the river Rhine must have been their fate.—Had the French general marched his army, which was much superior to the Prince's, and attacked before the Allies began to pass, or after some were passed; a total, or a very great destruction, must have certainly ensued, and which would have been of the most serious consequences in the fate of the next campaign; instead of which, no attack was made at all, and one of the most solid and uncommon fair opportunities to destroy a corps was missed.

The

• The battle of Valtin 1747, was a battle of resource; Marlborough kept constantly feeding the object of attack.

• In fortification, the defendants are chiefly in force, where the attack or attacks are made: in battle, where the attacks are, there is the principal defence.—If an army attacks, it forms at pleasure, it makes its points at will; if it defends, it will be difficult sometimes to penetrate into the designs of the enemy, but, when once found, success succeeds to the discovery.—Ground and numbers must ever lead in the form of battles:—impression and resource will ever bid fairest for winning them.

• Left our Readers should be at a loss to conceive how the power of speech happens to be the subject of a chapter in a military treatise, we shall inform them, that Major Bell, under that head, treats of the advantages of proper addresses to soldiers, by their commanding officers, on signal occasions, in critical situations, and important emergencies.

*Art. III. New Lights thrown upon the History of Mary 2<sup>nd</sup> of England, eldest Daughter of Henry VIII. Addressed to David Hume, Esq; Author of the History of the Plantagenets, the Tudors, and the Stuarts. Translated from the French! 8vo. 2 s: sewed. Wilkie. 1771.*

**A**S this publication has imposed upon its Translator, and as it may fall into the hands of Readers who have little acquaintance with the English history, we think it our duty to expose its defects, and to point out its general scope and intention.

Instead of throwing any light on the transactions of Mary's reign, it serves to involve them in confusion; and from the censure which it has profusely lavished on a celebrated historian, we can only learn, that its Author is totally uninformed concerning the subject which he has endeavoured to illustrate.

The following observations, at the same time that they will exhibit a specimen of the performance, will furnish us with an opportunity of making such strictures on it as will sufficiently evince its imperfections.

In the first volume of the French translation of your history of the Tudors, says the Author, addressing himself to Mr. Hume, we read, that during the reign of Edward VI. the Princess Mary his sister, attempted to escape with Charles, her kinsman, to avoid greater persecutions, but that her design was discovered and prevented. This expression ought certainly to be explained: first, Who is this kinsman Charles with whom she attempted to escape? Was it Charles V. her cousin-german? If it was him, it should have been said that she attempted to withdraw, and take refuge with Charles her relation; for certainly that Emperor did not then come into England to assist in her escape.

What

What steps did she take in order to leave England (for the word *attempt* implies some action and effort) and what was done to hinder her flight? Had she set out in order to embark, or had any vessel been prepared to receive her? Was she stopped upon the road before she reached the sea-shore, or was any one measure taken to deprive her of the ship engaged for her transportation? One might reasonably expect something would have been offered to obviate such doubts as must naturally arise in the mind of an attentive and intelligent Reader.

: \* M. de Noailles places this project of a flight to have happened in the short interval between Edward's death and her advancement to the throne. He says, the Princess had some thoughts of crossing the sea after the death of her brother, to which she was advised by several persons, in order to secure her life and liberty; and adds, that if she had then quitted England, she would not have found one friend to support her interest, or contribute to her return. It is very probable she relinquished this design so soon as she perceived her party was stronger and more numerous than was at first imagined; and instead of abandoning her hopes to the impulse of fear and distrust, she found herself in a condition to render her power respectable.'

In the reign of Edward VI. when Somerset resigned the protectorship, the administration of affairs was conducted by the Duke of Northumberland, who promoted the principles of the reformation; and among other steps which were then taken for the suppression of popery, it was determined, that the Princess Mary should no longer be suffered to adhere to the mass, and to reject the new liturgy. She was, therefore, reconstituted with on this subject; and her two chaplains were thrown into prison. In this situation, dreading farther violence, "she endeavoured, says Mr. Hume, to make her escape to \* her kinsman Charles; but her design was discovered and prevented." That she made this attempt is sufficiently ascertained by authentic proofs, and by the consequences it produced. For when Charles found that she was detained in England, he threatened hostilities if liberty of conscience was refused her; and the young King, who lamented his sister's obstinacy, was prevailed with to allow her to continue in the Romish faith. But our Author, while he is unacquainted with the terms in which Mr. Hume has expressed himself, with regard to this design, has also asserted, that he is mistaken in relation to the period of

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\* Not *with*. The error of the French translator is ascribed to Mr. Hume. It is perfectly ridiculous to put the question, *Who is this kinsman Charles?* Had Mary any other kinsman of that name beside the Emperor Charles to whom she could think of flying for protection?

time when Mary formed the project of her flight. M. de Noailles, he observes, places this circumstance in the short interval between Edward's death and Mary's advancement to the throne. It is not, however, to this circumstance that M. de Noailles has alluded; and if our Author had given himself the trouble to consult the English historians, he might have learned, that Mary had, at *different times*, conceived an intention of abandoning the kingdom. At the time referred to in the dispatches of M. de Noailles, she thought of flying into a foreign country, in order to escape the vigilance of the duke of Northumberland, whose criminal ambition had induced him to plot against her life, that he might secure to lady Jane Grey the succession to the crown of England.

The ignorance and inaccuracy so apparent in the extract we have given from this performance, are no less conspicuous in the other observations which it contains. It appears to be the production of a rigid papist; and its general tendency is to vindicate the character of Mary from the just reproaches that have been thrown upon it by the protestant historians. It is a panegyric on a queen, who joined to great weakness of understanding, the most obstinate bigotry and the utmost malignity of disposition. *St.*

*ART. IV. Critical Observations on the Buildings and Improvements of London.* 4to. 2s. 6d. Dodsey. 1771.

**I**N this performance, the particular defects of many of our public structures are pointed out; and the Author has very properly ridiculed that awkward imitation of the country amidst the smoke and bustle of the town, which is so disgusting in some of the squares in this metropolis. But though, in general, his observations are just, we must remark, that in criticising some of our public works, which are not of very modern date, he seems inclined to draw conclusions from them concerning the taste of the present inhabitants of London. From edifices, however, which have existed for any length of time, we can only judge with propriety of the ideas of elegance and convenience which were entertained at the period of their erection. In this case we are not to reason from the past to the present; and inconvenient streets, and unsuited fabrics, cannot be demolished in a moment, and instantly constructed and rebuilt after happier models, to please the caprice of a virtuoso or an artist.

Perhaps the present period is that in which the most general spirit of improvements of every kind has prevailed in this country; and to do justice to our Author, he seems to be abundantly sensible of this fact in several parts of his performance. "Every session of parliament," says he, "is now marked by some bill for the inclosing of commons, cutting of canals, constructing of bridges, embanking of rivers, making, mending, and watering of

of highways, and for the paving and lighting of streets. From the taste now diffused among all ranks of men, the greatest advantages are doubtless to be expected. The improvements begun, will be extended and continued; and it is impossible to say to what length they shall be carried, in a country where commerce is perpetually enriching the individual; and where the displays of his magnificence are unrestrained by *sumptuary laws*.

The object in London susceptible of the highest improvement in the opinion of our Author, is the river Thames.

The Thames; the pride and *palladium* of London, has hitherto, says he, been allowed to steal through the town, like Mr. Bays's army, in disguise, while the Seine, the Arno, and every ditch in Holland; are adorned with superb keys. However, the time seems at hand when it is to emerge from its ancient obscurity. Already two bridges, worthy of its waters, stretch gracefully from shore to shore; and the third, which has so long obstructed and dishonoured its stream, bids fair under the present enlightened system of the city, to be soon removed. It may not be amiss to observe here, that Blackfriars bridge, to its own intrinsic merit, adds this concurrent advantage of affording the best and perhaps the only true point of view for the magnificent cathedral of St. Paul's, with the various churches in the amphitheatre that reaches from Westminster to the Tower.

The project of embanking also promises much for the embellishment and improvement of the river. Besides the benefit to navigation, it opens a vast field of reformation on the wharfs and keys. The works carrying on, amid the ancient ruins of Durham Yard, is a sample of what may be done in that way; and from the terras of that stately pile we can best judge of the effect of so noble an object as the Thames properly displayed. You have here an extensive sweep of water with numberless gay images moving on its surface; two handsome bridges bound the unbroken prospect, while beyond, the various spires of the city, and of Westminster, appearing at a distance, add to the richness of the scene. Were but the embankment completely finished all along, it would depend solely on the inhabitants to have keys on the Thames, which none in Europe could rival either in beauty or extent.

What he has advanced concerning the building of a senate house, and concerning a palace for our king, deserves the attention of the legislature.

The former, he remarks, should not only comprehend every accommodation of ease and dignity for the two houses of parliament, but also include the courts of justice with their proper officers, that the oracles of law may no longer be delivered from wooden booths, run up in the corners of an old Gothic hall,

hall. Nothing more readily impresses strangers with reverence for the laws and government of a country, than the pomp and splendor which surround them. Whoever beheld the *Stadt-houfe* at Amsterdam, without conceiving a more respectful idea of the republic of Holland, than can be conveyed by the words *High* and *Mighty* repeated fifty times in a *placaart* \* ?

The latter is certainly an undertaking which is loudly demanded by the honour and dignity of the nation. 'How disgraceful, says our Author, to see the head of this mighty empire worse lodged than the *Genfalioniere* of *San Marino*, or the chief magistrate of *Glaris* or *Zug* ! But it is not sufficient to have a mere royal house for the residence of the sovereign. In it should also be comprehended proper offices for the departments of the executive power that are more immediately connected with the crown, such as those pertaining to the privy-council and the secretaries of state ; the latter of which are at present scattered in different corners of the town, and some of them hired by the week.

' These objects, continues he, properly fulfilled, would add lustre to the crown and weight to the government. It is truly laughable to hear the expence mentioned as an argument against them, in a nation that has on many occasions thought light of bestowing ten times the sum necessary for these ends in foreign subsidies, often employed by the princes who received them to no better purpose than patching up an old castle, or spouted away in *jet d'eau*s. I should imagine forty or fifty thousand pounds a year sufficient for carrying on and completing those works : a sum which a moderate duty on a few articles of luxury alone could easily raise. Not to mention numberless other untouched resources for so trifling a supply, the lotteries would furnish it with ease, since they are found by experience capable of producing annually two hundred thousand pounds clear by a voluntary tax on the folly and superfluity of the people.'

The other improvements which our Author has suggested for the decoration of London, would also tend considerably to produce that effect ; and he deserves the highest commendation for the public spirit which his observations discover. In regard to composition and literary merit, his performance is by no means defective ; but we could have wished, we must confess, that there had been less affectation in it, and that he had been more ambitious to distinguish himself by a modest simplicity, than by foppish and meretricious ornaments.

St.

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\* Why not *placard* ? If our author meant to follow the Dutch orthography, he should have written *plakaten*.

ART. V. *Elementa Logica. Subjicitur Appendix de Usa Logicae & Conspectus Organi Aristotelis.* 8vo. 3s. Oxonii, excudebat G. Jackson. 1770. Sold by White, &c. in London.

THE art of logic has suffered more from schoolmen and systematic writers than any other. Whilst they professed to aid the operations of the human mind, and to pave the way for the discovery and communication of truth, they, in effect, restrained the freedom of the former, and raised insurmountable obstacles in the way of the latter. Men of true genius felt and deplored the shackles they imposed, though their implicit submission to venerable authority, the happy æra of our release from which was not yet arrived, would not permit them to assert their native liberty, and to think and judge for themselves.—Others who were destitute both of genius and taste, learnt to think and reason by a set of mechanical rules, as children used to make verses: and under a notion that art supplied all the deficiencies of nature, set up for prodigies of learning. Pedants and bigots became very numerous, and *artificial* science greatly prevailed, to the disgrace and injury of real knowledge.—The celebrated lord Bacon struck out new light, in an age of general ignorance and corruption, and prepared the way for those subsequent discoveries and advances in every branch of science which have rendered the last century so distinguished in the annals of time.—Newton and Boyle pursued the track which he had marked out for unfolding the system of nature, whilst Locke applied the hints he had given, to the investigation and analysis of the powers of the human mind. His essay on the human understanding, needs none of the encomiums which we may be disposed to bestow on it: but we are sorry to observe, though we are professedly the advocates of FREE ENQUIRY, and would ever protest against an implicit submission to any authority, however respectable, that it is more the fashion of modern writers than might be wished, to slight the author, and undervalue a work, *ære perennius*. We shall be excused for bearing our testimony in its behalf, at a period when truth must be rendered easy of access, and alluring in its aspect, to engage the attention and gratify the taste of the bulk of readers. This is a dangerous symptom, and we cannot but apprehend, that in proportion as the name and writings of Locke sink into neglect and disuse, scepticism will prevail. Nor is our apprehension altogether groundless, as several publications, of late years, seem to furnish but too ample a foundation for it. We have therefore waited an opportunity to do some justice to a Writer of the first rank on the science of the human mind, and the article before us serves our purpose in this respect.

The

The title of this piece conveys a just notion of the work. It contains a brief abstract of the elements of logic; and though the intelligent reader can expect to find nothing new in it, he will be pleased to see the principal definitions and rules of this art comprised in so small a compass, regularly digested under their proper heads, and expressed with equal clearness and conciseness. He will, perhaps, regret that the Author had not taken a larger scope, and introduced a greater number of illustrations. There is undoubtedly a mean between the extremes of prolixity on the one hand and brevity on the other. Logic itself teaches the necessity of treating every subject so copiously as that nothing may be wanting, yet so concisely as to exclude all redundancy. Some may likewise be at a loss to know why, in his definition of logic, (since it is an essential character of a good definition that it be universal or adequate) the Author has confined it to the direction of the mind in the *discovery* of truth, whilst most writers have extended it to the *communication* of it also; and why he has excluded *disposition*, when he is enumerating the operations of the human mind, for the regulation and aid of which this art is intended. It is true, the Author has, in his conclusion, discussed the subject of method; though *method* itself seemed to require his dividing his subject into four general parts instead of three. Some danger may arise from connecting words and ideas, as he does in the first part of his work. Young persons, for whose use this treatise seems to be intended, may not distinguish with that precision and accuracy which the Author himself has done.

On the whole, notwithstanding the above remarks, which our duty in this province led us to make, this work may be acceptable and useful as a school-book, to give young persons some notion of this important art.

R-s.

ART. VI. *A New System of Mathematics.* By John Muller. 8vo. 10s. 6d. bound. Cadell.

THE design of this short treatise, says the Author in his preface, is to reduce the principal parts of the extensive science of mathematics into so narrow a compass, as to contain no more than what is absolutely necessary to be known, with respect to practice, in the different useful arts of life to which mathematical knowledge may be conveniently applied; and hereby save both time and expence, as well as prevent that disgust occasioned to many students from a tedious round of intricate and at the same time useless speculations.

Were the execution in any measure answerable to the design, this work would be exceedingly valuable and important: but we are sorry to say, that the Author has raised expectations which he has miserably disappointed. And though no particu-



lar charge can be alleged against what he has done, we have just reason to complain on account of that which he has not done. It is, without doubt, very desirable and necessary to relieve students from whatever is burdensome in the pursuit of mathematical science, by cutting off all superfluous speculations, and retaining no more than what directly tends to instruction in that practical knowledge required in various professions. But when we consider that the Author of this treatise intends it as a complete system, containing every thing absolutely necessary to be known with respect to practice in all the different arts of life, we were led to expect it would have been much more complete and perfect. We cannot but be astonished, that the comprehensive science of mathematics and mechanics, the *superfluous* parts only being lopped off, and every thing essential retained, should be reduced into so small a compass as a thin octavo volume of about 130 pages, printed in an open letter, and with a very handsome margin. Happy genius! that can so condense the labours of ancient and modern mathematicians, and adapt the important science, so reduced in size, to the capacities of students!

The Author seems well acquainted with the subjects of which he treats; and had he allowed himself sufficient scope, might have been of real service to those for whose benefit this treatise is compiled. Perhaps something more extensive and perfect might have been produced with less haste and greater labour, without any considerable addition of expence: for a saving in this respect as well as in others, was one object the Author had in view. We will not pretend to say, that the value of a work depends on its size, and that we are to estimate its price by numbering its pages. Notwithstanding this, we cannot help thinking, that the *New System of Mathematics* is, for its bulk, exclusive of its internal merit, as dear a book as most we have seen; and that the purchasers might have been allowed a little more in quantity into the bargain, without any great injury to the Author, for and by whom this treatise is printed and sold.

We observe that it is entered at Stationer's Hall, so that there is no danger of its being pirated and sold under price. A very prudent and necessary caution!

R-6

ART. VII. *Tabula Motuum Solis et Luna novæ et correctæ, Auctore Tobia Mayer; quibus accedit Methodus Longitudinum, promota, eodem Auctore. Editæ jussu Præfectorum Rei Longitudinariae.* 4to. 10s. sewed. Nourse. 1770.

WE should have taken earlier notice of this valuable publication, had not an ingenious associate, to whose inspection a copy was entrusted for that purpose, been long prevented by bad health and urgent avocations. We hope an article

etide of this kind, though a little out of time, will not be unacceptable to the public; and we are the more desirous of presenting our Readers with an account of this useful work, as it affords us an opportunity of making some extracts, which may serve to give satisfaction on a controversy that hath long subsisted concerning the best method of determining the longitude at sea.

There are two queries which will naturally be proposed on this subject, viz. With what certainty and precision the longitude may be determined by the method here explained? And likewise how far, and with what degree of expedition, it may be generally adopted and practised?

These are undoubtedly important and interesting enquiries; and when two solutions of the same problem are proposed, we cannot decide in favour of one or the other, without taking both these considerations into the account. It is not sufficient, in a case of general concern, that the problem may be accurately resolved, unless the principles and method by which such a solution is effected are capable of an easy and universal application. Perhaps in common cases it would be right to recede a little from rigid exactness, for the sake of a method less accurate that may be generally adopted and used, and which from its very nature is capable of continual improvement. Our readers will easily perceive the tendency of these observations; and though they are not intended to derogate from the merit of the ingenious inventor of the time-piece for determining the longitude, they dispose us to give the preference, as far as we are capable of judging, to the method now under consideration. It has not yet appeared, that the former is constructed on principles that are of easy and general application; this is an arcanum which the public are still to seek. We shall, however, leave others to judge for themselves in cases of competition, and will gladly embrace every opportunity of applauding ingenuity and merit wherever we find them. The article before us furnishes many just occasions of this kind; it is a very important and valuable acquisition, and fairly entitled the Author to the recompence his family obtained.

The Editor of these tables has taken great pains to supply their defects, to adapt them to the meridian of the observatory at Greenwich, to supply those precepts of calculation and explanation which were wanting, and to render them in every respect convenient and useful. He has given us, in his preface, the following account of them:

‘ In the beginning of the year 1755, the learned professor Mayer, of the university of Gottingen, communicated a new set of manuscript lunar tables to the Right Honourable the Lords Commissioners of the British Admiralty, putting in his claim

at the same time for some one of the rewards which he might be thought to merit, promised by the famous act of parliament of the 14th year of the reign of Queen Anne to the discoverer or discoverers of a method of finding the longitude at sea within certain limits. They were immediately referred to the learned Dr. Bradley, then astronomer royal, for his opinion; who compared them with a great number of his accurate observations, and soon was convinced of the excellence of the tables.— But the learned and indefatigable author having continued his researches for further improving and correcting these tables till the time of his death, (which happened in the beginning of the year 1762) left behind him a more complete and correct set of solar and lunar tables, which were sent to the board of longitude by his widow a little after, or about the year 1763. These are the tables which, in consideration of their great use in finding the longitude, were honoured with a reward of 3000*l.* by act of parliament, which was paid to the widow of the deceased professor. These tables were put into my hands, that I might cause them to be printed, and publish them afterwards, and also direct the calculations of the British *Nautical Ephemeris*, then first set on foot, to be made from them; and now they are presented to public view.

Several additions and alterations of considerable importance were supplied by the ingenious Editor himself, and these are particularly enumerated in the sequel of the preface. The preface, together with the precepts and calculations, are translated, for the sake of the English reader.

This work contains, besides the tables, calculated with great labour and accuracy, and the necessary precepts and illustrations, a new and exact method of determining the true distance of the moon from the fixed stars at sea, together with the description and use of an instrument proper for such observations. And it is manifest, that when the apparent distance is carefully observed, and reduced to the true distance, by means of the tables and rules provided for that purpose, the important problem of determining the longitude is very easily resolved; it being nothing more than this, to find the apparent time of the observation by the meridian of Greenwich; the difference of this and of the time of the observation given, will be the difference of longitude in time. And it appears upon the whole, that if the tables are sufficiently correct to give the true place of the moon within one minute, the longitude will of course be found within half a degree; to which we may add, that the chief difficulties attending both the previous observations and the subsequent calculations, are removed by the tables and precepts accompanying them: Hadley's quadrant, the use of which is familiar to every seaman,

seaman, and a watch, losing no more than one minute in six hours, are instruments sufficient for this purpose.

To this general and brief account of the design and use of these tables, we shall add several testimonies and facts, evincing their importance and the advantages to be derived from them. The first testimony is that of Dr. Halley, who observes, 'that the advantages of the art of finding the longitude at sea, are too evident to need any arguments to prove them; and having by his own experience found the impracticability of all other methods proposed for that purpose, but that derived from a perfect knowledge of the moon's motion, he was ambitious, if possible, to overcome the difficulties that attend the discovery thereof. And first, he had found it needed only a little practice to be able to manage a five or six foot telescope capable of shewing the appulses or occultations of the fixed stars by the moon on ship-board in moderate weather, especially in the first and last quarter of the moon's age, when her weaker light does not so much efface that of the stars; whereas the eclipses of the satellites of Jupiter, how proper soever for geographical purposes, were absolutely unfit at sea, as requiring telescopes of greater length than can be well directed in the rolling motion of a ship in the ocean.

'Now the motion of the moon being so swift as to afford us scarce ever less than two minutes for each degree of longitude, and sometimes two and a half, it is evident that were we able perfectly to predict the true time of the appulse or occultation of a fixed star in any known meridian, we might, by comparing therewith the time observed on board a ship at sea, conclude safely how much the ship is to the eastward or westward of the meridian of our calculus.'

He then adds, that 'the best tables then extant (*viz.* in 1715) were too imperfect for this purpose; but that the errors of the tables returning to pretty near the same quantity after a period of 18 years and 11 days, or 223 lunations, the tables might be corrected at any time from observations made at that distance of time in an antecedent period, provided such were made.'

Dr. Halley, by the help of his own observations in 1722, presumed he was able to compute the true place of the moon with certainty within the compass of two minutes of her motion during the year 1731, and so, taking half the above-mentioned period, for the future. This, says Mr. Maskelyne, is the exactness requisite to determine the longitude at sea to twenty leagues under the equator, and to less than fifteen leagues in the British channel.

'It remains therefore,' Dr. Halley concludes, 'to consider after what manner observations of the moon may be made at sea with the same degree of exactness; but since our worthy

vice-president (addressing himself to the Royal Society) John Hadley, Esq; to whom we are highly obliged for his having perfected and brought into common use the *reflecting telescope*, has been pleased to communicate his most ingenious invention of an instrument for taking the angles with great certainty, (vide *Transact. N<sup>o</sup>. 420.*) it is more than probable that the same may be applied to taking angles at sea with the desired accuracy.'

Dr. Bradley, the late Astronomer Royal, in his first letter to the Secretary of the Admiralty, writes, 'that he had carefully examined Mr. Professor Mayer's theory and tables of the moon's motions, and other papers relating to the method of finding the longitude at sea, and compared several observations made (during the last five years) at the Royal Observatory at Greenwich, with the places of the moon computed by the said tables; and in more than 230 comparisons, which (says he) I have already made, I did not find any difference so great as  $1\frac{1}{2}$  between the observed longitude of the moon and that which I computed by the tables: and although the greatest difference which occurred is, in fact, but a small quantity; yet as it ought to be considered as arising partly from the error of the observations, and partly from the error of the tables, it seems probable, that during this interval of time, the tables generally gave the moon's place true within one minute of a degree. A more general comparison may, perhaps, discover larger errors; but those which I have hitherto met with being so small, that even the biggest could occasion an error of but little more than half a degree in longitude, it may be hoped, that the tables of the moon's motions are exact enough for the purpose of finding at sea the longitude of a ship, provided that the observations that are necessary to be made on ship-board can be taken with sufficient exactness. The method of finding the longitude of a ship at sea by the moon, hath been often proposed, but the defects of the lunar tables have hitherto rendered it so very imperfect and precarious, that few persons have attempted to put it in practice; but those defects being now in great measure removed, it may well deserve the attention of my Lords Commissioners of the Admiralty (as also of the Board of Longitude) to consider what other obstacles yet remain, and what trials and experiments may be proper to be made on ship-board, in order to enable them to judge whether observations for this purpose can be taken at sea with the desired accuracy.

Dr. Bradley's second letter contains several remarks to the same purpose.—We shall content ourselves with one short passage, which supplies us with a fact, in attestation to the excellence of this method of finding the longitude at sea. 'I computed (says he) the ship's longitude from each of the observations made by captain Campbell, and, upon comparing the results

*facts* of several that were taken near the same time, and under the like circumstances, it appeared, that in general the observer was not liable to ~~an~~ more than one minute in judging of the apparent contact of the moon's limb and the object with which it was compared. Now this being nearly the same error that would be found to obtain if the like observations were to be made with the same instruments on land, it may hence be inferred, that in moderate weather the motion of the ship is no otherwise an impediment in this sort of observations, than as it renders the repetition of them more tedious and troublesome to the observer, which yet ought by no means to be omitted; because if each single observation be liable to an error of a minute only, by taking the mean of five or six, the error on this head may be so far diminished as to be of small moment.'

The Appendix, whence the above extracts are taken, contains likewise the copy of a memorial presented to the commissioners of longitude, by the Rev. Mr. Nevil Maskelyne, Astronomer Royal, on the 9th of Feb. 1765, in which he observes, 'that the longitude deduced from observations made by himself and others, with the help of Mr. Mayer's printed tables, always came within a degree; but (he adds) as I am informed that Mayer's last manuscript tables are much more exact than the printed ones, it may be presumed that the longitude deduced from them will come considerably within a degree.'

Were it necessary to add any further testimony to those already alleged, we might produce many more. Several mates of East-India ships attended the board of longitude by Mr. Maskelyne's desire, and were separately examined as to the utility and practicability of the above-mentioned observations; they produced their journals, and some abstracts of the results of their observations, and all agreed, 'that they had determined the longitude of their respective ships, from time to time, by observations of the moon, taken in the manner directed by the aforesaid book, and found the said observations easily and exactly to be made, and that the longitude resulting always agreed with the making of land (near the time of making the observations) to one degree; that they could make the calculation in a few hours, not exceeding four hours; and are of opinion, that if a Nautical Ephemeris was published, this method might be easily and generally practised by seamen.'

Upon which the Board came to a resolution, 'that these tables should be printed; and that application should be made to parliament for power to give a sum not exceeding 5000*l.* to the widow of Prof. Mayer as a reward for the said tables; and that a Nautical Ephemeris should be compiled, in order to make the said lunar tables of general utility.

Mr.

Mr. Professor Mayer's curious and elaborate Theory of the Moon's Motions, according to the Newtonian System of Gravitation, was published \* at the same time.

R.

ART. VIII. *An Historical Collection of the several Voyages and Discoveries in the South Pacific Ocean. Vol. I. Being chiefly a literal Translation from the Spanish Writers.* By Alexander Dalrymple, Esq; 4to. 1 l. 11 s. 6 d. Boards (for the two † Volumes). Nourse, &c. 1770.

MR. Dalrymple appears to be animated with that laudable unremitting zeal without which no enterprizes of importance can be achieved: and were it in our power to equip a small fleet to go under his command on discovery, he should have no cause to deem us unfavourable to a point which he has so much at heart. But when Mr. Dalrymple thought proper to be angry at the article (Rev. vol. xl. p. 427.) relating to his former publication on this subject, and to state it in a kind of previous advertisement to his present production, he should at least have dealt fairly by us; for there is sometimes a little difference between telling partly *the truth*, and declaring the *whole truth*. It is not supposed that Mr. D. intended to misrepresent the contest he has been pleased to have with us, but it is supposed that he might be too much out of humour on other accounts to attend coolly to the remarks of bystanders.

We did not, in the article above referred to, say any thing tending to discourage the prosecution of discoveries to the Southward; we did not object to the qualifications of Mr. D. to undertake such an expedition, nor impeach the grounds of his persuasion that important discoveries were to be made within the limits he lays down: we did not say that *any future publication on this subject was unnecessary*, which latter is the grand complaint Mr. D. makes against the Review. What we did say may be seen by turning to the article, and it amounts to this, and this only: that the republication of the old voyages in question, which had already appeared in various forms, seemed to be unnecessary: but with an express exception to any communications of his own,—something of that nature having been hinted by him.

With respect to the volume of early Spanish voyages now before us, what have they produced on the part of the industrious Compiler? Little more than complaints of their deficiencies, attempts to reconcile their variations, and conclusions upon probabilities. We had too many hints of these Southern lands from the voyages as they already stood, to doubt

\* Printed for Nourse, &c. 4to. 2 s. 6 d. sewed. 1767.

† The second volume is not yet published.

of their existence; or to be altogether at a loss how to steer for them if they were sought after; and, so far as yet appears, our knowledge of them is not much enlarged by the present publication. For the meer purpose of exciting the attention of the nation toward establishing an intercourse with those remote regions, we remain still of opinion, with or without the leave of Messrs. Dalrymple and Des Broffes, that one clear well connected memoir, deduced from the materials in Mr. D.'s custody, would stand a good chance of commanding more regard, than a display of the detached papers themselves; which require a zeal equal to that of the Compiler to collate with each other. In this view we consider the chart of the South Sea, given in this volume, and the annexed paper containing the data on which it was formed, as by much the most valuable part of it; while it still remains for future trials to determine what that value may be.

Mr. Dalrymple's plan of this work, may be conceived by the following extracts from his preface:

‘ My plan originally was to publish the work in two parts:

‘ Part I. An Historical Collection of the several voyages to the South Pacific Ocean, in a chronological series.

‘ Part II. Sect. I. Geographical Description of the places hitherto discovered between America and Papua, on the South of the equator, comprehending,

- ‘ 1. Description of the country and anchorage.
- ‘ 2. Complexion, dress, and manners of the Indians.
- ‘ 3. Signs of friendship amongst them.
- ‘ 4. Habitations.
- ‘ 5. Embarkations.
- ‘ 6. Arms.
- ‘ 7. Manufactures, arts, and commerce.
- ‘ 8. Provisions and refreshments.

‘ Sect. 2. Examination into the conduct of the discoverers in the tracts they pursued.

‘ And having thus recapitulated every thing that had been done—

‘ Sect. 3. Investigation of what may be farther *expected* in this quarter from the *analogy* of nature, as well as from the *deduction* of past discoveries.

‘ Sect. 4. To point out the most eligible measures for succeeding on such an undertaking, as well in the discovery, as intercourse; at the same time examining the conduct of past discoverers to the natives, at the several places they visited.

‘ Sect. 5, and lastly, It was proposed to examine into the equipment proper for this service, and into the conduct adapted to the nature of discovery voyages.

‘ Motives,



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‘ Motives, which it is unnecessary to lay before the public, induced me to print the tract abovementioned, in a very imperfect state; it is not only deficient in the arrangement, but as every thing not immediately relative to a Southern Continent was omitted, nothing is inserted to the westward of the intersection of Schouten’s track by that of Tasman. The first section, therefore, was very much curtailed; and as I found the opinions of other men very different from mine, on the two last heads, I thought it would have too much appearance of presumption to lay down rules for any conduct but my own.’—

‘ I shall not at present publish the *second* part, containing the Geographical Description, &c. This must be much enlarged, when the voyages lately made by the English and French are communicated to the world; I shall wait till then before I go any farther than the *Historical Collection*. So that the purchasers of this tract are to expect only the voyages of Schouten and Le Maire, of Tasman and of Roggewein.—These voyages will, I conjecture, be at least as much as what is now published.

‘ I have prefixed to this Historical Collection some papers, which appeared to me not foreign to the subject; and some of them indeed absolutely requisite to make the work intelligible.

‘ These papers are,

‘ 1. Data, on which the chart of the South Pacific Ocean was constructed.’—

‘ 2. An Essay on the Salomon islands: this is a very dry disquisition, which, perhaps, few men will have patience to consider with the attention necessary to make it intelligible; however, future discoveries may shew, that New Britain is not one, but many islands; and then every body will see, that the old maps, which so described them, were not merely conjectural.

‘ 3. A list of Authors consulted in this work, as well as of some whose publications or relations I have not been able to obtain.’—

‘ I have added two papers of my own; one of them has been already published in the Philosophical Transactions; and from thence in some of the periodical collections; but as it will explain the nature of many islands mentioned in this Collection, I thought it was not improper to insert it here.

‘ The other is an account of the pearl fishery, and some natural curiosities at Sooloo; what is said of the pearl fishery may be of use in explaining part of Quiros’s Memorial; but my chief motive for printing these remarks was, that they might be *preserved*; the last paper did not appear to me sufficiently correct for the Philosophical Transactions, at the same time,

time, if it was to be printed, I did not chuse to let it be altered to other men's ideas or opinions : *errors* may lead to *truth*, but when all mens *notions* are *ground in one mill*, they serve no purpose of investigation or discovery.'

For the honour of our nation, and to reward this ingenious traveller, for his industry in *grinding* and *sifting* the uncertain observations and notions of former voyagers in *his mill*, we heartily wish he had been engaged in an undertaking for which his actual experience so amply qualifies him.

In the Appendix to the last volume of the Review, p. 519, may be seen an account of some memoirs of the Count de Rœderer, relating to the Antarctic continent, published in the History of the Royal Academy of Sciences at Berlin, which memoirs, if Mr. D. has not seen, he may be gratified by consulting.

N.

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ART. IX. *A free Enquiry into the Authenticity of the first and second Chapters of St. Matthew's Gospel.* 8vo. 2s. 6d. White, &c. 1771.

WE have heretofore had occasion to mention, with applause, the manly and liberal turn of sentiment which is visible in several of the clergy; their disposition to follow truth, wherever it leads them; and their readiness, in particular, to point out the errors and interpolations that have crept into the sacred writings. Few of our Readers can be ignorant how freely Dr. Kennicott has exposed the corrupted state of the commonly received Hebrew text of the Old Testament, and that Dr. Owen has done the same with regard to the Septuagint version. Nor have these learned gentlemen done injury to the cause of revelation, by laying open the alterations which, either through inadvertence or design, have been made in the scriptures; but have taken the very method that was necessary to exhibit them in their genuine purity, beauty, and lustre.

Who or what the Author of the present Enquiry is, does not appear upon the face of the publication; but it is probable that he is a clergyman of some denomination or other. Be that, however, as it may, he professes himself a sincere believer in Christianity, and seems evidently to have an intention of doing honour to the Gospel, in what he has now advanced. Many persons will consider his attempt as a bold one; and, indeed, by calling in question the authenticity, not merely of here and there a detached passage, but of two whole chapters of the New Testament, he has gone much farther than others, in general, have proceeded. Nevertheless, he ought not to be hastily condemned on this account. What he hath said is entitled

titled to a patient hearing, as every judicious friend to revelation will be assured that the interests of truth cannot suffer from the fullest and most open discussion of any subject.

Our learned Enquirer sets out with some observations on the canon of the New Testament, and mentions a variety of circumstances which render it highly incredible that the sacred books can have suffered any such alterations or corruptions as affect their general authenticity.

It is, however, natural to suppose, that, in the course of seventeen hundred years, they must have been injured, to a certain degree, either through design or negligence; and this, he says, is the truth; for it is allowed, that there are several additions and interpolations in the sacred volume, which, though they do not weaken the foundation of any doctrine, very often disturb the sense. Having produced three or four instances, which the Author imagines to be of this kind, he goes on to make some farther observations on the canon of the New Testament, and on the characters of the ancient fathers from whom we have received it. These observations are followed by an account of the Nazarenes, Ebionites, Cerinthians, and Carpocratians; ancient Christian sects of whom it was necessary to take notice, because they received a copy of St. Matthew's Gospel which had not the genealogy, or, indeed, by all that appears, either the first or second chapters.

The way being thus prepared for the principal subject, our Author enters more directly upon it, by shewing that the genealogy was wanting in some ancient copies of St. Matthew, and that this might probably be the case with regard to the whole of the two first chapters. It appears, from the testimony of Epiphanius, that the Nazarenes, Ebionites, Cerinthians, Carpocratians, and others, used a Gospel which began at what is now called the third chapter, and was written in Hebrew or Syro-chaldaic. Mr. Stephen Nye, formerly, and Dr. Worthington, very lately, have supposed that St. Matthew published different editions of his Gospel, in different languages; each of them originals, and of equal authority. But it is justly answered, that a double publication of the same book is a thing never heard of, as to any book of either the Old Testament or New, in all antiquity; and that this notion is, indeed, a modern thought, started to remove certain difficulties with which men were pressed by the united testimony of antiquity in favour of a Hebrew Gospel by St. Matthew.

As the question, whether St. Matthew's Gospel was written in Hebrew or Greek, is of considerable importance in the present enquiry, the testimony of the fathers concerning it is particularly examined; and the result of the examination is, that they all agree in affirming that St. Matthew wrote his Gospel in Hebrew,

brew, for the use of the believing Jews. 'And is not this, says our Author, what might naturally be expected? for how common soever the use of the Greek language might be, yet there doubtless were many in Palestine unacquainted with it. The same reasons, therefore, that induced our Saviour to preach in the Syro-chaldaic tongue—might also induce, at least, one of his disciples to publish a Gospel in the same language; namely, to instruct and establish the poor and ignorant Jews who believed. One authentic Gospel was sufficient to answer that purpose; but as the whole race of man were immediately concerned in the contents of the New Testament, the other parts of it were published in a language more universally known. Had Authors duly attended to this consideration, they would hardly have said, that no reason could be assigned why St. Matthew, more than any other Evangelist, should publish a Gospel in Hebrew.'

The testimony of the Nazarenes, Ebionites, and other sects, who were reputed heretical, being of some weight with regard to the confirmation of our Enquirer's hypothesis, he endeavours to shew that their evidence ought to be deemed credible and sufficient in points which do not concern their particular sentiments; and that they had neither any reason, from the opinions entertained by them, to attempt expunging the first and second chapters of St. Matthew, nor would it have been in their power to effect it, if they had had such an inclination. In farther support of his scheme, the learned Author alleges, that these two chapters are not referred to by the apostolical fathers, or by others, for fifty years at least, perhaps for a hundred and fourteen years, after St. Matthew's Gospel was received by the Christian church. Some collateral arguments are added, from which we shall transcribe what is advanced concerning the absolute silence of St. Luke, respecting the many remarkable events supposed to be related by St. Matthew.

'St. Luke hath given a clear, consistent, and natural account of the birth of Jesus, and of all the events which followed it, till Joseph and Mary carried him home to Nazareth. But this whole account is totally different from that which is found in the two first chapters of St. Matthew. There is not the most distant hint in St. Luke of the appearance of a star in the East; of the visit of the magi to Bethlehem; of the flight into Egypt; or of the slaughter of the infants. In short, the account given by St. Luke, and that which appears in these chapters, agree in no one circumstance but in Christ's being born at Bethlehem of a virgin, and in his dwelling at Nazareth. It is very difficult to conceive that the person who so particularly relates the appearance of angels to shepherds in the field, to declare the birth

birth of Jesus, should yet be entirely silent about another appearance of a much more public nature; a star in the heavens, which announced the same interesting event to people in distant countries. Nor is it likely that a writer, whose express purpose it was to record the wonderful circumstances that attended the introduction of the Messiah into the world, should omit the other extraordinary incidents which are found in the two first chapters of St. Matthew, if he was acquainted with those incidents, and knew them to be true. What is still more, the account given by St. Luke, will not admit of the various transactions described in these chapters.

But there is no part of his subject in which our Enquirer appears to so great an advantage, as in his discussion of the difficulties that occur in the first and second chapters of St. Matthew. These difficulties, which are numerous, important, and have been found insuperably embarrassing to the very best commentators, are displayed by our Author in a clear and striking light. The following observations seem, among others, to merit particular attention.

‘ St. Luke has given us a concise and clear account of the birth of Christ, and other transactions that followed, but not the most distant hint of several things mentioned in these chapters. He tells us, that Jesus was born at Bethlehem; that when eight days were accomplished he was circumcised; that when the days of Mary’s purification were over, that is, at the end of forty days, he was brought to Jerusalem, and presented to the Lord; and that, when his parents had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. From hence it is evident, that the flight into Egypt could not be from Bethlehem. If ever it took place, it must have been from Nazareth; the intermediate time, between the birth of Jesus and his going to Nazareth, being fully accounted for by St. Luke.

‘ The flight from Bethlehem was, therefore, impracticable; and from Nazareth it was altogether unnecessary, because the slaughter of the infants did not extend so far. But let us hear the account given in this second chapter: “When Herod saw that he was mocked of the wise men, he sent forth, and slew all the children which were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.” It is plain from these words, that Herod’s cruel command was founded upon an assurance, that the infant Jesus continued at Bethlehem at least more than a year after his birth; and yet this could not be the case; for his stay there, as St. Luke expressly says, was but forty days. In this view of the matter, how shall we account for the order which Joseph received to flee

into Egypt? What reason can be assigned for such a command? The child Jesus could not be in any danger from the fury of Herod, for he was at Nazareth in Galilee; far from Bethlehem, *not within its coasts*, to which bounds we are told the slaughter was confined.

‘ Is it credible that God would send Joseph into Egypt, to be out of the way of Herod, who would not think of killing any children at Nazareth? Had the flight been the consequence of Joseph’s own apprehension for the child’s safety, it might be easily accounted for; but there appears to be no necessity for his being warned of God to flee into Egypt. Supposing that Nazareth was under the jurisdiction of Herod, he never would think of sending his bloody order so far, because he had been very lately told by the chief priests and scribes, that the Messiah was to be born in Bethlehem. There he might expect to find that infant of whom he was so much afraid, and not so many miles distant from Bethlehem as Nazareth in Galilee.

‘ St. Luke’s account, which confines the stay of Joseph and Mary at Bethlehem to within forty days after the birth of Christ, throws likewise a fresh difficulty upon the history of the Magi. It is evident from the relation of the affair, as we have it in the present copies of St. Matthew, that the visit of these wise men was made at Bethlehem: but at what time was it made? Not, certainly, in the first forty days succeeding the birth of our Lord; because Herod’s order, which was regulated by the information he had received from the Magi, included the slaughter of all the children who were under two years old, or at least had entered into the second year of their age. Now we cannot suppose that Herod could be very long before he knew that the wise men had departed into their own country without returning to Jerusalem. As Bethlehem lay so near to Jerusalem, this was a fact which he must have been acquainted with in a few days after it happened. The visit, therefore, of the Magi must have been paid at a time when, according to St. Luke, the child Jesus was not at Bethlehem.’

In the last section of the work before us, the Author endeavours to account for the interpolation of the first and second chapters of St. Matthew, and supposes that there are two ways in which it might naturally be effected. ‘ This Gospel, says our Enquirer, according to the voice of all antiquity, was originally published in Hebrew, or Syro-chaldaic, a language in use only among the inhabitants of Palestine and the adjacent parts. When it was translated into Greek, the other Christians, not acquainted with the original language, depended altogether upon that version. It was, in general, faithfully made, liable to no material objection, and therefore soon acquired great repute. The little acquaintance which the body of Christians

at that time had with the Syro-chaldaic tongue, left the translator at liberty to add, or, if he had been so disposed, to take away, what he pleased, without much danger of detection. Supposing then, that the translator of this Hebrew gospel was a believing Jew, it is possible that he might think a few prophecies, cited from the Old Testament, would have considerable influence upon some of his unbelieving brethren abroad; who having never seen the original, would naturally think that the Greek copy was, in every respect, a faithful translation of that original. However improper such quotations may now appear, yet, when we recollect that the ancients were not such accurate and close reasoners as the moderns, it will not, perhaps, be thought that our conjecture is altogether improbable. This, then, is not an unnatural way of accounting for the interpolation of these chapters.

Farther, this might easily have happened without any the least design. These chapters might originally be no more than a kind of introduction to the gospel of St. Matthew, drawn up by the translator of it into Greek; and never intended by him to be considered as a part of it. When this Greek copy was spread abroad, those who knew nothing of the original would naturally think, that, as it was called the Gospel by St. Matthew, it contained nothing but what was the authentic writing of that apostle: and accordingly it might be received as such in foreign countries; that is, in the countries out of Judea.

Such are the general outlines of a performance, the subject of which is too important to pass unnoticed by the friends of sacred literature. In some respects the arguments of our Author might, perhaps, admit of farther confirmation; in others, the force of his reasonings, and the justness of his criticisms, are, we think, liable to be called in question. Upon the whole, he seems to have been happier and more successful in stating the internal than the external evidence relative to his enquiry. It ought to be observed in his favour, that he does not pretend absolutely to decide against the authenticity of the two first chapters of St. Matthew; but only to start a number of suspicions and difficulties that may render their authority doubtful, and subject them to a stricter examination than they have ever yet received from the learned.

**K---s.**

**ART. X.** *Traëts on practical Agriculture and Gardening. In which the Advantage of imitating the Garden Culture in the Field is fully proved by a seven Years Course of Experiments. Particularly addressed to the Gentlemen Farmers in Great Britain. With Observations made in a late Tour through Part of France, Flanders, and Holland: Also several useful Improvements in Stoves and Green-houses. To which is added, a complete Chronological Catalogue*

*Catalogue of English Authors on Agriculture, Gardening, &c.*  
By a Country Gentleman. 8vo. 6s. bound. Hooper.  
1769.

THE Author of these Tracts is Mr. Weston, of whose *Universal Botanist* we gave some account in our Review for February last.—The publication now before us has been longer in print than his botanical work; but, through some accident, it escaped our notice at the time of its first appearance.

Mr. Weston having laid down a position, in which we agree with him, ‘that country gentlemen have the chances of ten to one against them if they meddle with the culture of corn;’ he advises them, if they *must* use the plough, to pursue the *Tullian* husbandry. In this, however, we cannot agree with him, as we apprehend men begin every day to awaken more and more from the dream of profit by that practice.

He advises men of his own class chiefly to apply to raising crops of lucerne, cabbages, and even flowers, garden stuff, and especially garden-seeds; and explains the great profit which London gardeners make of their ground.

We acknowledge that bad garden-seeds are usually sold, as well those imported from abroad, as those which are grown at home, and that good ones would fetch an higher price, and be sure of a constant demand. But we apprehend that the *constant* attention of the master’s eye, which is necessary to raise successful crops of corn, and which he complains of as intolerable, would be equally necessary in raising garden-seeds. The crops of lucerne, cabbages, &c. are liable to this objection. But as to raising garden stuff, besides the above great objection, there is something *illiberal* in the notion of a *Gentleman’s* sinking into the character of a common *Gardener*; and it is obvious, also, that such a practice could not be successful, except in the *environs* of the capital, or some very considerable city or town at least, where, after all, he must have the market-gardeners, as rivals, to contend with.

Thus much may suffice with regard to the contents of chapters 1, 4, 5, and 6.

The project of raising mulberry trees, for feeding silk-worms, does honour to the memory of *James* the First; and the attempt of the Society for the Encouragement of Arts, &c. towards the propagating that tree, has a right to our praise; but Mr. W.’s 2d chapter informs us, on this subject, little further than that the gardener to whom they directed the candidates for their premium to apply, could not furnish one candidate with a sufficient number of plants.

The 3d chapter seems to shew that the *Dutch* method of training and pruning fruit trees is inferior to the *English*.



Mr. W.'s 7th chapter is designed to convince the country gentleman that he may have a stove at much less expence than is usually imagined. But Mr. W. shews that, in a small one, above 100 l. must be sunk, and that the annual expence is very considerable; yet if he can produce early fruit, and sell it to foreign Ambassadors, &c. he may get money.

The 8th chapter teaches how to force *peas*, *asparagus*, and *melons*, in a pit, at a very great expence, which however may, perhaps, be repaid by sale.

The 9th chapter recounts most sorts of manures in *England*, and specifies their uses; in which, however, we can discover *little or nothing* new. We only presume to make two short remarks: 1st, That if bush-wood will make a fire sufficiently hot to burn clay, it may make a profitable manure: and, 2dly, We know, by experience, that coal ashes will bring up the *whites* as well as, or better than, the *red* clover, on some clays.

Among the *rational* hints for improving of parks (in Mr. W.'s 10th chapter) we cannot acquiesce in the bringing of a larger sort of deer, till the feed is improved. There is not a more evident truth, than 'that stock of all kinds degenerates or improves according to the soil on which they feed;' and that 'tis a gross mistake to bring stock on to worse land, especially to feed. We applaud, however, improving the feed, by sowing of grass-seeds which improve mutton.—We wish that the fact, 'whether sheep and deer eat wild thyme,' were ascertained: it would then be soon enough to have recourse to the *hypothesis* of its improving mutton and venison by its scent. Planting of cabbages, &c. is certainly a good method of keeping more deer in winter.

Our Author rates the value of a buck from 4 l. to 6 l. If there be no doubt that this is too high, yet, when we consider how much more this animal consumes than a sheep, and how many years he is kept, we shall not hastily conclude, with Mr. W. that the profit, at whatever price the carcase is sold, exceeds that annual one of an ewe, viz. 10 s. by wool and lamb.

Probably the expence and profit of a fish-pond might, if scrutinized, be equally liable to objections; and the substituting of kid for house-lamb seems to be a fancy; or if it could be reduced to fact, it must be confined to very narrow bounds.

The scheme of profit, by an artificial warren (which employs all chapter 11) seems a mere amusement, unless the dung be more valuable than we can easily imagine.

The improvement of some garden utensils and tools (as a cart to be drawn by men, and taken off the wheels and clapt on a roller; semi-circular spades to take up flowers, and even trees;

trees; a wooden machine to lay out serpentine walks expeditiously, &c. &c.) seem to have *some* use, and fill no long chapter, viz. the 12th.

In chapter 13th Mr. W. gives us a description of the bridge called *Sans Pareil*, or two bridges crossing each other, about 20 feet broad and 22 feet from the surface of the water. This bridge is thrown over the crossing of the canals from *Ardes* to *Gravelines*, and from *St. Omer's* to *Calais*. The abutments are on the four necks of land betwixt the canals, so that, when on the centre of the bridge, you may take four ways. Without such a contrivance to effect this purpose, you must have had four bridges. Mr. W. wonders, and justly, that no travellers have hitherto described this bridge. He also describes a kind of float of boats, with scythes so fastened to poles, that the weeds in the canals are easily cut up by them. In this chapter also Mr. W. justly observes, that the example of the *French*, who make their soldiers work on the cutting of canals in the neighbourhood of the country here spoken of, deserves our imitation; and hopes that many of our nobility will imitate the Duke of *Bridgewater's* princely undertaking. Mr. W. recommends, justly enough, as we want hands, the imitation of the *Dutch*, who carry on many manufactures, especially sawing of timber, by mills. He thinks also that the convenient and cheap manner of travelling in barges in *Flanders*, might be imitated in many parts of *England*. But would not this scheme ruin many turnpike roads, for the support of which, money is lent on public faith?

In the 14th chapter Mr. W. assures his Reader, that whoever sees the public roads abroad, planted with trees, will be convinced, that the objection to this improvement arising from the supposal of the road's being kept wet by the trees, is nothing. He wisely advises the planting of quick growing trees, and mentions the surprising profit from an acre set with *Norfolk* or *Dutch* willow.

We agree with Mr. W. in his observation, that *the almost total impossibility* of a gentleman's profiting by farming, is a strong inducement to *plant*.

Mr. W. proposes to employ a gardener in every county, to raise trees, to plant the turnpike roads with oaks and elms, and the banks of rivers and canals with aquatics; and he presumes that in a series of years the debts on the roads may be paid off. —We wish that this calculation may not be far too favourable to be verified by fact. We think particularly that the expence of guarding the trees when planted, and repairing the deficiencies of trees destroyed, would be found very considerable.

However, Mr. W. has the authority of the excellent Mr. Harte for a county-nurseryman.

The 15th chapter contains useful tables to shew how many trees, at a given distance, will stock an acre.

The 16th gives rules for fattening of fowls; but (as Mr. W. owns) *without regard to frugality* (see p. 171.) viz. fowls by rice and sugar; geese and ducks by ground malt, and turkeys by whole walnuts, encreasing and then decreasing the quantity. — N. B. The Society for Encouragement of Arts, &c. propose a golden medal for the best method.

Chapter 17th explains a proposal (but an expensive one) of having orange and lemon trees set in open earth, and covered with a case of wood and glass in winter, with fire of charr'd peat, &c.

Chapter 18th recommends, as the most effectual method of making the cuttings and layers of *tender* trees grow, to cover them with hand-glasses, and set the pots in tan.

Chapter 19th opens with very probable opinions, 1st, That the greater part of our *brewed* wines, sold for *genuine foreign*, are raised from cyder and sugar; 2dly, That much *perry* is sold for *Champaigne*, and currant wine for *red Champaigne* and *red Burgundy*; 3dly, That an infusion of elder flowers imitates *Frontinac*; 4thly, That *Smyrna raisins*, with brandy and cloves, will resemble *Madeira*; 5thly, That white currant wine, with brandy, resembles *white port*, with *clary*, *rhenish*, and (when old) *heck*, and with *Lisbon* sugar, when old, *sack*; 6thly, *Malaga raisins* make a wine much resembling *Lisbon* and *Mountain*. He notes that honey clarified has a good effect in imitating foreign wines, and that *white* wines may be turned into *red* by an infusion of *turnsole*, syrup of *stoes*, *elderberries*, and *mulberries*. He then makes an extract from a very scarce book, "*England's Interest; or, the Farmer's Friend*," in praise of *cyder-royal*, which, on experience, we pronounce to be excellent. From the same book Mr. W. quotes a passage to shew the advantage of *planting* a field with apple-trees, currant-trees, and gooseberry-trees. Mr. W.'s own method of making wine, by putting 3 cwt. of *Malaga raisins* (only the gross stalks picked out) to about 65 gallons of soft water, and stirring them for about 14 days in a mash tub, we can avouch to be a good one; on experience.

The 20th chapter gives the method of making starch of potatoes, which is pretty well known. But from a memoir in the *Swedish Academy*, Mr. W. informs us, that an acre, set with *potatoes*, will afford more *brandy*, than if set with *barley*.

Chapter 21st advises to improve cucumbers, by nailing them against a wall, and otherwise raising them from the ground.

The

The 22d chapter recommends (from an Essay published in *Dublin*) the rearing of calves by hay-water; a method long known, and which cannot fail of success.

Chapter 23d recommends planting of larches, firs, poplars, and willows, on barren lands, of which he gives instances; and shews, by experiments, that the strength of timber is increased by barking the trees while standing: nay, that the sap of barked trees exceeds the heart of others in strength.

The 24th chapter contains advice to improve the quantity and flavour of milk about London, by giving the cows *burnet*, *lucerne*, cabbage, turneps and carrots, and adds testimonies in favour of all these.

The last chapter proposes to destroy insects on plants, by putting drugs which will kill them, in the phials of electrical machines.

Mr. W.'s work is closed by a very curious list of (with some remarks on) our old *English* writers on agriculture, gardening, and botany, continued down to the time of publishing this work. As Mr. W. is very candid in judging of his fellow writers, he deserves therefore to be treated with candour; and we doubt not that his next volume will be written with a pen somewhat more correct.

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ART. XI. *A Course of Experimental Agriculture. Containing an exact Register of all the Business transacted, during five Years; viz. from 1752 to 1757, on near 300 Acres of various Soils, including a Variety of Experiments on the Cultivation of all Sorts of Grain and Pulse, both in the old and new Methods. The raising large Crops of Turnips, Cabbages, Carrots, Potatoes, &c. and several Plants not usually cultivated as Food for Cattle, and the Application of them to the feeding or fattening of Oxen, Cows, Horses, Hogs, Sheep, &c. Also the Management of the artificial Grasses, particularly Clover, Lucerne, Sainfoine, Burnet, &c. in the broadcast, drilling, and transplanting Methods; and their Uses in feeding several Sorts of Cattle. The Culture of Madder. A particular Comparison between the old and new Husbandry. The Management of Pasture Lands. On Ploughing, Harrowing, and other Operations of Tillage, relative to the Season, Number, Depth, &c. On the general feeding and fattening of Cattle, on various Articles of Food; the Expences, Profit, Quantity eat, &c. The Implements of Husbandry, their Defects, Improvements, &c. With other Subjects of Importance to the Country Gentleman and Farmer. The Whole demonstrated in near 2000 original Experiments. By Arthur Young, Esq; Author of *The Farmer's Letters*, and *Tours to the Southern and Northern Counties, &c. &c.* 2 Vols. 4to. 2l. 10s. (Review continued.)*

THE first section of Book I. Chap. I. contains experiments on the culture of wheat in the old husbandry.

Exp.	Quint. of land.	Prod. per Acre.	Profit per Acre, or Loss.	Causes and Circumstances.
		Qt. B. P.	l. s. d.	
1	6 A.	3 2 0	Loss 0 0 10	Bad weather.
2	9 A.	Net 2 0 0	Loss 1 7 2	Bad season and neglect of weeding.
3	1 A.	4½ 0 0	Loss 1 6 6	Bad year; nine inch hand-hoes used; crop fed down.
4	1 A.	6 1 0	Pr. 2 11 7½	Thirteen clean earths; manuring 13 l. 13 s. 8 d.
5	Tot. wanting.			
6	½ A.	7 2 0	Pr. 3 12 4½	Thirteen clean earths; manure, hand-hoe and feeding down.
7	6 A.	Above 1 5 1	Loss 0 10 6½	Two preceding barley crops, tho' highly manured.
8	3 A.	1 5 0	Loss 0 16 9½	Wet harvest season. Fallow and clover preceded.
9	1 A.	5 1 0	Pr. 5 2 11½	Manure unpurchased. High price of wheat.
10	4 A.	1 7 1	Pr. 2 16 10½	Manure in preceding crop of clover not charged.
11	2 A.	1 2 2	Loss 1 9 2½	Wetness of season, although rare stubble — following.
12	½ A.	Above 2 0 1	Pr. 9 12 4½	Bad season and want of draining, although fallow preceded.
13	19 A.	Above 9 7 0	Loss 0 1 6	Want of manure on poor, flat, wet soil, for potatoes preceding.
14	9 A. Fallow'd land 4½ A. Bean land 3½ A. Potatoe land 1 A.	Almost 2 0 0 Nearly 0 4 1	Pr. 0 0 1 Loss 1 8 11 Loss 1 17 1½	Potatoes neglected.
15	1 A.	4 1 0	Loss 1 12 10½	Bad season. Total expense 1 l. 12 s. 9 d. Crop laid.
16	1 A.	4 2 0	Pr. 1 1 11½	Weather laid this crop, which had 3 trench-ploughings, 11 common ones, 9 harrowings, and 1 hand-hoeing.
17	1 A.	4 4 0	Loss 0 12 9	Lodging by weather, though this land had 17 clean earths, and much manure.
18	1 A.	5 0 0	Loss 3 70 11½	Good corn, well got, and well sold.

Remarks

Remarks of Mr. Y. and the Reviewers, on the particulars of these Experiments.

- On 1st. p. 6, l. 23, *price* is wanting after good. R.  
 3d. 'Land is left in good heart by high tillage.' Y. This point should be well weighed in all calculations. R.  
 'Great crops are subject to lodge.' Y.  
 This point shews, 1st, That in calculations of success of high tillage, considerable deductions should be made on this account; and, 2dly, That the wheat, which is well known to have no hollow stem, should, on such tillage, have the preference; at least *ceteris paribus*. R.  
 5th. The public will expect an account from Mr. Y. why this experiment is *totally* wanting. R.  
 6th. The benefit of the seed should be added to profit. R.  
 'Loam inclining to clay appears preferable to gravelly in this high tillage.' Y. Is not the rent and culture usually higher? R.  
 8th. p. 15, l. 24. Certainly 2 l. 8 s. is substituted for 12 s. (according to Mr. Y.'s other charge) which overcharge of 1 l. 16 s. makes a considerable difference in expences. R.  
 10th. 'Some neighbouring fields yielded not above two or three bushels to the acre.' Y. This is a very material point to be considered in judgments of all crops, unless such bad crops were owing to peculiar neglects. R.  
 12th. Mr. Y. allows nothing for the clay manure; yet owns it must have done service. Now, though we think the service of the manure small, we must judge that Mr. Y. on his principles, should have made an allowance. R.  
 14th. Mr. Y. justly observes here, that the new husbandry of beans appears not to equal a fallow in preparing of land. R.

	l.	s.	d.
' Profit by the beans per acre was	-	-	1 18 10
' Loss by wheat	-	-	0 18 10

Balance 1 0 0

which is about 5 s. per acre profit on the bean land above that of the fallow for two years.' Y.

It remains to be known which land would, under the same crops, leave more profit in the third year. R.

16th. 'The inferiority of expence of *tillage* to that of *manure* renders this crop most profitable.'

'Corn being very liable to lodge, all additions of most beneficial manure are sure, in *bad seasons*, to make the crop less valuable; and therefore potatoes, cabbages, and turnips, afford fairest experiments on comparative value of tillage and manure.' Y.

These are just observations. Is it not of great consequence in agriculture to have registers of weather, from whence to judge of the probability of any summer's being *dry* or *wet*, on the principles of chances? R.

General Observations of Mr. Y. and the Reviewers on these Experiments.

I. Mr. Y. throws the expences into a table, and thence deduces the average expence of one acre, viz. 3 l. 9 s. 0½ d.

We

We are sorry to be obliged to dissent from Mr. Y. on this *important* point. We apprehend that *no advantage at all* can *possibly* result from averages of such expences as these experiments occasioned. How different *acreable* expences are, 5 l. 10 s. 10 d. and 2 l. 0 s. 4½ d. ! Is it not most evident that, in real regular culture upon one regular plan, there can never be such a difference in expences, and that therefore the knowledge of this average is absolutely of *no use* ? Nay, it is hardly a matter of curiosity to know the average of an acre's expences in experiments of various kinds, and on different principles.

II. Mr. Y. states what he calls the prices of the products in the five years under question ; viz. 1763, 1764, 1765, 1766, and 1767, and makes the average price by quarter 1 l. 18 s. 2 d. But, surely, to this average many objections may justly be made. In order to make an average useful it should be general. Our Reader wishes to know what is the average price of wheat for five years ; viz. from 1763 to 1767, both inclusive ; that is, what is the medium price of corn, neither *very good* nor *very bad*, in those years, upon the whole ? Mr. Y.'s experiments produce some very bad corn, which sells for 10 s. 6 d. per quarter, when corn in general sells for a good price (see p. 6.). Now 'tis most evident that this point must alone make a great lowering of the price of the year 1763, and consequently of the average price of the five years. We could give other instances, but this suffices.

III. Mr. Y. from the above premises concludes, that 1 qr. 6 bush. 2 pecks, at his average price, equals his average expence. This is a very right conclusion ; but, as appears above, of no use to the public.

IV. Mr. Y. makes 1 qr. 5 bush. 2 pecks, the average of his crops in these experiments ; and as he has made the average saving crop 1 qr. 6 bush. 2 pecks, he rightly concludes, that 1 bushel is the average in corn of his loss ; but this is of no consequence to the public.

V. On the same principles Mr. Y. makes his average loss in cash 1 l. 0 s. 5½ d. though his particular *acreable* losses vary from 10 s. 6¼ d. to 1 l. 17 s. 1½ d. and his average profit 1 l. 2 s. 3¼ d. although his particular profits vary from 1 d. to 2 l. 16 s. 10¼ d. Is not all this mere amusement ?

VI. Mr. Y. on giving the profit of the whole of these experiments ; viz. 5 l. for cultivating 60 acres (or 1 s. 8 d. per acre) justly observes, that it will not nearly pay the interest of the money employed.

VII. He justly adds an observation which he calls important ; viz. ' five good acres of wheat will pay more than these 60.'

VIII. He confesses, that ' the average of these crops was not well managed, not having sufficient ploughing and manure.' We are sorry to be obliged to add, in consequence of our impartiality, that they seem hardly worthy to be offered to the public, as it knows already that ' want of due ploughing and manure must be attended with bad crops.' But here again Mr. Y. apologizes ' for giving so *imperfect* a work, by his being obliged to leave *Bradfield*.' We entertain an high opinion of his *spirit, taste, and industry,*  
and

and are therefore sorry that we cannot comfort him with an assurance that the candid public will think the same apology holds good for 'the imperfection of experiments,' and 'the publishing of imperfect ones.'

Mr. Y. thinks that five hot years would have converted his 5 l. gains into 100 l. But let us whisper in his ear, 'Does not this favour too much of the *charlatan*?'

In what follows we shall find Mr. Y. both *ingenuous* and *useful*.

IX. He deduces from his experiments, that the produce of *gravelly* and *clayey* loam is nearly equal; viz. 1 qr. 7 bush. 1 peck, on the former, and 1 bushel less on the latter (see p. 38.) but ingenuously owns, that the former has 1 l. 7 s. 2 d. profit, and the latter 7 s. 3½ d. loss per acre; yet this conclusion is not *decisive* for the former, as there is an inequality in the number of fields (see p. 39.) viz. 3 to 6, or 1 to 2. But we apprehend that in all experiments the advantage will be on the same side.

X. Mr. Y. observes that manured fields give, on an average, 2 qrs. 2 bush. 1 peck, per acre; unmanured ones, 1 qr. 5 bush. 3 pecks, or the former a superiority of 4 bush. 2 pecks; and adds, as a circumstance in favour of manuring, that only one of the manured fields was fallowed. But Reviewers are in duty bound to observe, that many circumstances of soil, &c. may have a right to share the credit of this superiority.

XI. Mr. Y. notes, that the profit of the unmanured fields is 12 s. 1½ d. per acre, and loss of the manured 12 s. 11½ d. consequently the superiority in this respect of the former is 1 l. 5 s. 1½ d. but he is so ingenuous as to own, that the badness of the custom of manuring fields is not hence proved decisively. Indeed the state of the case of manuring seems, from the two last observations, to reduce the use of these experiments to almost nothing.

XII. Mr. Y. states the expences of wheat crops (per acre) after

	l.	s.	d.		l.	s.	d.
1st, Fallow,	-	-	4 1 0	} or {	4	5	7½
2d, Ameliorating crops,	3	5	4½		2	16	3½
3d, Exhausting ones,	-	4	2 10½				

when the manured fields are excepted, which account is cheaper by 1 l. 9 s. 4½ d.

	qrs.	b.	p.		qrs.	b.	p.
Produce of 1st,	2	2	0	} or {	1	7	1
2d,	1	4	2		1	4	0
3d,	1	6	0				

manured fields excluded.

On this state of matters we must observe, 1st, That expence of fallow is greater, when manured fields are excepted. 2dly, Crops after an exhausting crop are better than after an ameliorating one by 1½ bushels. Are not these circumstances sufficient to convince any reader that the result of these experiments is such that one can deduce no rules from them?

Mr. Y. states the profit after

	s.	d.		s.	d.
1st,	0	9½	} or {	0	9½
2d,	2	6½		8	10½

the manured fields rejected, consequently the 2d superior to the 1st by 8 s. 1½ d. per acre.

Loss after 3d,

Will



Will not the Reader say, all the effect of these experiments is too trifling to insist on?

XIII. Mr. Y.'s grand conclusion is, 'sowing wheat after ameliorating crops is better management than sowing after a fallow.' We agree with Mr. Y. in his conclusion, and hope that in his next course of experiments he will afford us stronger premises!

We shall not meddle with Mr. Y.'s recapitulation, having been already so particular, that the importance of the subject could alone excuse us. But we must take notice of a few subsequent remarks of our Author:

1<sup>st</sup>, He remarks, that the expences of high cultivation (in these experiments) amount to 7 l. 17 s. 1 d. per acre, consequently a farmer must expend nearly 800 l. on cultivation of 100 acres; and 5 quarters per acre are inadequate to such expences.

2<sup>dly</sup>, The unfavourableness of many seasons in which these experiments were made, might reduce a crop to 5 quarters which would have been 7 or 8 quarters.

3<sup>dly</sup>, That although in common management a *gravelly* loam is superior to a *clayey*, yet not in high culture, as the profit per acre on the latter exceeds the former by 13 s. 10 d.

4<sup>thly</sup>, That the *improved* husbandry is *doubly* more expensive than the common.

5<sup>thly</sup>, That the product is three times greater.

6<sup>thly</sup>, That its profit is seven times as great. This Mr. Y. calls the *most important* point; yet owns, though it seems very alluring, the profit is very small. But he elsewhere calls it 'a prodigious superiority.'

Reviewers must remark, that it is so in speculation, not practice, and beg leave to add a conclusion of the greatest importance; viz. Since profit in both cases is so very small, till better methods be found out, growing of wheat is an occupation not worth men's pursuit.

7<sup>thly</sup>, The improved husbandry is more unprofitable in bad years. And here recurs our observation of the importance of calculating, from registers of the weather, the probability that any given summer will be wet.

8<sup>thly</sup>, That the condition of the land after the *improved* husbandry is *incomparably* better than after the *common*.

Till the value of this better condition can be ascertained, we must remark, that the risque which the improver runs of losing his whole capital, or a part of it, demands his utmost attention. Few beginners can afford to lose 1200 l.

Due allowance however should be made for unfriendliness to great crops of many years, in which Mr. Y. made his experiments (see p. 49.)

The second section of the 1<sup>st</sup> chapter contains experiments on the culture of wheat in the new husbandry.

As these are upon a small scale, Mr. Y. endeavours to convince his Readers, that 'they will prove much more useful in their *accuracy* than the experience of a whole farm could possibly allow;' (p. 50.) and observes, that 'experiments on a large scale require a great number of *dextrous* hands, and a *constant* attention, too *fatiguing*; and that

in

In a well cultivated country scarce a field has its exact counter-part.<sup>2</sup> All this is true; but when *all necessary* hands are *dextrous*, and a superintendant thinks not *due attention* too fatiguing, and the differences of parts of one large, or several different fields are exactly noted, large experiments are generally more *satisfactory*, as the Reader is much inclined to believe that any considerable error is not so likely to be admitted on a *large* as a *small* plan; because if any be admitted in a small part, it is propagated to the whole, and multiplies amazingly.

We shall enter on an account of Mr. Y.'s experiments, after having observed on an assertion of his; viz. 'A difference of six hours sowing on barley land, well prepared, will, if an heavy shower intervene, on *many* soils, counterbalance every other point;' that if this be the case, agriculture is a most precarious and uncomfortable employment.

Exp.	Produce per Acre.			Profit or Loss per Acre.			Notable Circumstances.
	Qrs.	B.	P.	l.	s.	d.	
1	2	2	0	Loss	0	1 7½	
2	3	0	0	Pr.	1	5 7	
3	1	6	0	Loss	6	7 0½	Land mowed and not cut down; hence luxuriance and mildew.
4	5	4	0	Pr.	5	5 9	Deep water furrows.
5	4	2	0	Pr.	3	15 11	Land a gravelly loam; 3 rows.
6	4	6	0	Pr.	0	19 8	Two rows.
7	2	6	0	L.	10	2 10	Manure (value 2 l. 0 s. 9 d.) spread over the whole, did little good.
8	5	0	0	Pr.	4	15 9	

Remarks on these Crops of 1764, by Mr. Y. and Reviewers.

1. 'Wet land in this husbandry is very expensive in water-furrowing and weeding.' Y.
2. 'Success attends giving much more seed than many writers allow.' Y.
3. The boasted saving of seed in the new husbandry seems almost given up. R.
4. Difference betwixt 7th and 8th numbers is, in pocket, nearly 7 l. 10 s. What can be concluded to the advantage of so precarious a culture? R.

Exp.	Produce per Acre.			Profit or Loss per Acre.			Notable Circumstances.
	Qrs.	B.	P.	l.	s.	d.	
9	4	4	0	Pr.	3	13 3½	Favourableness of season, which Mr. Y. is confident overbalances every thing. P. 6s.
10	5	0	0	Pr.	6	5 2	Second crop on the same ground immediately.
11	{ 1ft. <sup>a</sup> 2d. <sup>b</sup> sowed in 5 foot beds, 3d. <sup>c</sup> sowed in 6 foot beds,			{ 2 rows 1 foot, 3 rows 8 inch. 3 rows 1 foot,			{ distant, with { 4 feet, intervals, { 3 feet 8 inch. 4 feet, }
	Produced { 4 bush. 5 bush. 6 bush.			and clear profit { 3 s. 7½ d. 9 s. 11 d. 13 s.			
N. B. All these three equal parts are sixths of an acre, and had the same seed and culture. Soil clayey.							
12	All as above, except reversing * { <sup>b</sup> the letters { <sup>a</sup>			{ 3 bush. 2 pec. 3 bush. 3 pec. 4 bush. 1 pec.			{ and profit { 3 s. 8½ d. 1 s. 1½ d. 1 s. 2½ d.
N. B. All as above, except soil, gravelly.							

<sup>2</sup> So that *c* stands for No. 3, in Exp. 11, and *a* for No. 11.

Mr. Y.'s Conclusions from these two last Experiments.

1. In the clayey soil treble rows are superior to double ones.
2. In the gravelly superiority, but not so great on the same side.
3. Superiority of No. 2, to No. 3, is trifling, and therefore the greater labour of No. 2, carries it for No. 3.

Five Experiments on a Rood drilled in different Rows, and  
and at different Distances.

Exp.	Produce.			Profit.			Rows and Distances.	Circumstances.
	Qr.	B.	P.	l.	s.	d.		
13	0	7	0	0	9	3½	Rows equidistant at 1 foot.	Seed 4 pecks.
14	1	0	0	1	0	2	Double rows 1 foot asunder.	Seed 1½ peck. Manured on breaking up.
15	1	2	0	1	2	11½	Ditto.	Second crop. Seed 3 pecks.
16	0	5	0	0	3	11	Ditto.	Seed 1½ peck.
17	0	7	0	0	11	2	Equidistant rows 1 foot asunder.	Seed 2 pecks.

Mr. Y.'s and Reviewers Observations on these five Experiments.

On Exp. 13th, If 4 pecks were not too much seed, where is the saving of seed by the drill method? Or even if 3 pecks, what considerable saving is there? Nay, what if 2 pecks? 1½ pecks appear too little. R.

14th, Manure appears to have great effect. R.

15th, If this profit continues, the drill method will supersede the broad-cast. R.

16th, Mr. Y. cannot account for this wretched crop; but remarks that most drilled crops pay for fallow.

Ditto, What becomes of the other great boast of drilling; viz. avoiding of fallow? R.

Mr. Y.'s Observations on the drilled Crops of 1765.

I. Three rows at 1 foot distance seems the best method; and three rows at 8 inches distance preferable to double rows.

II. Second crops do not exhaust the soil.

III. Drill crops pay for fallow.

Seven Experiments in 1766, on two Roods each, except No. 24.

Exp.	Produce.			Profit or Loss.			Rows and Distances.	Circumstances.
	Qrs.	B.	P.	l.	s.	d.		
18	0	3	0	Loss	1	6 9½	Three rows 1 foot asunder.	Third crop, 3 pecks of seed.
19	0	4	1	Loss	0	18 9½	Ditto.	Ditto. Ditto. Mildew cause of failure.
20	Product omitted, to avoid minuteness.			a	0	0 7½	} Loss.	a signifies 3 rows on 6 feet beds. b ditto, on 5 feet beds. c 2 rows on 5 feet beds.
				b	0	5 0½		
				c	0	4 6		
21	Product omitted, to avoid minuteness.			a	0	0 8½	} Profit.	
				b	0	4 7		
				c	0	4 1½		
22	1	4	0	Loss	0	4 0½	Equidist. rows 1 ft. asunder.	Bad season.
23	1	6	0	Loss	0	8 8½	Ditto.	Bad season, 1 bush. of seed.
24	0	6	2	Loss	1	12 1½	Three rows 1 foot asunder.	Bad season and expence of manure.

Mr,

Mr. Y.'s and Reviewers Observations on the Crops of 1766.

On Exp. 19th, He calls its culture (4 horse-hoings, ditto hand-hoings, and 2 hand-weedings) enormous.

20th, 'These drilled crops worse mildewed than common ones.'

22d, 'This crop, *hand-hoed*, not so much mildewed as horse-hoed ones.' Y.

Ditto, May not its following a fallow in part account for this? R.

24th, 'This crop was fed down, and *not more* mildewed than others.' Y.

Ditto, Should it not, on Mr. Y.'s principles, have been less? R.

Mr. Y.'s and Reviewers General Observations.

I. 'Success of husbandry depends upon the weather.' Y.

II. Should not restrictions be here used, and some *degree of efficacy* be endeavoured to be settled? Otherwise how precarious is agriculture? R.

III. Three rows at 1 foot distance appear the best method.

IV. 'If drilled crops be, as they here appear, more subject to mildew, this is a great disadvantage.' Y.

V. Mr. Y. supposes the liability to mildew to arise from luxuriance, and this from often turning the soil. Is not this an essential objection to drilling? R.

Seven Experiments in 1767; the former four on two Roods each, and the three latter on one Rood each.

Exp.	Produce.			Profit.			Rows and Distances.	Circumstances.
	Qrs.	B.	P.	l.	s.	d.		
25	0	9	0	0	9	4½	Three rows 1 foot asunder.	Fourth crop. Wet season.
26	1	3	0	0	16	10½	Ditto.	Ditto.
27				a	0	6 10½	Profit.	Ditto. Ditto.
				b	0	1 10		
				c	0	0 6½		
28				a	0	9 7½	Profit.	Ditto. Ditto.
				b	0	0 0		
				c	0	2 2½		
29	0	7	9	0	3	5	Equidist. rows 1 ft. distant.	Ditto. Ditto.
30	0	9	0	0	9	7½	Three rows 1 foot distant.	Mildew attacked these crops.
31	0	7	0	Loss	1	1 4	Ditto.	Seed 2 pecks. Manure was expensive.

Mr. Y. observes on Exp. 28th, 'I expected that a wet season would be attended with a *certain* and *great* loss: but my mistake shews, that one cannot be too cautious in reasoning upon one year by analogy with another.'

He observes on Exp. 29th, That many broad-cast crops proved very detrimental this year. Is it not greatly to be lamented that a business, so necessary to the support of human life, as *growing of wheat*, is so subject to prove detrimental, that a man cannot enter upon it with any reasonable assurance of profit adequate to the hazard which he runs? R.

Mr. Y.'s Conclusions from these drilled Crops of 1767.

1. They prove more for than against the drill husbandry.

2. Three

2. Three rows distant 1 foot, with intervals of 4 feet, the most advantageous disposition of drills.
3. Purchased manure answers not the expence.
4. Two pecks of seed per rood, or two bushels per acre, is too little a quantity.

We have been so exact in our Review of Mr. Y.'s averages of the expences, products, and profits and losses of his crops, in the old husbandry, that we will insert nothing of this kind on the new husbandry (although we have reduced the whole to writing) but only, 1st, That from his premises Mr. Y. rightly concludes (p. 116.) that 'manuring of drilled crops answers not;' and that the average loss by *manured* crops, is to that by unmanured ones, as 6 l. 10 s. 11 d. to 1 l. 2 s. 10 d. or almost 6 to 1: and, 2dly, Mr. Y. (in p. 119—122) having gained the averages of crops after fallows and other crops, owns his surprize at the result of this comparison, as he expected that a drilled crop, after a fallow, would be least profitable; but finds that it exceeds in profit that after a crop by 1 l. 7 s. 3 d. per acre; and as the profit of a succeeding crop is only 17 s. 6 d. (that of two of them only 1 l. 15 s.) therefore by following the land every other year we gain 4 s. 9 d. by the acre, save the trouble of attending the second crop, and the risque of greater expences. He therefore concludes (as all impartial Readers will from his premises) 'drilled land seems to lose fertility.' We seriously recommend this conclusion to the consideration of the advocates for the drill husbandry, and apprehend, that it may contribute to 'clip the pinions of drilling ideas when too much on the wing.'

Mr. Y. next shews, that (*cæt. paribus*) the *product* of a quadrifant rows exceeds that of horse-hoed crops by 5 bushels 3 pecks to the acre; and the profit of the former that of the latter by 12 s. 6 d. to the acre. How considerable all this! \* Seems it not hence that good broad-cast is likeliest to bear away the prize?

He notes that 3 rows at 1 foot distance, with intervals of 4 feet, are superior to the two other methods, by above 1 l. 13 s. per acre, and prefers the common Suffolk plough to all horse hoes.

N. B. In our Review of the above experiments we have omitted adding the screenings, in stating of the product, (to avoid minuteness) but they are in the profits

[To be continued]

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ART. XII. *Meditations upon several Texts of Scripture.* By the late Mrs. Jean Stewart, Widow of Alexander Trotter of Cattle-shiell, Esq; Daughter of Sir Robert Stewart of Allanbank, Bart. 8vo. 4s. 6d. Keith. 1771.

**N**otwithstanding our dislike of religious enthusiasm, we frequently see great reason to respect the characters of those who are infected by it; for, wild and irrational as the *real* enthusiast may be in the exercise of his imagination and

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\* Indeed, in this case, 6 l. 7 s. 9 d. instead of 4 l. 15 s. 3 d. must be expended; so that some trifle for interest of the greater sum should be allowed.

fancied feelings, we cannot question his sincerity; and *sincerity* is always respectable. However erroneous in principle, or mistaken in conduct, these sons and daughters of mental delusion may be, the inconvenience, if any, is to themselves; for they are, nevertheless, generally found to be the best members of society. Sober in their manners, they are peaceable neighbours, warm friends, pious toward God, and zealous in discharging the obligations of their religious persuasion.

Such a character, it appears, was Mrs. Jean Stewart; of whom a circumstantial account is given by the Editor of her papers; from which we shall extract a few particulars to gratify the curiosity of our readers.

She was married in 1708, in the 15th year of her age; was left a widow in 1728, with eight sons and three daughters then living, beside two sons which she had buried; and she remained a widow till her death, which happened in 1766.

She seems to have had a very early turn for religious subjects, which was much encouraged not only by her pious parents, but by her worthy grandmother lady Gilmour.

As a wife she was most affectionate, and as a mother none could excell her in tenderness; but even this is only half her praise, for she was at the greatest pains to insil into the minds of her children the principles of religion, and to guard them against the extremities of *enthusiasm* and lukewarmness, which the Reader will see from a few of her letters to her children\*.

As a mistress she was gentle, as a friend steady, as a companion chearful and agreeable; and to objects of charity, her hand was always open.

'None will be surprized,' says the writer of this account; 'that a person in whom resided so many Godlike virtues, should meet with trouble in life; for this is one of the evidences of our being the children of God. Her afflictions, indeed, were great, not only from her young and numerous family, but from a very tender and broken state of health during the whole of her widowhood. She had the trial to lose nine of her children, and five of them in little more than one year.—But in these, and all her afflictions, she bore the will of God with an exemplary resignation.—Her last illness, though extremely painful, she bore with great patience and fortitude: never did one fret-

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\* These letters are particularly referred to, as inserted in this work; and we have especially attended to their contents, but have observed nothing in them, nor in the whole volume, that in the least degree seems to guard the Reader against *enthusiasm*. Indeed we might as well look into Whitefield's journals for a dissuative against field-preaching, or tabernacle conventicles.—Of the *extremities* of enthusiasm, therefore, we may conclude, the worthy Editor's ideas and ours are *extremely* dissimilar.

ful word escape her lips.—She retained her judgment to the last, and, with the most serene and sweet aspect, waited for the consummation of her happiness.—At length the long expected hour arrived; and after casting a wishful look on her mourning children and friends who surrounded her bed, in which her very soul spoke, she fell asleep in Jesus.

‘ Thus lived, and thus died, one of the best of women; but though dead, in these her devout meditations she still lives, and speaks instruction to the world.’

In many cases, the Editor acknowledges it would be improper to publish private writings of this nature; but in *this*, he apprehends, ‘ the secreting of them would be hiding a golden talent in the earth, or putting a candle under a bushel, which may tend to enrich and give light to all around.—The persuasion of this, the Editor is assured, induced the son of the pious author, Mr. Archibald Trotter, merchant and accountant in Edinburgh, to suffer this work to come abroad into the world; and it is his earnest wish it may answer all the important ends of spiritual edification to those who read it.’

With whatever good intent, and pious regard to the memory of his worthy parent, Mr. Trotter caused, or *suffered*, these ‘ devout breathings of a holy soul in secret, who never entertained a thought that her writings would be seen by the eye of the public,’ to make their appearance to the world in print, we must, nevertheless, from the respect which we bear to RATIONAL, TEMPERATE, and MANLY religion, honestly declare our disapprobation of such publications as the present. Of the fervent private exercises of a heart warmly attached to the object of its devotion, we certainly ought to *deem* with the *highest* reverence, while its effusions are confined to the closet which gave them birth; but when they are communicated to the world, and submitted to a cool examination and dispassionate judgment, there is great reason to fear, that instead of exciting others to *go and do likewise*, they may not only become the subject of the scoffer’s ridicule, but may even fall under the censure of the sober and judicious.

That we may not be charged with having unjustly classed these meditations with the extravagancies of enthusiasts, we will support what we have, not uncharitably, hinted, in relation to their true merits, by a few short extracts, which will indisputably speak for themselves and for their author; and which may, at the same time, if candidly accepted, sufficiently intimate to the Editor in what manner we apprehend he ought to discharge his duty in respect to the remainder of Mrs. Steuart’s papers, if a sequel to this publication is intended; as seems to be the case from the signature, *Vol. I.* printed at the foot of the first page  
of

of every sheet in the present volume, although nothing of this sort appears in the title.

P. 9. 'When my heart is overwhelmed, lead me to the rock that is higher than I. This is a *massy* supplication indeed.'—

Readers of a ludicrous turn might be apt to say, that the pious meditant here intended to descend even to the familiarity of a *pun*.

P. 13. 'The stones of Solomon's temple were all made ready before they were brought thither; so that there was neither hammer nor any tool heard in the house while it was building;—Even so with God's people in this world, who are designed by the great master-builder to form and make up a holy temple to himself in the higher house, his own immediate abode.—Whatever *hewing* and polishing of any kind his providence makes upon us in the way of affliction, it becomes us to be submissive under these strokes, and quietly wait the issue. The better polished we are, and the more pains he vouchsafes in his providence for this end,—the more honourable shall our place in that building be.—We shall not grudge the toil we endured in being fitted for it; yea, to our great joy, we shall see how necessary every *hammering*, every *hewing* of his providence was.'—

The mechanical terms introduced in the above abridgment of this meditation, will, no doubt, by most readers be thought much too *low* for the language proper to be used in the intercourse of a pious heart with the supreme Majesty of heaven and earth—Of the same stamp is the expression of our Lord chiding and *twitting* his disciples for their want of faith, p. 29.

P. 67. In carrying on the similitude of a nursery, from which the 'fair plants of grace shall be transplanted to the garden of God,' we have a passage, the whole of which will not be intelligible to the English reader:—'Yet, O my soul, bless *ye* the Lord *thy* God, and forget not all his benefits; although thou art at present inhabiting a parched field, a barren soil, yet offer to the Lord thanksgiving, that there are in the nursery of God, amongst these plants (however *shrub* and *seckless* there appear amongst others around thee in the same inclosure) whom he is training up for his palace-garden above.'—

The meaning of the phrase, *shrub* and *seckless*, may be obvious enough in Scotland, but we believe it will not be easily understood on this side the Tweed.

P. 183. In meditating on the words, 'But thou art a shield for me,' &c. the insults and taunts used by David's enemies are introduced, and thus rebuked:—'The Lord is a shield for me; my glory, and the lifter-up of my head. A *massie* counter-match indeed to all their hellish boasting: "There is no help for him in God"—*You lie*,—the Lord is a shield,' &c.



Do not the two words printed in italic, in the latter part of the foregoing extract, imply something rather too indelicate and masculine for the pen of a lady?

P. 229. 'O amazing mystery! that the infinite God, the glorious second person in the Trinity, needed to be further qualified than from his own infinity to succour his people when tempted.'—

This, we fear, will be understood no where.

P. 233. 'Hail! O glorious Saviour, every drop of thy precious shed blood! O hail! every precious *mystlick* groan, from the pure and unspotted breast of him who is the God of all consolation.'—In the same page she again sinks beneath the importance of the subject, by complaining of sorrowful anguish and faint *qualms*, while suffering by our enemies, and the enemies of the Saviour. The same *peculiar* phrase is used, p. 354. —'Now may we, desolated and dejected in our state of distance and captivity, weep, when we remember Zion, yea, faint, and almost die away in *love-qualms* \*, when reflecting on our forfeited love-pledges, and our Lord's absence.'—These need no comment. Nor will divines, who, like our fair meditant, are fond of spiritualizing Solomon's Songs, have much objection to them.

P. 302. In the month of September last, near to the beginning of it, some time, I think, in the second week; from which time till the middle of October, was a very extraordinary time with me: a spiritual anguish was excited upon my mind, attended (by God's good hand upon me) with such delightful, yea, vehement pangs of love-sick desires after God, and to be, by the smiles of his countenance and favour, made *furthercoming* † to the glory and praise of his glorious name, &c.—

Surely our Editor does not include such thoughts and expressions as the foregoing, among those which he hopes will 'answer the important ends of spiritual edification' to those who read them.

To multiply quotations of this sort, would be no agreeable task to us, nor would it furnish any very rational entertainment to many of our Readers. Enough has been extracted to shew both the spirit and turn of most of Mrs. Steuart's Meditations, and to give a tolerable idea of their unfitness, in many respects, to meet the eye of an enlightened and discerning age and nation.

G.

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\* And in p. 273.—'A needy sinner I am;—all that is in the world cannot keep me from starving to death, and swooning away in *love-sick qualms*, if I am not supplied by my Lord from that fulness that is in him, which is that alone can satisfy my soul.'

† This word is often used in these Meditations, and is always thus spelt.

ART. XIII. CONCLUSION of the *Philosophical Transactions*. Vol. LIX. For the Year 1769. See our last Month's Review.

ANTIQUITIES.

Article 27. *An Account of several sepulchral Inscriptions and Figures in Bas-relief, discovered in 1755, at Bonn in Lower Germany. By John Strange, Esq; F. R. S.*

THE Author in his passage through Germany and the Tyrol, in his way to Italy, had an opportunity of observing some curious remains of Roman antiquity, consisting of bas-reliefs in the highest preservation, which had been discovered on digging certain foundations in a garden belonging to the Elector of Cologne, together with some inscriptions. Two plates exhibiting these antiquities accompany this article.

Article 61. *An Attempt to elucidate two Samnite Coins, never before fully explained, &c. By the Rev. John Swinton, B. D. F. R. S. &c. &c.*

The most eminent antiquarians, as Mr. Swinton, with his accustomed gravity, observes, 'have not scrupled to assert' that the word *SAFINIM*, found on the reverse of a certain Samnite denarius of Papius Mutilus, must be equivalent to *Sabini* or *Samnites*, the Sabines or the Samnites; whereas, with much erudition, he makes it nearly evident, from the nature and genius of the coin itself; from the Samnite mode of abbreviation; and from its similarity to other coins, bearing the names of Italian captains, and adorned with the same symbols, that it stands for *SAFINI* *Marci filius*, possibly an Italian general who had distinguished himself in the social war;—whose exploits indeed are not come down to us, and whose very name, that single evidence of his ever having existed, though recorded on brass, appears to have been silently passing on the high road to utter oblivion, till our alert antiquarian outpost challenged and stopped it on the very borders of the gulph; after it had eluded the scrutiny of the Marquis Scipio Maffei, Signior Olivieri, M. Pellerin, and his numerous brother centinels, who incessantly guard the passes into that region.—May the *Philosophical Transactions*, *Ære perenniores*, in which it is now deposited, and commences a fresh æra of existence, preserve and transmit the solitary name of *Safinius*—(for even they can do no more) and the *prænomen* of his venerable father, to the latest posterity, more faithfully than the medal of Papius Mutilus!

Article 66. *Extract from the Journals of the Royal Society, respecting a Letter addressed to the Society by a Member of the House of Jesuits at Pekin in China. By Charles Morton, M. D. Sec. R. S. &c.*

The controversy which has lately arisen among the literati of Europe, on the occasion of some conjectures of the ingenious

Mr. Turberville Needham, published in 1761, relative to a supposed connection between the hieroglyphical writing of the ancient Egyptians, and the characteristic writing now in use among the Chinese, are not unknown to our learned Readers \*. The Egyptian symbols or characters inscribed on the celebrated bust of Isis, at Turin †, appeared to him to resemble several Chinese characters, which are to be found in the great dictionary *Tching, tse, tong*; from whence he conjectured, first, that the Chinese characters are the same, in many respects, as the hieroglyphics of Egypt; and, secondly, that the sense of hieroglyphics may be investigated by the comparative and appropriated signification of the Chinese characters. As the similarity between these two species of writing has however been contested, an appeal has been made to the only competent judges of this question, the *literati* of China. The Secretary of the Royal Society has accordingly addressed himself on this subject to the Jesuits at Pekin. Among other questions proposed to them, which we omit, they were in particular desired to inform the Society 'whether certain characters, to the number of 29, copied from the bust at Turin, together with divers other characters, to the number of 200, copied from undoubted monuments of Egypt, are really and indeed Chinese characters; and, if they be, of what dialect and of what age are they?'

In answer to this and other enquiries relative to this subject, the Society have received a paper from Pekin, of which the present article is an abstract. It is accompanied with 27 plates representing several of the ancient and modern Chinese characters used in writing; together with copies of several ancient Chinese inscriptions, drawings of vases, and other antiquities. With regard to the question abovementioned, the writer of the paper sent from Pekin (who appears, from some miscarriage or other accident befallen some of the packets sent to him, to have received only that which contained the Turin characters) decides, that though four or five of these characters have a sensible resemblance to the like number, to be found in the abovementioned Chinese dictionary; yet that they are not genuine Chinese characters; having no connected sense, nor a proper resemblance to any of their forms of writing; and that the whole of the inscription has nothing of Chinese upon the face of it. Many of the *literati* of that country, whose province it is to study the ancient writings, and whom he consulted upon this occasion, concur with him in this opinion; declaring that these symbols are absolutely unintelligible and new to them.

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\* See Review, vol. xxix. p. 31-34.

† A cast of this venerable remain of antiquity has been procured, and sent hither, by Mr. Montagu, and is now, through the bounty of his Majesty, deposited in the British Museum.

The Author does not however absolutely renounce Mr. Needham's general conjecture; and accordingly presents the Society with a collation of 73 Egyptian hieroglyphics, collected principally from Kircher, and has placed by them a number of ancient and modern Chinese characters, which more or less resemble them; and recommends the farther investigation of this curious subject to the learned. He likewise gives what he calls an historical picture of the Chinese tongue, and an account of the rules which have been observed in the formation of its characters. He is profuse in his praises of this language, and extols its 'force, grace, energy, amenity, grandeur, and simplicity,' particularly in many of the passages of the *King*: observing, at the same time, that, notwithstanding all its different idioms or varieties, that tongue contains only about 330 words, every one of which, however, is nearly multiplied into four, by as many different accents or inflexions of the voice, of which it is difficult to give an European an idea; and that, nevertheless, it is neither monotonous, barren, or hard to understand, as has been supposed by Europeans. He observes too that the accents 'give a certain harmony and pointed cadence to the most ordinary phrases,' and, with regard to clearness, affirms, that the Chinese speak as fast as we do, express more meaning in fewer words, and nevertheless understand one another.

It does not however appear from this paper, how, with the use of only four times 330 words, all this clearness is attained. For our own parts, notwithstanding our learned Missionary's eulogia, we rejoice that we are masters of that simple but noble invention, the four and twenty letters, and of the thousands and tens of thousands of words that are formed out of them. As Reviewers particularly, we have reason to be more than ordinarily thankful on this account. Taking our whole corps together, we may modestly reckon ourselves tolerable masters of half a dozen alphabetical languages at least: but had we the 80,000 Chinese characters to cope with, to qualify us for our office—(supposing it could exist under such a supposition)—instead of treating duly every month, at our ease, as we now do, *de omni scibili*, our whole body, one or two greybeards excepted, would scarce be got half way through their horn-books. But to conclude with a more serious reflection; we shall add, that we know not whether the considerable progress which the Chinese have made in several of the sciences, under all the disadvantages of a written language, so unfavourable, from its very structure, to the diffusion and propagation of knowledge, does not furnish a stronger and more satisfactory proof of the high antiquity to which they pretend, than any which are founded on their history.

## ELECTRICITY and METEORS.

The two first papers belonging to the first of these classes are the 9th and 10th articles, in which Dr. Priestley relates some curious experiments on the force and direction of electrical explosions. These were published some time ago in the *Additions* to his *History*, and have been already noticed in our Review †. In the 13th article, an account is given by the Rev. Mr. Paxton, of the effects of a violent thunder-storm on the tower of the church of Buckland Brewer in Devonshire; from the pinnacle of which stones were, by the force of the electrical explosion, projected and dispersed in all directions, and to different distances; some of which (if there is no typographical error in the number) weighed seven hundred pounds. The 14th and 20th articles contain meteorological journals of the weather in the year 1768, kept at Plymouth, Bridgewater, and Ludgvan. In the 15th and 49th articles, accounts are given of two remarkable *Auroræ boreales*; the first observed at Paris, by M. Messier, and the latter at Oxford by Mr. Swinton. The remaining articles of this class are the two following:

Article 21. *Proposal of a Method for securing the Cathedral of St. Paul's from Damage by Lightning; in Consequence of a Letter from the Dean and Chapter of St. Paul's to James Hest, Esq; Pr. R. S.*

While the intrepid and sagacious wardens or other guardians of the parochial church of St. Bride's, after repeated electric shocks from above, and reiterated admonitions and remonstrances from us \* and others, still continue to brave the utmost fury of an electrified cloud; the Dean and Chapter of their metropolitan church, less daring, and doubtless more enlightened, have applied to the Royal Society for their opinion and particular directions, relative to the best and most effectual method of fixing electrical conductors to that building: incited to this measure by a consideration 'that the old church of St. Paul's had twice already suffered by lightning,' and by a prudent solicitude 'to secure the present fabric from similar accidents; which, but for the interception of the storm by St. Bride's church, within these few years, might, they observe, have already happened.' In consequence of this application a committee was appointed by the Royal Society, consisting of Dr. Franklyn and Dr. Watson, and Messrs. Canton, Delaval, and Wilson, who were assisted, in the examination of the building, by Mr. Mylne, surveyor of St. Paul's.

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† See vol. xliii. September, page 214.

\* See Monthly Review, vol. xxxvii. October 1767, p. 247, vol. xlii. March 1770, p. 204, and vol. xliii. September 1770, p. 216.

As we have lately had several occasions of explaining the nature, and shewing the advantages, of metallic electrical conductors, and in our review of Dr. Franklyn's last publication, gave a pretty large and circumstantial account of several particulars relating to the improvement of them, which had been suggested by certain accidents that had befallen some buildings furnished with metal rods\*; we shall only observe, with regard to the present article, that the advice and directions here given are principally of a local nature, and in general relate to circumstances respecting the materials and their disposition, in the construction of this particular building; such as, connecting together the great quantities of lead and iron, which already occur in the different parts of the cathedral, by means of metallic communications, and thus saving a considerable part of the expence, &c. We shall only add that as, in a matter so new, and of which we have had so little experience, it has not yet been determined to what distance the *preservative power* of a conducting apparatus extends; this philosophical committee have judged it expedient, or at least prudent, in a fabric of such height and extent, and which presents so large a metallic surface to the clouds, that the two towers, as well as the cupola, should be provided with a complete electrical communication with the earth †.

Article 47. *Of the different Quantities of Rain, which appear to fall, at different Heights, over the same Spot of Ground.* By William Heberden, M. D. F. R. S.

The novelty and singularity of the observation contained in this article will recommend it to the notice of philosophers in general, as well as to the consideration of those who keep meteorological journals in particular. The Author, on making a comparison between the quantities of rain which fell in two places in London, about a mile distant from one another, found that the rain in one of them constantly exceeded that in the other, not only every month, but almost every time that it rained. This difference could not be imputed to the apparatus, which was accurately constructed in both places; nor to any other probable cause, except this circumstance; that one

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\* See Monthly Review, vol. xlii. March 1770, from page 200 to page 206.

† Signior Beccaria, who had two insulated rods fixed to his house, at the distance of 140 feet from each other, one of which was 30 feet higher than the other, observed that on taking a spark from the first, the electricity of the latter was sensibly diminished; but though he continued to touch the higher rod, the lower would nevertheless shew signs of increasing electricity. *Lettere dell' Elettricismo*, p. 176.

of these rain-gages was fixed above the neighbouring chimnies, and the other considerably below them. To discover whether this variation proceeded from the different heights at which each apparatus was placed, the Author afterwards fixed one rain-gage above the highest chimnies of a house, and another upon the ground of a garden adjoining to it; when a similar difference was found in the quantity of rain received into them. He prosecuted the experiment still further; placing an apparatus on the roof of Westminster abbey; and found the difference still more remarkable. It appears from a table of a year's observations, here given, that there fell above the top of a house above a fifth part less rain, than fell in an equal space below; and that on the roof of Westminster abbey, there fell little more than half the quantity which fell below. The experiment too has been repeated in other places, with the same event.

The Author does not undertake to assign the cause of this extraordinary difference; but hints in general, that it is probable that some hitherto unknown property of electricity is concerned in this *phenomenon*: as, whenever it rains, a pointed rod, if perfectly insulated, never fails to exhibit manifest signs of electricity in the air. That electricity is, in some manner or another, concerned in it, is extremely probable; though it is not easy to assign the *quomodo*. Without hazarding any formal conjectures on this particular head, we shall venture to mention one cause, which, though not adequate to the whole effect, may possibly be thought instrumental in producing a part of it.

Considering rain, with some late physiologists, as a precipitation of water, before dissolved in air, it is evident that as, in other chemical precipitations, a greater portion of the precipitating substance will be received on the real bottom of a vessel containing the solution, than on a supposed false bottom placed any where above it, and that in proportion to its height above the real bottom: so a greater quantity of water ought, on parting with its former solvent, to fall on the surface of the earth, than on an imaginary horizontal plane of the same dimensions above it. The two cases, we are sensible, are not exactly parallel; as rain is not a precipitation of a substance *equally* diffused throughout the air, but *principally* proceeds from clouds at a considerable height above both the upper and lower apparatus. Nevertheless little doubt can be entertained that the drops of rain, in their course downwards, are *some* increased either in number or size; partly by successively impinging on the aqueous particles contained in the air through which they pass, and by attracting others, in virtue of their being possessed of a  
different

different electricity \* ; and partly by the spontaneous separation and precipitation of that moisture ; which, from many experiments, is known to be contained, in considerable quantities, in the air at all times, and the appearance of which, dripping down the walls of our houses, &c. is one of the popular signs of approaching rain. The quantity of moisture however, which is actually separated and precipitated within the dimensions of a plate of air existing between the top and bottom of any given building, we pretend not even to guess at.

C H E M I S T R Y.

Article 30. *On the Solubility of Iron in simple Water, by the Intervention of fixed Air ; in a Letter from Mr. Lanc, &c. to the Hon. Henry Cavendish, F. R. S.*

The ingenious and accurate philosopher, to whom this letter is addressed, lately communicated to the public, in the *Philosophical Transactions* †, a series of experiments which shew that a part of the calcareous earth, which is contained in several waters, is rendered soluble in them by the means of *fixed air*. The Author of this paper has here happily extended this interesting discovery to a different subject, and by several experiments conducted with great ingenuity, has rendered it highly probable that the iron contained in many chalybeate springs, owes its solubility in water to that principle alone.

The solution of this metal in mineral waters has generally been hitherto attributed to some subtile gas, or volatile acid : but as many chalybeate waters manifestly contain a predominant alkali, or an absorbent earth, in quantities more than sufficient to saturate the acid contained in them ; and as all the *known* acids have a greater affinity to both these substances, than to iron, it seems to follow that waters thus impregnated, which possess the power of tinging with galls, and on being some time exposed to the open air, let fall the metal, and lose that property, must have owed it, not to an acid, but to some different principle, or other solvent of iron ; and most probably to fixed air : by which Mr. Cavendish had already shewn that

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\* The clouds, and the surface of the earth, may be considered, with Wilke and Æpinus, as the coatings of an electrified *plate of air* interposed between them. When the upper part of this plate is in a positive, the lower will be in a negative, state, and *vice versa*. The drops therefore proceeding from the upper part, being, for instance, positively electrified, will attract the negatively electrified watery *molecules* which they meet with in the lower part of it ; and may possibly likewise promote their separation from their aerial solvent, in virtue of their greater elective attraction of water, a *conductor*, than of air, a *non-conductor* of electricity.

† Vol. lviii. art. 11. See Monthly Review, vol. xxxix. November 1768, p. 356.



the unneutralized earths in many waters are suspended; and the existence of which in considerable quantities, in the German Spa waters, was experimentally evinced some years ago, by Dr. Brownrigg, in the Transactions. We shall with pleasure give an analytical abstract of Mr. Lane's judicious experiments on this subject, instituted with a view to detect and ascertain the real agency of this aerial metallic solvent.

From his 4th experiment, which we mention first for an obvious reason, it appears that iron filings, digested for a long time in pure distilled water, do not communicate to the water a chalybeate impregnation; as is evident from its suffering no change of colour on the addition of tincture of galls: but from his 1st experiment it appears, that half a pint of pure water, and 60 grains of iron filings, contained in a wide-mouthed bottle, which was suspended 48 hours over a distiller's vat in high fermentation, so as to enable it to receive the fixed air arising from the fermenting liquor, acquired a brisk ferrugineous taste; and on applying the usual test to a part of the decanted fluid, it gave signs of a strong chalybeate impregnation, turning in a short time to a nearly inky colour. Like the natural waters, on being exposed to the air, it soon became turbid, deposited an ochrous sediment, and in a few days lost its tinging property entirely. In the 2d experiment fixed air was conveyed into a bottle containing the water and iron filings, by means of a bent tube fixed into it, whose other leg was inserted into a bottle in which was a fermenting mixture, consisting of a solution of sugar in water, with an addition of yeast. The quantity of iron, which the water was hereby rendered capable of dissolving, was found to be at least equal to that commonly ascribed to most chalybeate waters. In some subsequent experiments, the air extricated during the effervescence of acid and alkaline substances, was received into the mixture of water and iron filings; and in some of these trials was made to pass through a vessel containing pearl ash. In all these different experiments, the iron was dissolved, and the waters thus impregnated appeared to be exactly similar; excepting some trifling differences in taste and smell, proceeding from the substances employed.

This last precaution of the Author's, taken with a view to obviate any suspicion, that an acid might be instrumental in producing the solution of the iron, appears to us by no means superfluous. For though Dr. Macbride, in his very ingenious *Experimental Essays*\*, produces an experiment to prove that an acid does not accompany the fixed air proceeding from fermenting substances; as of two linen rags, suspended over a large vat

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\* Essay iii. Experiment 21.

of melasses wash in high fermentation, one of which was moistened with an alkaline solution, and the other tinged blue by the scrapings of radishes; the first was not at all saturated, nor the second in the slightest degree changed red by the vapour: yet he afterwards acknowledges that an acid may arise together with the fixed air in its flight from fermenting and effervescent mixtures; but supposes that it has not the power to change the blue juices to a red colour, nor to saturate the alkaline salts. We apprehend, however, that his not detecting its presence and power in these two instances, was owing to its not having been collected or concentrated, on its application to the alkaline and tinged rags. For, that a very sensible portion of acid arises together with the fixed air from some of the effervescent mixtures, the writer of this article had occasion formerly to observe in the course of some experiments not very different from these of Mr. Lane, and which were suggested by Dr. Brownrigg's paper above-mentioned. The fixed air, particularly, arising from a mixture of oil of vitriol and fixed alcali, and rushing with impetuosity, in a dense and visible column, through the orifice of a small bent tube, instantly changed a piece of blue paper held to it to a red colour. But the colour of the paper, when presented at even a small distance from it, was not altered; nor when the diluted acid was employed: neither was the colour of a small piece of the same paper at all affected, when put into a vial of water, which for a long time received this undoubtedly acid vapour, now diffused through the water, or dissipated. The experiment has since been, somewhat hastily, repeated on the present occasion; the air being made to pass through some fixed alcali: but though the blue paper held to the orifice of the tube did not indeed become red as before, its colour was discharged by the vapour. The brevity to which we are confined, prevents us from enlarging on this subject. Enough has been said to prove that an acid does certainly arise from *effervescent* mixtures, (and probably from *fermenting* substances) with the particular affinities of which we are possibly not well acquainted. Any remaining suspicions, therefore, of its having some influence in the solution of the iron in the Author's experiments, might most effectually be removed, by throwing into the water the fixed air arising from *putrescent* substances.

The Author's 5th experiment is produced, to shew that water, in which iron is dissolved by means of the vitriolic acid, does not, on being boiled or exposed for a long time to the open air, lose the property of tinging with gall; as do many of the natural, as well as the Author's artificial ferrugineous waters, under the same circumstances. These experiments, however, having been made with iron in its metallic state, in which it is very seldom found in the earth, the Author thought it necessary

towards justifying his conclusions from them, with regard to the manner in which chalybeate springs become impregnated with that metal, to repeat them with the ores of iron. But none of these answered his expectation except one, which is called *iron sand ore*, and which seems to contain a perfect iron. This difficulty led him into a new set of experiments, which were suggested by this supposition; that waters charged with pyritical matter, or with any of the ores of iron previously dissolved in an acid, might afterwards have the acid neutralized by alkaline or calcareous substances, and yet that the iron thus detached from its former acid solvent, by the superior affinity of the alkali or earth, might still be kept suspended in the water by a new menstruum—the fixed air, generated or let loose during the effervescence. Though we cannot follow the Author throughout the detail of his experiments on this head, we should do injustice to his hypothesis if we did not give a concise view, at least, of the general result of them, by which it is in a great measure confirmed.

It appears then, from his 6th, 7th, and 8th experiments, that diluted solutions not only of iron, but of any of its ores, in any of the three fossil acids, on the addition of substances *not containing fixed air*, (such as lime-water or soap-leys) let go the iron; and that the filtrated liquor accordingly gives no tinge with the tincture of galls: but that if to such solutions the common, or fossil, or volatile alkali, all *replete with fixed air*, be added; or any of the earths which likewise abound with that principle, such as chalk, unburnt limestone, magnesia, the earth of alum, marble, &c. though the metal is hereby likewise disengaged from its acid solvent, which is neutralised by them; and even though the water be overcharged with the alkaline or earthy matter, yet that the iron is kept suspended in the water by the solvent power of the fixed air generated in the act of effervescence, as is evident by its assuming a purple colour, on applying to it the usual test of tincture of galls.

By this discovery, new lights are obtained with regard to the more perfect analysis of natural medicated waters, and consequently to the production of artificial ones resembling them. Upon the whole, we shall observe from our own experience, that there are just grounds to expect, that the principles contained in this paper may be applied to the perfect imitation of some of the most valuable chalybeate waters; of those particularly, of which fixed air is undoubtedly a *sine quâ non*, in the composition. By some of the processes here given, or by others not very materially varying from them, a water may be obtained very little inferior, even in point of taste and gratefulness, to that of Pyrmont.

## MISCELLANEOUS PAPERS.

Article 2. *Brevis Narratio de Structura & Effectu Speculorum causticorum parabolicorum, a defuncto D<sup>no</sup>. Hoesen Dresdæ elaboratorum; quæ nunc a D<sup>no</sup>. Ehrard, sub Arce Dresdensi habitante, possidentur. Auctore D<sup>no</sup>. Wolfe, M. D.*

The large concave *specula*, the construction and effects of which are described in this article, are each formed of several boards of wood, firmly bound together, and constituting a segment of a parabola; the concave surface of which is lined with plates of brass (*laminis aurichalceis*) accurately joined to each other, and which have received as high a polish as the metal is capable of receiving. Notwithstanding their very great size, these *specula* are mounted in such a manner, as to be very easily manageable. Of six, which are in the possession of Mr. Ehrard, the dimensions and focal distances of four are here given. The diameter, or rather ordinate, of the first or largest is 9 feet 7 inches; its depth, or abscisse, 1 foot 4 inches, and the distance of the focus from the vertex, 4 feet\*. The effects produced by these *specula* are said greatly to exceed any that have been produced by instruments of this kind. We shall briefly give the results of a few of the experiments here related, which were all made by Dr. Hoffman, with the 3d in order, the diameter of which is 5 feet 1 inch, its depth 10½ inches, and its focal distance 1 foot 10 inches; premising, as a proof of the accuracy of figure given to these mirrors, that the image of the sun does not, in any of them, exceed half an inch in diameter. Their power however is greatly weakened by the imperfection of their polish, and by their colour.

Among the experiments relating to the effects of so large a portion of the solar rays thus concentrated, and directed on different ores, metals and earths, we read that a piece of silver ore was fused in one second, without any fume arising. A piece of Hungarian *Asbestus* was in 3 seconds converted into a greenish yellow glass. An iron nail flowed in 3 seconds, and in 5 was partly changed into a green coloured glass. A Spanish pistole was melted in 2 seconds, and when in fusion appeared black; and a half crown began to melt in one second, and was completely perforated in three. We were disappointed in not finding that refractory metal *platina*, among the subjects exposed to this intense heat. We shall subjoin two or three experiments of a different nature.

\* *Experiment 15.* Some coals well kindled being placed at a notable distance from the speculum, a candle might be lighted,

\* The Dresden foot is to the English foot nearly in the ratio of 13 to 14.

and various inflammable matters kindled, on being brought into the focus.'

' *Experiment 16.* If the live coals be placed in the focus of the speculum, and the rays, reflected from thence, be received on another speculum placed even at a pretty considerable distance from the former, inflammable bodies may be kindled in the focus of the second speculum.'

We shall give the next experiment in the Author's own words, as we do not perfectly understand, whether he means that the speculum reflects and collects into a focus the rays of heat unaccompanied with any visible light as a vehicle. If this be not his meaning, this experiment is only a needless and weakened repetition of the two former, and, in fact, a kind of physical anticlimax.

' *Experiment 17. Experimenta duo ultima* (meaning the 15th and 16th given above) *non solum succedunt cum ipsis pruinis accensis, sed etiam cum fornace fortiter calefacto, in foco speculi posito, vel juxta experimentum 15tum ante eundem, distantis nempe probe selectis.*

In a subsequent paragraph, an experiment is given in which the rays of sound, if we may be allowed the expression, are first thrown into a parallel direction, and afterwards collected into a focus, in the very same manner as the rays of light in the 16th experiment. For if two of these mirrors be placed opposite to each other, even at the distance of 50 yards from each other, and a pocket watch be held, or a person speak very low in the focus of one of them, the ticking of the watch, and the words of the speaker, will be distinctly heard in the focus of the other.

In the last paragraph the Author hints the possibility of setting fire to objects at an indefinite distance, by throwing the solar rays, diverging from the focus of a very large speculum of this kind, into a parallel direction, by means of a lens placed at its own focal distance beyond the focus of the speculum. We shall give the whole paragraph in his own words.

Qu. ' *Specula Archimæda eruntne diversa ab his? Certe parabola, cujus parameter bis mille pedum, non difficulter describitur. Forte etiam radii a tali speculo reflexi, post focum a lente excipi, & situ parallelo ad omnem distantiam mitti possent, habita nempe ratione fusibilitatis vitri.*

The physical difficulties of different kinds attending the actual execution of this very magnificent experiment, of converting a cone of solar rays into a burning cylinder, and projecting it to an unlimited distance, we apprehend to be nearly insuperable: not to mention the probably considerable diminution of the expected effect, producible by various causes which we need not enumerate. As to the first query, it will readily be answered in the  
negative,

negative, by those who recollect the description of the mirrors of Archimedes given by Tzetzes, and quoted by M. Dutens; [in his *Recherches sur l'origine des decouvertes, &c.*] of which our readers will find a short account, on consulting the *Appendix* to our 35th volume, page 554.

Article 62. *Experiments to prove that the luminousness of the sea arises from the putrefaction of its animal substances.* By John Canton, M. A. and F. R. S.

The different causes assigned by philosophers as productive of the luminous appearance of the sea, have been equally numerous and unsatisfactory. From the experiments produced in proof of the Author's opinion on this subject, expressed in the title of this article, we collect that a fresh whiting, after remaining about 24 hours in a gallon of sea water, appeared luminous on that part of it which was even with the surface of the fluid; although the water itself was dark: but that on drawing the end of a stick through the water, the latter appeared luminous behind the stick, presenting an appearance greatly resembling that observed in the wake of a ship at sea. When the whole body of water was agitated, the whole likewise became luminous, and appeared like milk. This appearance too is frequently observed at sea. The same experiments were repeated with a herring, which communicated so great a degree of light to the water, that on agitating it on the third night, the hour might be discovered with a watch. The fish itself, however, now appeared as a dark substance. In a week the water lost its luminous quality.

The appearances were the same, when the Author employed in these experiments an artificial sea water, made by adding 4 ounces avoirdupois of salt to 7 pints of water, wine measure: but no light was produced on putting a herring into fresh water, nor into water almost fully saturated with sea salt, in which the herring remained a week firm and perfectly sweet; while that in the artificial sea water was become more soft and putrid than another herring which had been kept as long in the fresh water. It appears from Sir John Pringle's experiments on antiseptics, that a certain portion of salt, less than what is found in sea water, hastens putrefaction. From thence Mr. Canton infers, that if the sea were less salt, it would be more luminous. To these experiments the Author subjoins some of the most accurate and circumstantial accounts that have been given concerning the luminous appearance of the sea, which greatly favour his explication of that phenomenon.

The last article of this volume, is the copy of a paper which was some years ago delivered, sealed up, to the Royal Society, by the late ingenious Mr. James Short; which has been opened

since his death, and contains an account of his method of working the object glasses of refracting telescopes truly spherical.

To this volume is prefixed a catalogue of many new philosophical publications and natural curiosities, which have been presented to the Society during the course of the year 1769; such as the memoirs of some of the foreign academies, as well as the works of several individuals published both abroad and at home; whose civilities are here properly acknowledged by the addition of the names of their respective donors.

B-Y.

## MONTHLY CATALOGUE,

For APRIL, 1771.

### POLITICAL.

Art. 14. *Thoughts on the late Transactions respecting Falkland's Island.* 8vo. 1s. 6d. Cadell. 1771.

THE few writers who treat dispassionately of public affairs, are intitled to the thanks of their fellow-citizens; but it is not so with those who would scatter sedition, or who would exalt the prerogatives of the crown by overthrowing the liberties of the people. In this latter class we are unwilling to place the Author of the performance before us; notwithstanding that, as the champion of the Ministry, he attempts to vindicate its conduct in relation to the late transactions with Spain; and that he considers those who have censured it as the 'bellowers of faction.'

Though perhaps there is no great force of argument, or strength of reasoning in the pages before us, we must, however, be candid enough to remark that their literary merit is very considerable. The following spirited animadversions on a famous political writer will, no doubt, entertain many of our Readers.

'An unsuccessful war, says our Author, would undoubtedly have had the effect which the enemies of the Ministry so earnestly desire; for who could have sustained the disgrace of folly ending in misfortune? But had wanton invasion undeservedly prospered, had Falkland's Island been yielded unconditionally with every right prior and posterior; though the rabble might have shouted, and the windows have blazed, yet those who know the value of life, and the uncertainty of public credit, would have murmured, perhaps unheard, at the increase of our debt, and the loss of our people.

'This thirst of blood, however the visible promoters of sedition may think it convenient to shrink from the accusation, is loudly avowed by Junius, the writer to whom his party owes much of its pride, and some of its popularity. Of Junius it cannot be said, as of Ulysses, that he scatters ambiguous expressions among the vulgar; for he cries *barcock* without reserve, and endeavours to let slip the dogs of foreign or of civil war, ignorant whither they are going, and careless what may be their prey.

'Junius has sometimes made his satire felt, but let not injudicious admiration mistake the venom of the shaft for the vigour of the

the bow. He has sometimes sported with lucky malice; but to him that knows his company, it is not hard to be sarcastic in a mask. While he walks like Jack the Giant-killer in a coat of darkness, he may do much mischief with little strength. Novelty captivates the superficial and thoughtless; vehemence delights the discontented and turbulent. He that contradicts acknowledged truth will always have an audience; he that vilifies established authority will always find abettors.

Junius burst into notice with a blaze of impudence which has rarely glared upon the world before, and drew the rabble after him as a monster makes a show. When he has once provided for his safety by impenetrable secrecy, he had nothing to combat but truth and justice, enemies whom he knows to be feeble in the dark. Being then at liberty to indulge himself in all the immunities of invisibility; out of the reach of danger, he has been bold; out of the reach of shame, he has been confident. As a rhetorician he has had the art of persuading when he seconded desire; as a reasoner, he has convinced those who had no doubt before; as a moralist, he has taught that virtue may disgrace; and, as a patriot, he has gratified the mean by insults on the high. Finding sedition ascendant, he has been able to advance it; finding the nation combustible, he has been able to inflame it. Let us abstract from his wit the vivacity of insolence, and withdraw from his efficacy the sympathetic favour of Plebeian malignity; I do not say that we shall leave him nothing; the cause that I defend scorns the help of falsehood; but if we leave him only his merit, what will be his praise?

It is not by his liveliness of imagery, his pungency of periods, or his fertility of allusion, that he detains the cits of London, and the boors of Middlesex. Of style and sentiment they take no cognizance. They admire him for virtues like their own, for contempt of order, and violence of outrage, for rage of defamation and audacity of falsehood. The Supporters of the Bill of Rights feel no niceties of composition, nor dexterities of sophistry; their faculties are better proportioned to the bawl of Bellas, or barbarity of Beckford; but they are told that Junius is on their side, and they are therefore sure that Junius is infallible. Those who know not whither he would lead them, resolve to follow him; and those who cannot find his meaning, hope he means rebellion.

Junius is an unusual phenomenon, on which some have gazed with wonder and some with terror; but wonder and terror are transitory passions. He will soon be more closely viewed or more attentively examined, and what folly has taken for a comet that from its flaming hair shook pestilence and war, enquiry will find to be only a meteor formed by the vapours of putrefying democracy, and kindled into flame by the effervescence of interest struggling with conviction; which after having plunged its followers in a bog, will leave us enquiring why we regarded it.

The present publication is not entirely free from that disgusting petulance and affectation, which generally characterize the performances of its Author. Filled with that little vanity, which so frequently attends on contemplative and retired men, he delivers his oracles with an air of the utmost authority; and seems to consider



himself as seated on the pinnacle of the temple of wisdom, from whence he looks down with a *sapient disdain* on the reptiles that crawl below him.

Art. 15. *An Examination of the Declaration and Agreement with the Court of Spain, relating to the Restitution of Falkland's Island.* 8vo. 1s. Bingley. St.

This performance has but a small portion of literary merit; yet its defects, in this particular, are amply compensated by its candour, good sense, and public spirit.

Art. 16. *Reflections upon the present Dispute between the House of Commons and the Magistrates of London.* 8vo. 1s. Bladon. 1771. St

According to the spirit of our constitution, the members of the House of Commons ought to hold no language but what the people should hear, or be informed of. They are elected for the purpose of supporting the general rights of the nation; and when they complain that their speeches are published, it is naturally to be suspected that they are inclined, in some respect, to betray their constituents. The publication however before us, in compliment to administration, would vindicate the House of Commons in their late transactions with the magistrates of London. It is written with no extraordinary strength of argument, or elegance of composition; yet, from its style and manner, we should be apt to ascribe it to a person of some eminence in the literary world—the Author of *Memoirs of Great Britain and Ireland*. St

Art. 17. *An Address to the House of Commons of Ireland.* By a Frecholder. 8vo. 1s. No Publisher's Name. Advertised by Almon.

Contains some pertinent hints for the protection of Ireland against invasion, which, the Writer thinks, is to be apprehended on the commencement of any future war; and which, according to the representation made of the present state of the country, it is by no means enabled to repulse. Hence he justifies the augmentation of the army, insists on the burden and inefficacy of militia in a country, the majority of the inhabitants of which are Catholics, and points out proper fortifications to be made and garrisoned, to render any descent on that island abortive. N.

Art. 18. *An Address to the People of England, on the present State of the British Legislature; pointing out the Causes of the present Disturbances.* 8vo. 1s. Griffin. 1771.

When the forms of a free government outlast the ends for which they were instituted, they become a mere mockery of the people for whose welfare they ought to operate.

The delegates of a people never lose the confidence of their constituents without deserving it; and whenever this unhappy circumstance takes place, no good can be expected in any point of view, until the people are referred to a new choice. If, when they obtain this opportunity, they can again misuse it, let their own reflections suggest to them what they deserve; but then let them not be so totally void of shame as to complain of the venality of those men to whom they sell themselves.

The dispassionate Address now before us traces the public disquiets from their natural and obvious causes; the electors first basely bartering away their votes, and the purchasers afterward prostituting and betraying

traying their trust, to reimburse themselves, in the mean capacity of ministerial agents: at which the people, strange to say, are surprised, and angry!

Our Author calls upon the British electors, therefore, to let the year 1774, when the next general election takes place, be the grand era of British freedom.—But, alas! addresses of this kind will be little regarded, perhaps little read, by those who should profit by them; and hence, it is to be apprehended, our political redemption can only be effected by short parliaments, which, if any thing can, will spoil the markets at which our national rights are bought and sold.

One thing, with respect to this sensible Address, gave us peculiar pleasure in perusing it; viz. to observe such constitutional principles enforced by the pen of an officer in the regular forces; and we hope there are many more gentlemen in the army as true well-wishers to their country as this worthy Writer: such men will, in all exigencies, act in such a manner as becomes its real friends and defenders.

## NOVELS, &amp;c.

N.

Art. 19. *Sentimental Tales*. 12mo. 2 Vols. 5 s. sewed. Wilkie. 1771.

In these *sentimental* productions are comprehended some very warm ideas, and allusions to situations rather *sensual* than sentimental. The Author, in some parts of his work, imitates Sterne, with the usual success of imitators. He has introduced a number of poetical pieces, both originals and translations\*, and they are not the worst parts of the *Tales* in which they are interspersed: but even of these, in justice to the public, we cannot speak in the highest terms of approbation.

Art. 20. *The Fault was all his own*. In a Series of Letters. By a Lady. 12mo. 2 Vols. 5 s. sewed. Riley.

We are told that this is the production of a *young Lady*, of a promising genius; and the work bears sufficient testimony that we are not misinformed; for it abounds with the marks of an immature judgment, and yet affords proofs of a fine imagination. It is defective in plan, characters, and style; but many good sentiments are interspersed in it; and we meet with reflections that would do honour to the pen of a more experienced writer.

Art. 21. *The Adventures of a Bank Note*. In Four Volumes. Vols. III. and IV. 12mo. 5 s. sewed. Davies.

We refer to our short mention of the two former volumes of this droll performance: see Review, vol. xliii. p. 152.—It appears that the public are to thank the humorous *Burlesquer of Homer* for the entertainment afforded them in the *Adventures of a Bank Note*. These adventures result from the various transfers of the note, from one possessor to another; with the characters of its several proprietors, among whom are divers well-known remarkable personages of the present age, and of various ranks and complexions.

Art. 22. *Betsy; or, the Caprices of Fortune*. 12mo. 3 Vols. 7 s. 6 d. sewed. Jones.

All improbability; yet not entirely destitute of interesting scenes.

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Particularly from Catullus.

Z 3.

Art.

- Art. 23. *The Vicar of Bray: A Tale.* 12mo. 2 Vols.  
5 s. sewed. Baldwin.

A ridiculous story ridiculously blended with the political history of the last fourteen or fifteen years, in order to give an air of secret history to a scandalous improbable fiction. **N.**

- Art. 24. *The Disguise: A Dramatic Novel.* 12mo. 2 Vols.  
5 s. sewed. Doddsley. 1771.

The Author of this performance apologizes to his Reader for deviating from the forms in which novels have usually been written; but this circumstance is, perhaps, the only one for which he deserves commendation. In the hands of a man of genius the dramatic form may certainly be employed in a novel with the greatest advantages; but our Author is not to be ranked in this class. The incidents he has selected are often unnatural; they are always fancied with little ingenuity or taste; and the language in which he expresses himself, is, in the highest degree, loose and incorrect. He has thrown mere events into dialogue; there is no masterly distinction in his characters; and he appears not to be intimately acquainted with the human heart. He has complained that epistolary correspondences have grown dull, that narratives have become tedious, and journals heavy; but the acts and the scenes he has produced, are, in our opinion, still more exceptionable; their general languor and insipidity being never interrupted by strokes of humour, and sallies of vivacity or wit. **st.**

#### M I S C E L L A N E O U S.

- Art. 25. *Eikonoclastes.* In Answer to a Book intituled, *Eikon Basilike*, the Portraiture of his sacred Majesty in his Solitudes and Sufferings. A new Edition. Corrected by the late Reverend Richard Baron. 8vo. 3 s. sewed. Kearsly. 1770.

The advertisement prefixed to this edition, by the publisher, is as follows:

‘No heart ever glowed with a more ardent and generous warmth in the cause of religious and civil liberty than Mr. Baron’s. He only breathed, he did not live in his own estimation, but whilst he was in some way or other lending his assistance to this glorious cause. He wrote, he published and republished perpetually in its defence.

‘Had he been equally mindful of his domestic concerns, he might have left a competency behind him for his wife and family; but his whole soul was engaged in the cause; he neglected every other concern. He is now no more.

‘Some time before his death, at his sole expence, he printed this new edition of the *EIKONOCLASTES*. He did not live to publish it. His notes and additions to it are truly valuable. The expence of this edition is a dead weight upon Mr. Baron’s effects.

‘It is now published to subserve the general cause, and also to serve the interest of Mr. Baron’s family. The *EIKONOCLASTES* is too well known to need any commendation: there is not a friend to liberty who would not wish it to be immortal.

‘The public may be assured that every farthing arising from the publication of it, shall be faithfully and conscientiously applied to the sole benefit of Mr. Baron’s family.’

**Mr.**

Mr. Baron had written a preface to this publication, in which he informs us, that when the last edition of Milton's prose works was committed to his care, he executed that trust with the greatest fidelity; of which no one who knew Mr. B. will entertain the least doubt: that *after* he had thus endeavoured to do justice to his favourite Author, by comparing every piece, line by line, with the original editions, he met with a *second edition* of the *DIAGONOCLASTES* (which had neither been seen by Mr. Toland, the former Editor, nor by Mr. B.) with many large and curious *additions*; and he quickly resolved that the public should no longer be withheld from the possession of such a treasure. 'I therefore now, says Mr. B. give a new impression of this work, with the additions and improvements made by the Author: and I deem it a singular felicity to be the instrument of restoring to my country so many excellent lines, long lost—and in danger of being for ever lost—of a Writer who is a lasting honour to our language and nation;—and of a work, wherein the principles of tyranny are confuted and overthrown, and all the arts and cunning of a *Great Tyrant* and his adherents detected and laid open.'

The following observations on Milton, are at once characteristic of that great man, considered as the CHAMPION OF THE PEOPLE, and of the political zeal and spirit of his late reverend Editor:

'MILTON, in particular, ought to be read and studied by all our young gentlemen as an *Oracle*. He was a great and noble genius, perhaps the *greatest* that ever appeared among men; and his learning was equal to his genius. He had the highest sense of Liberty, glorious thoughts, with a strong and nervous style. His works are full of wisdom, a treasure of knowledge. In them the divine, the statesman, the historian, the philologist, may be all instructed and entertained. It is to be lamented that his divine writings are so little known. Very few are acquainted with them, many have never heard of them. The same is true with respect to another great writer, cotemporary with Milton, and an advocate for the same glorious cause; I mean ALGERNON SYDNEY, whose discourses on Government are the most precious legacy to these nations.

'All antiquity cannot shew two writers equal to these. They were both great masters of Reason, both great masters of Expression. They had the strongest thoughts, and the boldest images, and are the best models that can be followed. The style of SYDNEY is always clear and flowing, strong and masculine. The great MILTON has a style of his own, one fit to express the astonishing sublimity of his thoughts, the mighty vigour of his spirit, and that *copia* of invention, that redundancy of imagination, which no writer before or since hath equalled. In some places it is confessed that his periods are too long, which renders him intricate, not altogether intelligible to vulgar readers; but these places are not many. In the book before us his style is for the most part free and easy, and it abounds in eloquence and wit and argument. I am of opinion that the style of this work is the best and most perfect of all his prose writings. Other men have commended his *History* as matchless and incomparable, whose malice could not see or would not acknowledge the excellency of his other works. It is no secret whence their aversion

to MILTON proceeds; and whence their caution of naming him as any other writer than a poet. MILTON combated superstition and tyranny of every form, and in every degree. Against them he employed his mighty strength, and, like a *Battering Ram*, beat down all before him. But notwithstanding these mean arts either to hide or disparage him, a little time will make him better known; and the more he is known the more he will be admired. His works are not like the fugitive short-lived things of this age, few of which survive their authors: they are substantial, durable, eternal writings; which will never die, never perish whilst Reason, Truth, and Liberty have a being in these nations.

‘Thus much I thought proper to say on occasion of this publication, wherein I have no resentment to gratify, no private interest to serve: all my aim is to strengthen and support that *good old Cause* which in my youth I embraced, and the principles whereof I will assert and maintain whilst I live.’

And, accordingly, Mr. Baron did so, with uniform ardour and zeal, to the last; but, as we have already seen, did not live to publish what he was so eagerly solicitous to print.—He was an honest man, was well acquainted with the literature of this country in the last age, and had many friends, whose regard, however, he generally lost, through the ungoverned warmth and inequality of his temper.

Art. 26. *A new Historical Biographical and Classical Dictionary.*

Containing a concise and alphabetical Account of the most remarkable Events recorded in Ancient History. Extracted from the most celebrated Classical Writers: Also the Lives and Characters of the most illustrious Personages among the Greeks, Romans, Egyptians, Carthaginians, and other distinguished Nations. Comprehending Heathen Deities, Patriots, Priests, Philosophers, Kings, Princes, Legislators, Statesmen, Generals, celebrated Ladies, Orators, Poets, Historians, Painters, Physicians, Lawyers, Players, Artificers, and, in short, all who have signalized themselves by their Virtue, Courage, Learning, or Abilities. Calculated for the Use of Schools, and for such Gentlemen and Ladies, who not having had the Happiness of a Classical Education, are desirous of being acquainted with the Heathen Mythology, and the most striking Circumstances of Ancient History. 12mo. 3s. 6d. bound. Kearsly. 1771.

The design of this compendium is thus expressed by the Author

—‘*To the Reader,*’ viz.

‘In the following sheets the Editor has endeavoured to lay before his Readers whatever he found most valuable in the best classic writers. They contain a short, but he flatters himself not an uninteresting account of the most remarkable events recorded by the Greek and Roman historians; with the lives and characters of the illustrious heroes of antiquity, and, where they could with propriety be introduced, translations of many of the celebrated passages that are to be met with in the ancient poets.

‘The work was not only undertaken for the USE of SCHOOLS, where the want of such a performance has long been complained of, but for the service of such gentlemen as wish to become acquainted with

with the most material occurrences of profane history, in the concise and easiest manner.

'In short, the Editor has attempted to render the whole both pleasing and useful, by blending delight with instruction, and knowledge with entertainment.

'Queen's College, Oxford, Dec. 10, 1770.'

We have only to observe, that this little work is extremely deficient, from the great number of *persons* and *things* omitted; which, indeed, is not much to be wondered at, considering the narrow compass to which it is confined. If the Author would add to it a second volume, for which there are ample materials, even on his own plan of *brevity*, we apprehend his Dictionary would be more generally acceptable to the public.—We have seen a work bearing a very similar title to this, but it is merely biographical: it was published by Millar, about 17 years ago, in 2 Vols. 12mo.

ART. 27. Observations upon several Passages extracted from a Work lately published, entitled, *A Review of the Characters of the principal Nations of Europe* \*. 8vo. 1 s. 6 d. Almon.

There are very few of these observations that are in the least degree interesting: many of the extracts are produced only to commend them, and to echo the Author's sentiments; while it is difficult to know for what purpose others are produced.

What, for instance, is to be learned from the following article:

'EXTRACT the Fourteenth.

"By this perpetual *concomitance* of the women," &c.—Page 73.

#### OBSERVATIONS.

'The Author, no doubt, means, by the perpetual *concomitance* of the French women, their strong propensity to assemble together in large bodies.—Would not *association*, therefore, be a properer word than *concomitance*? "Concomitance [from *concomitor*, Lat.] Subsistence together with another thing."—Johnson's Dict.

'However, on re-considering the word, I acquit the Author of impropriety; for *concomitor*, in Littleton's Dictionary, is "to accompany, to follow, to attend."

Let us try one more:

EXTRACT the Thirty-ninth.

"Their general negligence of books (speaking of the Spaniards) reduces individuals to the necessity of drawing most of their knowledge from their own fund of experience and observation; which, notwithstanding they are excellent sources, and far exceed, in purity of truth and certitude, the lucubrations of the closet alone, cannot compare with that superior extent and profoundness of acute and thorough discernment, which reading and meditation give those who are adequately conversant with the world."—Page 255.

#### OBSERVATIONS.

'Much knowledge may, doubtless, be acquired by experience and observation; and we frequently meet with men, who, with hardly any assistance from *books*, make no contemptible figure in the world. But those who are naturally acute and discerning, will find their acuteness and discernment considerably increased; by a

\* For an account of this work, see Review, vol. xliii. p. 329.

careful perusal of books, the Authors of which were remarkable for their shrewdness and *acumen*. Many of the Readers, however, of the above *extracts*, will probably wish to know why there is more *certitude*, why there is more *purity of truth in experience and observation*, than in the *lucubrations of the closet alone*?

OBSERVATION upon this OBSERVATION.

Does this Observer need to be told that a man of experience, though he cannot read, will act with more propriety in the world, than a raw recluse student, until his studies are corrected and matured by an experimental knowledge of mankind; but that when this knowledge is once attained, *ceteris paribus*, the latter will have greatly the advantage of the former?

After all we are perhaps mistaken in our estimate of the merit of these Observations, for in the list of Tracts sold by the publisher, stitched up at the end, we are given to understand that this pamphlet was *out of print* at the time it was upon sale!

Art. 28. *Sketches and Characters of the most eminent and most singular Persons now living*. Vol. I. 12mo. 2 s. 6 d. sewed. Bristol printed, and sold by Wheble in London. 1770.

A good hint for a taking *touch on the times*; but the Slipshod Writer has not made the most of his thought. If he will revise, improve, and give more solidity and substance to this work, we doubt not but it will be highly acceptable to such Readers as are fond of *anecdotes*, *repartees*, and *bons mots*, of the Duke of *This*, and my Lady *That*, and Mr. *T'other* the noted wit, &c. &c. &c.

Art. 29. *The Coterie recommended*; or, the Pleasures of the *Beau Monde* vindicated: In an Oration made before that honourable and truly laudable Society, on the 4th of April, being the Anniversary of its Institution. By the Hon. Mr. Shame'em. 8vo. 1 s. Gardner, &c.

Taking up the vulgar notion that the society lately formed among our people of fashion, and known by the name of the *Coterie*, is calculated for the accommodation and encouragement of vicious pleasures, this pretended Apologist abuses the association, in a style that will sufficiently clear the Writer from all suspicion of his being himself a member.

Art. 30. *The Trial of William Wemms*, and seven others, Soldiers in his Majesty's 29th Regiment, for the Murder of Crispus Attucks and four others, Mar. 5, 1770, at the superior Court of Judicature, Assize, &c. at Boston, Nov. 27 following, &c. before the Hon. Benjamin Lynde, John Cushing, Peter Oliver, and Ed. Trowbridge, Esqrs. Justices of the said Court. Published by Permission of the Court. 8vo. 3 s. sewed. Boston printed, London reprinted. Evans.

As the unfortunate accident which gave birth to these proceedings hath been taken up *on party-ground*, and the circumstances have been variously represented, those who are desirous of knowing the real state of the case, will here meet with satisfaction.

Art. 31. *The Vegetable System*. By Dr. Hill. Vol. XVII. Folio. Royal Paper. 1 l. 11 s. 6 d. Baldwin.

See Review, vol. xliii. p. 164.

RELIGIOUS and CONTROVERSIAL.

Art. 32. *A Proposal for the Advancement of Christianity into a polite and elegant System*, adapted to the Taste and Freedom of the present Age, with respect to our general Manners and Maxims of Government. In a Letter to a Friend. By Thomas Bedford, M. A. Chaplain to the Earl Granville. 4to. 1 s. Wilkie. 1771.

Swift's ironical manner is here assumed, with pretty good success; but whether much good effect is to be expected from any attempt to ridicule vice or irreligion, is a point of some doubt with us. People may, possibly, be laughed out of some follies; but to encounter wickedness and depravity with the delicate weapons of raillery, seems (to repeat a keen comparison of the witty Dean's) to be like endeavouring to hew blocks with a razor.

MATHEMATICAL.

Art. 23. *An Explanation of the affirmative and negative Signs in Algebra*. 8vo. 6d. Cambridge printed, and sold by Beecroft, &c. London.

The title of this pamphlet would lead one to expect undoubted evidence and satisfaction on the subject of which it professes to treat. The Algebraist, however, after a careful perusal of it, may be disposed to suggest an amendment, and to entitle it 'An Attempt to explain, &c.'

The subject, it must be confessed, is intricate and abstracted, and it is difficult for a speaker or writer to express his ideas with that precision and clearness he could wish, and without descending from the strictness of mathematical demonstration, in a science whose object is abstract numbers, to the more familiar and popular illustrations by sensible objects. The Author considers all quantity as existing either *absolutely* or in a *certain mode*. And he observes, that as the mind has a power of contemplating either of these existences, and of reasoning concerning them, the signs of algebra, which are substituted in the place of ordinary language, may certainly be made use of to express this reasoning in either view. The application of this remark, in the sequel, is ingenious, and amounts briefly to this,—that with regard to quantity, absolutely considered, the sign (*plus*) is the language whereby the algebraist affirms it to exist, and the sign (*minus*) that whereby he denies its existence. But with regard to quantity, having only modal existence, *plus* and *minus* may alternately either affirm or deny.

There are two or three paragraphs in this treatise so very inaccurately expressed, that it is impossible to understand their meaning. We shall only produce one as a specimen—'By the imaginary existence of quantity as opposed to real, is meant, *such as, being no existence in nature, is conceived against nature, for some particular use*. This is a species of definition, from which we can form no idea of what the Author meant to say. We have laid the blame on the press—we have left out, altered and transposed one word and another to no purpose.

We shall conclude this article with the following general remark: If mathematicians would fix their attention primarily on the *relations* of quantities, and consider the signs (+) and (—) as expressive of these relations, they would be less subject to perplexity and confusion them-



selves, and to the charge of using unintelligible and mysterious language, than they really are.—Some of the best writers on algebra have pursued this method, and hereby rendered the several species of multiplication, in apprehending the rationale of which the main difficulty consists, intelligible and obvious.

L A W.

R-S

Art. 34. *Liberty vindicated* against Slavery, shewing that Imprisonment for Debt, refusing to answer Interrogatories, long Imprisonment, though for just Causes, &c. are all destructive to the fundamental Laws and common Freedom of the People of England. By a Lover of his Country. First published in the Year 1646. 8vo. 1s. Wilkie. 1771.

The efforts of Mr. Stephen, in behalf of himself, and of the other debtors confined in the King's-bench prison, have probably occasioned the republication of the treatise before us. The Author of it seems to have been well informed with regard to the spirit and tendency of our laws, and pleads strongly the cause of humanity and freedom. St

Art. 35. *Lord Camden's genuine Argument* in giving Judgment on the ejectment between Hindson and others against Kersey. Wherein Lord Mansfield's Opinion delivered in Wyndman *contra* Chetwynd, is learnedly considered. To which is prefixed, The Argument of Lord Mansfield. 4to. 4s. sewed. Wilkie. 1771.

The opinion, which was given by Lord Mansfield upon a devise of land in the case of Wyndham *contra* Chetwynd, he supported with much legal erudition; and a similar question having been submitted to the Court of Common Pleas, Lord Camden delivered his judgment upon it. The sentiments of these judges were opposite; and, it must be allowed, that the point of law in dispute was of nice and difficult discussion.

Lord Mansfield contends, that the attestation of three witnesses to devises of land is mere form; that, in the statute of frauds, which gives this direction, the word *credible* as applied to witnesses is nugatory or used improperly; that the statute being deprived of the word *credible*, the word *witness* must be expounded by common law; that a release or payment will remove the disability of a witness from *interest*; and that such a witness may even without a release be competent enough to prove the will for every person except himself.

These conclusions appeared to Lord Camden to be erroneous. He conceived, and attempted to prove in opposition to them, That the *credibility* alluded to in the statute, ought to be considered as a necessary and substantial qualification of the witness at the time of attestation; that if the witness is incompetent at that time, he cannot purge himself afterwards, either by release or payment, so as to set up the will; and that he cannot, in that case, be a witness to establish any part of the will.

In the reasoning and arguments employed by Lord Mansfield, there is much subtlety and precision; but perhaps he is inclined to allow to judges too great a latitude in the interpretation of laws. Lord Camden is more diffuse and less profound; but his opinion, notwithstanding, abounds with many solid observations. He argues, in particular, with great force against the discretionary power of Judges. 'The discretion,' says he, 'of a judge is the law of tyrants; it is always

ways unknown; it is different in different men; it is casual, and depends upon constitution, temper, and passion. In the best it is oftentimes caprice; in the worst it is every vice, folly, and passion to which human nature is liable.' St.

P O E T I C A L.

Art. 36. *A Poetical Epistle to the Author of* Verses addressed to John Wilkes, Esq; on his Arrival at Lynn. 4to. 6d. London. 1771. Sold by the Booksellers of Lynn and Cambridge.

From the few specimens which we gave of the Verses lately presented to Mr. Wilkes at Lynn †, our Readers may perhaps readily infer with us, that the Encomiast's station on Mount Parnassus is somewhere on the declivity of the mountain; though we will not pretend to mark the identical spot, or its elevation, precisely. We can speak with more confidence and precision with regard to the station of his present Answerer; who is evidently a lowlander, and appears to have his settlement in some dark and deep cavern at the foot of the mountain. He talks indeed of flying, with great confidence, in the very first line;

' My muse on daring pinions takes her flight——'

but his muse and he are a couple of arrant cheats: for they never once budge from the earth; nor can we discern the smallest rudiments of wings any where about them. He does indeed endeavour to clamber up to the mountaineer; but his foot slips incessantly. He gets however within reach of his satellite, the poor printer, who is somewhat nearer his level, and catches hold of him by the flap of his coat—his best Sunday cloaths too—in which, he tells us, the caitiff on his knees presented the obnoxious Verses to Mr. Wilkes, most gorgeously bound, and inscribed with golden capitals. For this transgression he rolls the culprit in the mud brought down from Helicon, till this poor Wilkite typographer's holiday coat is in such a pickle, that the man can never surely appear in it any more without *turning* it. After this most intemperate act, he descants a while on the good of Old England, and concludes with an invocation, and a prayer for poor Britannia, whose case must be desperate indeed, if it resists the powers of verse like this.

Art. 37. *LEONIDAS*; a Poem. The fifth Edition. 12mo. 2 Vols. 6s. Cadell, &c. 1770. B-y.

That this well-known English Epic hath had many admirers, is evident from the circumstance of its having passed into a fifth edition. Its first appearance in print was several years before the commencement of our Review; so that any remarks on the merits and character of this poem, would be foreign to our province. We shall, therefore, only add, for the information of our poetical Readers, that Mr. Glover, the ingenious Author of *Leonidas*, hath, in the present edition, not only corrected the poem throughout, and extended it from nine books to twelve, but hath also added several new characters; beside placing some of the old ones in new situations.

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† Review, March, page 259.

Art. 38. *The Love of Money*; a Satire. 4to. 2s. Evans.

1771.

To be hungry, and to own it too, is at this time of day a very meritorious degree of modesty :

‘ Write, write I *must* ; ’tis a licentious age,  
And vices croud to feed a poet’s rage.

Shame on the times——’

No ! that ingratitude spoils all.

—— ‘ Shall I, with equal blame,

With equal *loss* of honourable *fame* ?’

Remember the Italian proverb, and fear nothing. *He who affects to lose what he never had, loses nothing but his senses.*

‘ And therefore cast my *inborn* worth aside.’

Read *still-born*.

—— ‘ without remorse,

Or *pious* looks, or still more pious tears,

We’d hang all villains’——

Surely ! why should not a hangman look like himself ?

‘ But where begin ?’

At home.

—— ‘ would, would I had a friend !’

‘ That is true ; hang him first by all means.

‘ Wilt thou assist me S——— ?’

No ; he is appointed First L—d of the A———y and has something else to do.

—— ‘ Thou canst tell

Where to begin ; what characters of hell—

I know the road, and self-instructed run.’

*Occupet extremum scabies !* If you are for that road, good bye to you.

‘ Here honour’s lost, for Churchill is no more ;

Churchill is gone, and G——— is a w——.’

Whereas, had he been living, her ladyship would have been as chaste as Diana of the Ephesians.

‘ \* \* \* bought a seat, will \* \* \* the truth disown,

Bought others virtue, while he sold his own :

And when the wretch his own can sell no more,

He sells that virtue which he bought before.’

Bravissimo ! Encore !

So goody Jobson went to Wakefield fair,

And sold some eggs, and bought some chickens there :

But when of eggs she had no longer store,

She sold the chickens that she bought before.

‘ This worthy Gentleman informs us that he is himself very fond of the ladies at present, and that he loves them ‘ aye, more than money ;’ but that, when he grows old and grey-headed, he intends to turn pimp for the benefit of society, and,

—— ‘ prove what woman is the cause of vice.’

But, poor Gentleman ! he is at present in a pitiable situation indeed.

‘ But now I burn, and in the flower of youth.’

He threatens, however, to exert himself again the first opportunity :

‘ Yet I may sing, when once love’s fire is o’er,’

for

for the good of our countrywomen we would not recommend his resolution in the next line,

‘And, if provok’d enough, must sting before.’ L.

Art. 39. *The Book of Nature*; a Poem. 4to. 1 s. Carnan.

A spiritless, well meaning poem, recommending moral improvement from the study of Nature. L.

Art. 40. *Miscellaneous Poems on various Subjects and Occasions*.

Revised and corrected by the late Mr. William Shenstone. 8vo. 4 s. Boards. Newbery, &c. 1771.

The Author of these poems is said to be Mr. Joseph Giles, who some time since resided at Birmingham, was intimately acquainted with Mr. Shenstone, and wrote some pleasing poems in Doddsley’s *Miscellanies*. However the last circumstances may seem to speak in his favour, the poetry here presented to us is far beneath mediocrity. We presume not to say what the late ingenious Mr. Shenstone might be induced to do from motives of private friendship or benevolence. We are sensible that with him those virtues had no narrow limits: but these poems were every way unworthy of his attention, and in truth we can see no traces of that attention in them. L.

Art. 41. *The Dramatic Works of Mark Antony Meilan*. Consisting of three Tragedies, *Emilia, Northumberland, the Friends*. As they were presented to the Managers of both our Theatres, but refused. Published by Way of an Appeal from the arbitrary Decisions of the Despots of the Drama to Candour and the Lovers of theatrical Amusements, whose Liberality so amply aggrandizes those Defaulters. 8vo. 6 s. White, &c.

How the Author of this wretched stuff could presume to impeach the taste or impartiality of the managers for rejecting it, would be astonishing, did not daily experience convince us that the vilest scribblers believe their own compositions excellent. In such cases as these, the managers require no other pity than we ourselves do, that they are in some measure under a necessity of looking into such performances. L.

Art. 42. *Cricket*, an Heroic Poem; illustrated with the critical Observations of Scriblerus Maximus. To which is added, an Epilogue, called, *Bucks have at ye All*. Spoken by Mr. King at the Theatre Royal in Dublin, in the Character of Ranger in the Suspicious Husband. By James Love, Comedian. 4to. 1 s. Davies. 1771.

This is really a very decent classical poem, does credit to the taste, spirit, and good sense of the Author, and may give pleasure as well to the critical as to the cricketical Reader. It was first published about 30 years ago. L.

Art. 43. *The Temple of Compassion*; a Poem: Addressed to a Lady, by an Officer in the Guards. 4to. 1 s. Ridley.

The Author of this poem informs us that it was written ‘chiefly for the pleasure of dedicating it to a lady,’ and that ‘it was a hasty, careless composition.’ This is certainly a very unfoldier like compliment, and the lady was but little obliged to the poet, who could professedly be careless in the execution of a piece he honoured with her name.—However, his total want of abilities as a poet will exempt

exempt him from the attention of minute criticism, and we shall allow him a place in his Temple of Compassion.

Art. 44. *An Epistle from the Princess F——a, at Naples, to the Countess of ——— in London.* Translated from the Italian, and addressed to G. S—w—n, Esq; 4to. 1 s. White. 1771.

This is a wretched attempt at wit; in the preface, against the patriots, who, the Translator says, are *speechifying away*; and, in the poem, against the coterie, which is certainly entitled to an abler satyrist.

Art. 45. *The Loves of Medea and Jason*; a Poem, in Three Books. Translated from the Greek of Apollonius Rhodius's *Argonautics*. By the Rev. J. Ekins, M. A. late Fellow of King's College, Cambridge, and Rector of Quainton, Bucks. 4to. 3 s. 6 d. Payne. 1771.

The *Argonautics* of Apollonius were of such high répute in antiquity that Virgil has not scrupled to borrow very largely from that writer, both in the construction, the sentiments, and imagery of his *Æneid*; yet we have never translated him; and indeed the dry detail of his fabulous heroes, and their uninteresting exploits in the two first books, is very forbidding. The present Translator has wisely enough, therefore, omitted them, and fallen only on that more interesting part which describes the loves of Medea and Jason. But a mediocrity of art and genius (which if we allow Mr. Ekins, we grant him rather too much) was by no means sufficient here. And, indeed, this is a very tame and inadequate translation. To point out the feeble lines were endless; but the Translator has sometimes as little propriety as poetry. He represents the blooming Medea as an old hag, who, in the morning,

“Smooths her parched cheeks:”

‘She then gives orders to the female band,  
Who in attendance near her chamber stand!’

Art. 46. *Eve's Legacy to her Daughters.* In two Cantos. With her Epitaph: And Tiresias. 8vo. 1 s. Davies.

A graceless wag, making merry with his great grandmother,—the apple,—the serpent,—and the good man Adam. Some scrupulous Readers may think the Author's humour (while employed on a scripture subject) not quite free from prophaneness. The transformation of Tiresias, however, was lawful plunder, as being an *Heaven* story. *Vide* Ovid's *Metam.* lib. iii.

Art. 47. *The New Foundling Hospital for Wit.* Being a Collection of curious Pieces in Verse and Prose. Part IV\*. 12mo. 2 s. 6 d. sewed. Almon. 1771.

A few choice bits may be picked out of this basket of scraps.

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\* See more of this collection, Review, Aug. 1769, p. 156.

#### E R R A T U M.

\* In the Review for March, page 188, line 2, read, This he had promised to Dr. Priestley in *one respect*; and there can be no doubt but that in *others* Dr. Furneaux's accurate, &c.

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T H E

MONTHLY REVIEW,

For M A Y, 1771.



ART. I. *Observations on modern Gardening, illustrated by Descriptions.* 8vo. 3s. 6d. Boards. T. Payne. 1770. *my Mr. H.*

THIS Author considers *Gardening* as not confined to the spot from which it borrows its name; but as regulating the disposition and embellishments of a park, a farm, or a riding; so that the business of a gardener is to select and apply whatever is great, elegant, or characteristic in any of them; to discern and to display all the advantages of the place upon which he is employed; to supply its defects, correct its faults, and improve its beauties. He observes that the scenes of Nature consist of *ground, wood, water, and rocks*, in various proportions and combinations; to which art has added *buildings*, and he treats of these separately.

*Ground* he considers as mere surface, which may be varied into *swell, hollow, and level*: he observes that the convex and concave are in themselves less uniform than a plane, but that planes should not for that reason be wholly rejected; 'a gentle concave declivity, says he, falls and spreads easily on a flat; the channels between several swells degenerate into mere gutters, if some breadth be not given to the bottoms by flattening them; and in many other instances, small portions of an inclined or horizontal plane may be introduced into an irregular composition. Care only must be taken to keep them down as subordinate parts, and not to suffer them to become principal.

'There are, however, occasions on which a plane may be principal: a hanging level often produces effects not otherwise attainable. A large dead flat, indeed, raises no other idea than of satiety: the eye finds no amusement, no repose, on such a level: it is fatigued, unless timely relieved by an adequate termination; and the strength of that termination will compensate for its distance. A very wide plain, at the foot of a mountain,

is less tedious than one of much less compass, surrounded only by hillocks. A flat therefore of considerable extent may be hazarded in a garden, provided the boundaries also be considerable in proportion; and if, in addition to their importance, they become still more interesting by their beauty, then the facility and distinctness with which they are seen over a flat, makes the whole an agreeable composition. The greatness and the beauty of the boundary are not, however, alone sufficient; the form of it is of still more consequence. A continued range of the noblest wood, or the finest hill, would not cure the insipidity of a flat: a less important, a less pleasing boundary, would be more effectual, if it traced a more varied outline; if it advanced sometimes boldly forward, sometimes retired into deep recesses; broke all the sides into parts, and marked even the plain itself with irregularity.

At Moor Park\*, on the back front of the house, is a lawn of about thirty acres, absolutely flat; with falls below it on one hand, and heights above it on the other. The rising ground is divided into three great parts, each so distinct and so different, as to have the effect of several hills. That nearest to the house shelves gently under an open grove of noble trees, which hang on the declivity, and advance beyond it on the plain. The next is a large hill, pressing forward, and covered with wood from the top to the bottom. The third is a bold steep, with a thicket falling down the steepest part, which makes it appear still more precipitate: but the rest of the slope is bare; only the brow is crowned with wood, and towards the bottom is a little groupe of trees. These heights, thus finely characterised in themselves, are further distinguished by their appendages. The small, compact groupe near the foot, but still on the descent, of the further hill, is contrasted by a large straggling clump, some way out upon the lawn, before the middle eminence. Between this and the first hill, under two or three trees which cross the opening, is seen to great advantage a winding glade, which rises beyond them, and marks the separation. This deep recess, the different distances to which the hills advance, the contrast in their forms, and their accompaniments, cast the plain on this side into a most beautiful figure. The other side and the end were originally the flat edge of a descent, a harsh, offensive termination; but it is now broken by several hillocks, not diminutive in size, and considerable by the fine clumps which distinguish them. They recede one beyond another, and the outline waves agreeably amongst them. They do more than conceal the sharpness of

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\* The seat of Sir Laurence Dundas, near Rickmansworth in Hertfordshire.

the edge; they convert a deformity into a beauty, and greatly contribute to the embellishment of this most lovely scene; a scene, however, in which the flat is principal; and yet a more varied, a more beautiful landscape, can hardly be desired in a garden.'

With respect to convex and concave forms, the Author thinks that those which are perfectly regular should be avoided: a semicircle, says he, can never be tolerable; small portions of large circles blended together; or lines gently curved, which are not parts of any circle; a hollow sinking but little below a level; a swell very much flattened at the top; are commonly the most agreeable figures.

In made ground the Author considers the connection of different surfaces as the principal object; without it a swell is but a heap; and a hollow but a hole: the lines of separation are manifest, and the want of connection, except in the great scenes of nature, is a want of beauty. This remark leads the Author to the following pertinent observation with respect to fencing by a ditch. 'The use of a fosse, says he, is merely to provide a fence, without obstructing the view. To blend the garden with the country is no part of the idea: the cattle, the objects, the culture, without the sunk fence, are discordant to all within, and keep up the division. A fosse may open the most polished lawn to a corn field, a road, or a common, though they mark the very point of separation. It may be made on purpose to shew objects which cannot, or ought not to be in a garden; as a church, or a mill, a neighbouring gentleman's seat, a town, or a village; and yet no consciousness of the existence can reconcile us to the sight of this division. The most obvious disguise is to keep the higher above the further bank all the way; so that the latter may not be seen at a competent distance: but this alone is not always sufficient; for a division appears, if an uniformly continued line, however faint, be discernable; that line, therefore, must be broken; low but extended hillocks may sometimes interrupt it; or the shape on one side may be continued, across the sunk fence, on the other; as when the ground sinks in the field, by beginning the declivity in the garden. Trees too without, connected with those within, and seeming part of a clump or a grove there, will frequently obliterate every trace of an interruption. By such, or other means, the line may be, and should be, hid or disguised; not for the purpose of deception (when all is done we are seldom deceived) but to preserve the continued surface entire.'

The Author proceeds to consider what he calls the *style* of ground: that is whether it is tame or bold, gentle or rude, continued or broken: it is not perhaps very easy to distinguish in ground the *tame* from the *gentle*, or the *bold* from the *rude*,



however the Author's general precept is good, 'the *style* of every part should be accommodated to the character of the whole.'

The Author proceeds to recommend variety, and even contrast; but, he says, that 'It also contributes, perhaps more than any other circumstance, to the perfection of those *lines*, which the eye traces along the parts of a piece of ground, when it glances over several together. No variety of form compensates for the want of it. An undulating line, composed of parts all elegant in themselves, all judiciously contrasted and happily united, but equal the one to the other, is far from the line of beauty. A long strait line has no variety at all; and a little deviation into a curve, if there be still a continued uniformity, is but a trifling amendment. Though ground all falling the same way requires every attention to its general tendency, yet the eye must not dart down the whole length immediately in one direction, but should be insensibly conducted towards the principal point with some circuitry and delay.'

He then enforces a caution which he says should be always held in remembrance; 'never to suffer general considerations to interfere with *extraordinary great effects*, which rise superior to all regulations, and perhaps owe part of their force to their deviation from them;' but he judiciously observes, that these effects are not produced merely by objects of enormous size, but by a greatness of *style* and *character* within such an extent as ordinary labour may modify, and the compass of a garden include.

The Author's second general head is *wood*. He first considers the differences of trees and shrubs as to *shape*, *colour*, and *growth*: his general rule with respect to these varieties is, to range the shrubs and small trees so that they may mutually set off the beauties, and conceal the blemishes of each other, to aim at no effects which depend on a nicety for their success, and which the soil, the exposure, or the season of the day may destroy; to attend more to the groupes than to the individuals, and to consider the whole as a plantation, not as a collection of plants.

Every plantation must either be a *wood*, a *grove*, a *clump*, or a *single tree*. A wood consists of trees and underwood; a grove of trees without underwood; a clump differs from either only in extent, but when it is close it is called a thicket, and a groupe when it is open.

With respect to a wood the Author observes, that it appears most to advantage seen from below, and hanging on the side of a hill; for that commanded from an eminence it makes no more than a part of the scene below: in either situation the variety of its surface is essential to its beauty: a continued smooth shaven level of foliage must be avoided; the different growths of trees break it in reality, and their shadows still  
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more in appearance: different tints undulating about the surface are its greatest embellishment. As to masses and groupes, the contrast must not be too strong, where the character of the wood is greatness, to which unity is essential; and, to produce any sensible variety, they must be large. Single trees are seldom of use to diversify a surface; but a few large trees, not eminent above all about them, but distinguished by some slight separation, and obvious at a glance, distinguish a wood from a thicket of shrubs.

But our Author observes, that 'when broken ground, in a romantic situation, is overspread with wood, it may be proper on the surface of the wood, to mark the inequalities of the ground. *Rudeness*, not greatness, is the prevailing idea; and a choice directly the reverse of that which is productive of unity, will produce it; strong contrasts, even oppositions, may be eligible; the aim is rather to disjoint than to connect; a deep hollow may sink into dark greens; an abrupt bank may be shewn by a rising stage of aspiring trees; a sharp ridge by a narrow line of conical shapes: firs are of great use upon such occasions; their tint, their form, their singularity, recommend them.'

A wood seen from below should be thick; seen from above, its being thin is sometimes an advantage, it presents many objects, and every tree shews its beauty.

The outline of a wood should always be irregular, but not consist of easy sweeps and gentle rounds: the true outline with respect to this object, according to our Author, consists more in breaks than sweeps, rather in angles than in rounds; in variety, not in sameness of succession. Every variety in the outline of a wood must be a prominence or recess, and it is desirable that the recess should wind, so as to conceal the extremity, and leave the imagination to pursue it.

With respect to an inlet into a wood, the opposite points of the entrance should never tally, for if they do there is an appearance of art; other points which distinguish the great parts, should in general be strongly marked; a short turn has more spirit than a tedious circuit, and a line broken by angles has a precision and firmness which in an undulating line are wanting.

As the character of a wood is *grandeur*, so, says our Author, that of a grove is beauty. But though a grove is beautiful as an object, it is besides delightful as a spot to walk or sit in; and therefore the choice and disposition of trees for effects within, are a principal consideration. 'Mere irregularity alone will not please; strict order is there more agreeable than absolute confusion; and some meaning better than none. A regular plantation has a degree of beauty; but it gives no satisfaction, because we know that the same number of trees might

be more beautifully arranged. A disposition, however, in which the lines only are broken, without varying the distances, is less natural than any; for though we cannot find strait lines in a forest, we are habituated to them in the hedge-rows of fields; but neither in wild nor in cultivated nature do we ever see trees equi-distant from each other: that regularity belongs to art alone. The distances therefore should be strikingly different: the trees should gather into groupes, or stand in various irregular lines, and describe several figures: the intervals between them should be contrasted both in shape and in dimensions: a large space should in some places be quite open; in others the trees should be so close together, as hardly to leave a passage between them; and in others as far apart as the connexion will allow. In the forms and the varieties of these groupes, these lines, and these openings, principally consists the interior beauty of a grove.

The Author illustrates these rules by a description of the walk to the cottage at Claremont, and the grove at Escher-place.

As to clumps, which are only small woods if close, and small groves if open, they are governed by the same principles as the larger; care must be taken however to attend to their beauty as single objects when independent, and the effect of the whole to which they belong, when they are relative.

The least clump that can be is of two trees, and the best effect they can have is, that their heads united should appear to be one large tree. Three trees must form either a right line or a triangle, and therefore, to avoid regularity, the distances should be very different. When clumps are larger, they admit a mixture of trees and shrubs, wood and grove, and every species of plantation, and none are more beautiful than those which are so composed.

Our Author proceeds to mention several occasions on which independent clumps may be applied, which are many, and for which we must refer our Readers to his work. What is said of clumps may be applied to single trees almost without exception.

Water is the next great object, of which our Author justly remarks the characters are so various, that there is scarcely an idea with which it may not concur, or an impression which it cannot enforce. 'A deep stagnated pool, dank and dark with shades which it dimly reflects, befits the seat of melancholy; even a river, if it be sunk between two dismal banks, and dull both in motion and colour, is like a hollow eye which deadens the countenance; and over a sluggish, silent stream, creeping heavily along all together, hangs a gloom, which no art can dissipate, nor even the sun-shine disperse. A gently murmuring rill, clear and shallow, just gurgling, just dimpling, imposes silence, suits with solitude, and leads to meditation: a  
brisker

brisker current, which wantons in little eddies over a bright sandy bottom, or babbles among pebbles, spreads cheerfulness all around : a greater rapidity, and more agitation, to a certain degree are animating ; but in excess, instead of wakening, they alarm the senses ; the roar and the rage of a torrent, its force, its violence, its impetuosity, tend to inspire terror ; that terror, which, whether as cause or effect, is so nearly allied to sublimity.

But all water is either *running* or *stagnated* ; either a *lake* or *pool* ; a *river*, *rivulet*, or *rill*. ‘ In a garden, says our Author, the water is generally imitative. That which in the open country would be called a great pond, there assumes the name, and should be shaped as if it had the extent of a lake ; for it is large in proportion to the other parts of the place. Though sometimes a real river passes through a garden, yet still but a small portion of it is seen ; and more frequently the semblance only of such a portion is substituted instead of the reality. In either case, the imitation is lost, if the characteristic distinctions between a lake and a river be not scrupulously preserved.’

The characteristic property of running water is *progress*, of stagnated, *circuit* ; both banks of a river therefore should never be concave, this converts a stream into a pool, and departs from the appearance of progress : but creeks, bays, and recesses, which should be avoided in a river, ought, for that reason, to be allowed in a lake : what is an objection to them in one, is a recommendation in another.

Our Author proceeds to observe that bays, creeks, and promontories, with which a lake may be diversified, are in their shapes and combinations an inexhaustible fund of variety, but should not be numerous : and that rivers should not be perpetually wreathed, because if the bends are too frequent and too sudden, the current will be reduced to a number of separate pools, and the idea of progress obscured by the difficulty of tracing it.

Under the article *water*, our Author mentions bridges, though they might, perhaps with more exact propriety, have been referred to buildings. Bridges, properly constructed, he observes, favour the idea of progress in the water they cross ; such a communication between the opposite banks implies the want of any other, and gives both length and depth to the stream ; but the form of a lake intimates that all the shores are, by making a certain circuit, accessible : bridges therefore, though characteristic of a river, are inconsistent with the nature of a lake ; and the Author justly observes, that the single wooden arch, now much in fashion, is elevated so much above the river that it seems to have no connection with it : it is seen straddling in the air, says he, without a glimpse of water to account for it,

and the common foot bridge, of planks only, guarded on one side by a common rail, and supported by a few piles, is often more proper: no other species so effectually characterises a river; it is too plain for ornaments, too humble for a disguise; yet it is too mean for a great, and too simple for an elegant scene; our Author therefore recommends a stone bridge, subject to the following rules: 'An extraordinary elevation is seldom becoming, unless the grandeur compensate for the distance at which it leaves the water below. A gentle rise, and easy sweep, more closely preserve the relation: a certain degree of union should also be formed between the banks and the bridge; that it may seem to rise out of the banks, not barely to be imposed upon them. It ought not generally to swell much above their level; the parapet wall should be brought down near to the ground, or end against some swell; and the size and the uniformity of the abutments should be broken by hillocks or thickets about them: every expedient should be used to mark the connection of the building both with the ground from which it starts, and the water which it crosses.

'In wild and romantic scenes may be introduced a ruined stone bridge, of which some arches may be still standing, and the loss of those which are fallen may be supplied by a few planks, with a rail, thrown over the vacancy. It is a picturesque object; it suits the situation; and the antiquity of the passage, the care taken to keep it still open, though the original building is decayed, the apparent necessity which thence results for a communication, give it an imposing air of reality.'

The Author makes many judicious observations on the difference of rivers with respect to the ground through which they flow, and says, whether small or large, they appear to great advantage when conducted through a wood: he illustrates his principles by descriptions of several seats, in which he is particularly happy.

From rivers he proceeds to *rocks*, but the situations in which these are to be found are few, and few of our Readers therefore can have an interest in the remarks of our Author upon them: we shall for this reason proceed to buildings. Of these the Author observes, that, in a garden, they ought to be considered both as beautiful objects and agreeable retreats; and that if a character becomes them, it is that of the scene to which they belong, and not that of their primitive application; for, says he, a Grecian temple, or a Gothic church, may adorn spots, where it would be affectation to preserve that solemnity within, which is proper for places of devotion: they are not to be exact models, the subjects only of curiosity or study; they are seats, and should therefore fill the mind of the proprietor

prietor with ideas which cannot be suggested by simplicity and gloom: when buildings are erected merely to break the uniformity of a view, they must always be such as belong to the situation; no Grecian temple, no Turkish mosque, no Egyptian obelisk or pyramid, nothing imported from foreign countries and unusual here must be admitted. But in a garden where objects are intended to adorn, every species of architecture may have place, from the Grecian to the Chinese, and the choice is so free that the mischief most to be apprehended is an abuse of this latitude in the *multiplicity* of buildings.

Our Author observes also, that ‘*accompaniments* are important to a building; but, says he, they lose much of their effect, when they do not appear to be casual. A little mount just large enough for it; a small piece of water below, of no other use than to reflect it; and a plantation close behind, evidently placed there only to give it relief, are as artificial as the structure itself, and alienate it from the scene of nature into which it is introduced, and to which it ought to be reconciled. These appendages therefore should be so disposed, and so connected with the adjacent parts, as to answer other purposes, though applicable to this, that they may be bonds of union, not marks of difference; and that the situation may appear to have been chosen, at the most, not made for the building.’

A temple adds dignity to the noblest, a cottage simplicity to the most rural scenes; buildings may also enliven the dulness of a scene, mitigate its gloom, or check its extravagance. We cannot trace our Author through all the precepts and cautions which his taste and his judgment have concurred to give under this important division of his work: but the following remark is of too general importance to be omitted:

‘The great effects which have been ascribed to buildings, do not depend upon those trivial ornaments and appendages which are often too much relied on; such as the furniture of a hermitage; painted glass in a Gothic church; and sculpture about a Grecian temple; grotesque or bacchanalian figures to denote gaiety; and deaths heads to signify melancholy. Such devices are only descriptive, not expressive, of character; and must not be substituted in the stead of those superior properties, the want of which they acknowledge, but do not supply: they besides often require time to trace their meaning, and to see their application; but the peculiar excellence of building is, that their effects are instantaneous, and therefore the impressions they make are forcible: in order to produce such effects, the general stile of the structure, and its position, are the principal considerations; either of them will sometimes be strongly characteristic alone; united, their powers are very great; and both are so important, that if they do not concur,

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at least they must not contradict one another: the colour also of the buildings is seldom a matter of indifference; that excessive brightness which is too indiscriminately used to render them conspicuous, is apt to disturb the harmony of the whole; sometimes makes them too glaring as objects; and is often inconsistent with their characters. When these essential points are secured, subordinate circumstances may be made to agree with them; and though minute, they may not be improper, if they are not affected; they frequently mark a correspondence between the outside and the inside of a building; in the latter they are not inconsiderable; they may there be observed at leisure; and there they explain in detail the character which is more generally expressed in the air of the whole.'

The Author proceeds to give some particular instructions with respect to *ruins*, which all builders of ruins would do well to consider.

He treats of *art*, of *picturesque beauty*, of *character*, and of the *general subject* distinctly: he gives directions concerning a *farm*, a *garden*, a *park*, and a *riding*, as distinguished from each other, which will not, without great injury, admit either of extracts or an epitome; but which should be consulted by all who would improve wealth into elegance and beauty by the improvement or decoration of Nature.

This work is written with uncommon knowledge of the subject, and with a perspicuity, strength, and elegance of style, which were not to be expected in a work of this kind, and which indeed, where there is most reason to expect them, are seldom found. It is entertaining, in a great degree, even to those who cannot avail themselves of its instruction; and if an avenue to other sciences equally true in its direction, and pleasant in its course, was laid out, the *desiderata* of literature would be exhausted.

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ART. II. *Military Instructions for Officers detached in the Field; containing a Scheme for forming a Corps of a Partisan: illustrated with Plans of the Manœuvres necessary in carrying on the Petite Guerre.* By an Officer. 12mo. 5s. Cadell, &c. 1770.

IT has been a frequent and general complaint, how justly, it is not our immediate province to determine, that the military branch of education, in this kingdom, has been less attended to than any other. While academies are instituted for the patronage and encouragement of every other department of Science, this, though by no means the least necessary and useful, has hitherto been too much neglected. The mode of education, in this respect, has been very confined and partial; greater

greater attention has been paid to the *minutiæ* of military instruction, such as dress, and the manual exercise of a parade, than to the more important accomplishments which require extent of genius and vigour of application, and on which the conduct of an army, the success of a war, and the reputation of an officer depend. Garrison service has been much more regarded than the duties of the field, and 'these have so little resemblance, that they may be reckoned distinct professions.' And though the former is, perhaps, the principal object to a nation, situated and connected as ours is, the latter ought not to be altogether overlooked and neglected. Our continental connections, during the last war, furnish a number of glaring facts to evince the necessity of making military science at large more the object of general attention and study. It would be an invidious task to recount any of these; but no one can help regretting, that the glory of British prudence and valour, so signally displayed, should have been sullied, in any single instance, by the loss of the most trifling advantage, or by the risk of the most inconsiderable damage.

The benevolent and the humane will not hesitate in determining, which is most desirable, to subdue the restless ambition of princes, or to be under the necessity of cultivating the art of war. But as the former is impossible, honour and interest unite to recommend the latter. Nor is this an object unworthy the attention of the legislature itself. Some plan might be proposed, and carried into execution with this view, which must be productive of innumerable advantages; and this is the more necessary, if we consider the state of our schools and academies, where young gentlemen are promised an education for the army, as the ingenious author of the treatise before us has very fairly delineated it. 'We are sorry, says he, to see them come to regiments without any instruction that relates particularly to the profession, except perhaps the theory of geometry and fortification. The different branches of the mathematics, taught in these academies, are certainly very useful; but are they sufficient to give any idea of war? When the pupils leave these academies, have they brought with them any notion of pitching a tent; fixing a camp; mounting a guard; going the night-patroles between two armies; constructing a redoubt; defending an intrenchment, or attacking a post? We cannot think it possible; reasonings and drawings will not serve.

'The art of war is much the same as our masters the Romans taught it, only that gun-powder has supplanted the slower operations of the *ballista* and *catapulta*. The *campus martius* was their military academy, where they learned the art of war by practice, under the eyes of experienced officers; and were the



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the pupils of our academies shewn the *manœuvres* that happen most frequently in a campaign, which every military man ought to know, they would not leave the academies like simple scholars, but formed soldiers, capable of service, conducting parties, intrenching posts, and opposing the enemy; and a small spot of ground would be sufficient to shew the different operations that render the foundation of the science familiar to the pupils. In this country we have not been the first to copy the great masters in the art of war; nay, we are indebted to our neighbours for the very terms of the art.'

The want of a regular and enlarged education in the military art, in our public schools, is the more to be lamented, as we have no books sufficient to compensate this defect. 'It has always been regretted, says our author, that, though we have numberless treatises on military subjects, none of the authors have descended lower than to instruct generals in the operations of armies, excepting those who confine themselves to the duties of the parade and garrison; so that inferior officers have had no source from whence they could derive any instruction or information of the duties of their sphere in the field, even though they may have ransacked all the military writers, from Vegetius to our books of discipline. The instructions on the sublime parts of war are perfect; none, however, but general officers have occasion to consult them for any purpose but speculation, while the art of carrying on the *petite guerre*, and fortifying the lesser posts in the field, which is the business of every rank, has remained unheeded, as if unworthy the notice of military writers, till Monsieur le Cointe and Mr. de Jeney published their treatises, during the course of the last war.

'From these works, compared with the opinions and observations of particular friends, I have collected such information, in the following essay, as, I hope, may be of service to my brother-officers who are solicitous of improvement on that head.'

'A greater number of well authenticated facts might have been collected and introduced to illustrate the particular subjects; but this would have been inconsistent with the particular design of a work, intended to comprize every necessary instruction within the compass of a pocket-volume, to be consulted on any emergency.'

Of the military instructions, which this useful treatise contains, it may with great truth and propriety be declared, that they are the dictates of military genius, and the evident result of extensive experience. Those gentlemen, for whose service they are immediately intended, will peruse them with pleasure and advantage; while, at the same time, they are illustrated  
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by observations and facts, which must interest the attention and gratify the taste of the most indifferent reader.

These instructions are comprized in 15 chapters. The author begins with a few geometrical problems, necessary to be understood by every officer in the army; and as they have no occasion to direct the construction of large fortifications, he observes, that the geometry essentially requisite for them may be reduced into a small compass. He then describes and illustrates the different works with which *posts* (such places as bodies of troops can fix in when detached from the army) may be fortified to the greatest advantage. He proposes the best method of fortifying churches, mills, and other detached buildings; and lays down necessary cautions and rules for intrenching and defending villages. After having given the manner of fortifying posts, the author proceeds to speak of those who are to defend them. He gives instructions for the choice of the corps of a partisan, and states the qualifications necessary in such an officer, as well as in the individuals composing his party. The two succeeding chapters treat of exercise and subordination. He goes on to give instructions and rules for detachments and secret marches; for reconnoitring; for the defence and attack of posts; for surprises and stratagems in seizing posts; for ambuscades, and a retreat.

To the above general abstract of the contents of this ingenious and useful treatise, we shall subjoin two or three extracts, by which our readers may judge of the abilities and good dispositions of the author, and of the execution of the work itself. In describing the qualifications necessary for a partisan, the author observes, 'That a good partisan ought to have an imagination fertile in projects, schemes, and resources; a penetrating spirit, capable of combining *the whole* (all the) circumstances of an action; a heart intrepid against every appearance of danger; a steady countenance, always assured, and that no signs of disquiet can alter; a happy memory, that can call every one by his name; a disposition alert, robust, and indefatigable, to carry him through every thing, and give a soul to the whole; a piercing, rapid eye, which instantly catches faults or advantages, obstacles and dangers of situation, of country, and every object as it passes; his sentiments such, as to fix the respect, confidence and attachment of the whole corps. Without these dispositions, it is impossible to succeed.

'A partisan ought to understand Latin, German, and French, to converse with all nations. He ought to have a perfect knowledge of the service, especially light troops, without being ignorant of the enemy's. He should have the exactest map of the theatre of the war, examine it well, and become perfect master of it. It would be very advantageous to have some good geographers under his command, capable of draw-

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ing plans, routes of armies, situation of camps, wherever they may have occasion to reconnoitre. He ought to spare nothing to be assured by his spies of the march, force, designs and position of the enemy. These discoveries will enable him to serve his general essentially, and must contribute infinitely to the safety of the army, the support, happiness, and glory of his own corps.

‘ As chief, he owes the example of an irreproachable conduct to his corps, circumspect in his cares like the affection of a parent, by which he will inspire respect, love, zeal, and vigilance, and gain the hearts of the whole to his service. It is extremely dangerous for such an officer to contract the least attachment to women, wine, or riches. The first makes him neglect his duty, and frequently occasions the most ruinous treacheries; the second leads to dangerous indiscretions, and is sure to draw down contempt; the third leads to guilt, and destroys all sentiments of honour. The partisan must be content without the delicacies of the table, as he may be often exposed to want provision. His bed the same with the men’s, a cloak and straw, never stripping but to change linen. Nothing animates soldiers so much, as the presence and vigilance of a commanding officer sharing with them the fatigues of the service; the officers follow his example, the men are assured, encouraged and content.

‘ Nothing can be so dangerous to the safety of a corps, as a commander of a delicate indolent habit; for when officers are seen at their ease passing day and night at table, abandoning the safety of the post to the vigilance of the guard, who (not being responsible for the commissions of their officers) insensibly neglect their duty, and expose themselves to be easily surprised; when the blow is struck, then they lament, complain, and throw the blame on one another, but the general will make it fall upon the commanding officer.’

Under the head of exercise the Author remarks, that ‘ this is the first part of military art, and the more it is considered the more essential it will appear. It frees their bodies from the rusticity of simple nature, and forms men and horses to all the evolutions of war; upon it depends the honour, merit, appearance, strength, and success of a corps; while we see the greatest corps, for want of being exercised, instantly disordered, and the disorder increasing in spite of command; the confusion oversets the art of the skilfullest masters, and the valour of the men only serves to precipitate the defeat; for which reason it is the duty of every officer to take care that the recruits be drilled as soon as they join their corps.

‘ The greatest advantage derived from the exercise is the expertness with which men become capable of loading and firing,  
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and teaching them an attention to act in conformity with those around them. It has always been lamented, that men have been brought on service without being informed of the uses of the different manœuvres they have been practising; and having no ideas of any thing but the uniformity of the parade, instantly fall into disorder and confusion when they lose the step, or see a deviation from the straight lines they have been accustomed to at exercise. It is a pity to see so much attention confined to shew, and so little given to instruct the troops in what may be of use to them on service. Though the parade is the place to form the characters of soldiers, and teach them uniformity, yet being confined to that alone is too limited and mechanical for a true military genius. To the usual exercises the cavalry of the partisan should be accustomed to galloping, leaping ditches, and swimming rivers.'

The chapter on subordination contains several excellent observations. 'Subordination ought to shew the spirit of the chief in all the members, and this single idea, which displays itself to the least attention, suffices to shew its importance. Without subordination it is impossible that a corps can support itself; that its motions can be directed, order established, or the service carried on. In effect, it is subordination that gives a soul and harmony to the service; it gives strength to authority, and merit to obedience; it supports the staff of the marshal as the sword of the soldier, which secures the efficacy of the command, and the honour of the execution: it is subordination which prevents every disorder, and procures every advantage to an army. But if it secures the rights of superiors, it likewise makes them answerable for the consequences; and if it reduces inferiors to blind subjection, it at the same time secures them from all reproach: so true it is, that in the failure of all enterprizes, the fault is laid on the commander alone, obedience justifying the rest.

'To have subordination perfect there are concessions to be made, as well on the side of the superiors who command, as of the subalterns who obey; and the confidence, with which a sovereign honours an officer, is the only title required to authorize him in supporting the rights of his rank, therefore it were great imprudence to oppose it.

'The voices of the officers, the waving of the colours and standards, the sound of trumpets, and the noise of drums, are so many echoes which explain and extend the orders of authority, to which every inferior owes a ready, respectful, and implicit submission. Such a solid obedience is always the fruit of the confidence, respect and affection, which a corps has for its chief; it is then very important for him, and all his officers, to endeavour to inspire the men with these sentiments, and to  
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fix them by a reciprocal attention to the character and wants of every individual.

Nevertheless, in spite of necessity, and all the advantages of subordination, in spite of the merit and good conduct of superiors, there happen a thousand occasions, where ambition, interest, libertinism or fear, seek to violate it. There are dangerous characters, restless, jealous, turbulent spirits, vain, presumptuous, criticizing souls, whom a superior ought to observe with care, to check their arrogance, and prevent their mutiny, by remedies which prudence suggests, and authority allows. He will employ promises and good offices to cure the timidity of the weak, to excite their hope, raise their courage, and form their valour; he will equally put a stop to all the disorders of libertinism, and all the plunderings of a criminal avidity, by threatenings and chastisements, regulated by equity and the necessity of making examples. An excellent divine, acknowledged by the whole corps as a man of probity and respectable zeal, who, both by his conduct and discourse, excites and supports the most solid sentiments of religion, upon which alone true honour is founded, would be of great use to support union, justice and dependance in the corps.

The Author proceeds, pointing out the usual sources of want of subordination; answering an objection often alledged against strictness of discipline; and recommending courage and firmness to an officer, notwithstanding the defection of a few mutineers:—But our limits will not allow us to pursue his judicious and sensible observations any farther.

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ART. III. *The Baronetage of England: Containing a genealogical and historical Account of all the English Baronets now existing: With their Descents, Marriages, and memorable Actions both in War and Peace. Collected from authentic Manuscripts, Records, old Wills, our best Historians, and other Authorities. Illustrated with their Coats of arms, engraven on Copper-Plates. Also, a List of all the Baronets who have been advanced to that Dignity, from the first Institution thereof. To which is added, an Account of such Nova-Scotia Baronets as are of English Families; and a Dictionary of Heraldry.* By E. Kimber and R. Johnson. 3 vols. 8vo. 11. 1s. bound. G. Woodfall, &c. 1771.

**M**R. Wotton (that indefatigable labourer in the mines of antiquity) published, in the year 1741, his last account of the English baronets, of which this is presented to the public as a new edition and continuation. Many historical passages, of no great moment, and most of Mr. Wotton's notes, are here, for the sake of brevity, omitted. The pedigrees, however, are kept entire, including their marriages and issues, to the

the present time, together with such historical memoirs, as seem to have any connection with, or may serve to illustrate them. Seventy-four baronets (now existing) have been created since the time of Wotton's publication, and are inserted in the present work; but the accounts of most of these *additional* families are somewhat imperfect; which must be ascribed to the difficulty of obtaining the necessary informations:—notwithstanding, it is said, that every baronet, whose place of residence was known, had been applied to, either personally or by letter, —and that public advertisements (for the same purpose) were repeatedly addressed to the whole body. But still, we are told in the preface, that [however unaccountable it may appear] ‘some few were such strangers to the glory of their ancestors, and the future honour of their families, as not to be prevailed on, by repeated solicitations, to spare a moment in furnishing one single material to grace their families \*.’

The manner in which this work appears to be executed, is pretty much like most other pieces of family-history; in which we meet with a good deal of truth, mingled with *some* errors. For instance,—in vol. i. p. 349, treating of the Dalston family, of Dalston in Cumberland, the Editor deduces their pedigree from the time of Will. I. (when one of them was possessed of the barony of Dalston) in a very accurate manner, so far as we are able to judge: but when he comes down to the conclusion of his account of this family, a *multiplicity* of errors are exhibited, even in the following *short* paragraph, which closes that account.—‘Sir George Dalston, Bart. only son and successor to his father, was a volunteer on board Admiral Haddock's squadron, 1740, and sheriff of the county of Cumberland, 1752. He married Anne, daughter of George Huxley, Esq; *which lady died* Aug. 15, 1764, and Sir George, March 9, 1765, and was succeeded by Sir William Dalston, *his eldest son*, who is the *present* Baronet.’

Now the truth of the matter is this;—the above-mentioned lady (*said to have died, 1764*) is *still alive*: and at the death of her husband, the late Sir George, the title of Baronet became

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\* This stricture, however, does not include that celebrated adventurer who calls himself Sir Richard Perrott, Baronet; for, though unable to produce any patent for assuming that title, yet he *very obligingly* (as the Editor expresses it) communicated a *curious* pedigree, deducing *his* family's descent, even from a long train of *princes*; at the head of whom stands Brutus, the first King of Britain.—But notwithstanding all this parade, as well as an allowance of precedence, which *had* been granted him, a few years ago, upon the *supposition* of his descent from one James Perrott, *said to have been created a Baronet in 1716*; yet *his* claim of Baronetage is *now* generally understood to have rested chiefly upon his own *ipse dixit*.

absolutely extinct; for he left *no son at all*, though the Editor talks of an *eldest*, as if there had been *several*.—Sir George, however, left an *only daughter*, sole heiress to his estate, of whom no manner of notice is taken.—As to the present Sir William Dalton, he *may*, probably, be a distant relation, and really is a *Knight*, but *not* a Baronet.

The *arms* in this work appear to be well executed; twelve upon each octavo plate: and the *Dictionary of Heraldry* exhibits an useful compendium of that entertaining science, of which no English gentleman can be ignorant, without a *blot* (as the heralds speak) upon his *escutcheon*. P.

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ART. IV. *Sermons on different Subjects*. By the late Reverend John Jortin, D. D. Archdeacon of London, Rector of St. Dunstan in the East, and Vicar of Kensington. 8vo. 4 Vols. 16s. Boards. White. 1771.

THE perpetual increase of printed sermons has very long been a subject of complaint; especially as it brings some persons under a kind of obligation to purchase, who would gladly, if they could properly, be excused. But whatever complaints are made, or whatever reasons there may be for them, we do not find that the numbers diminish; and more than this, it does not appear that they are generally a *very* unfaleable commodity: for, were it otherwise, what could induce authors, or others, so frequently to make trial, in this respect, of the disposition of the public? The multiplicity of subjects, which are offered for this kind of composition, and the various lights in which they may be viewed, together with the diversity there must be in the thoughts and manner of different persons, treating on the same subjects, afford ample scope and happy occasions for presenting to the world what may greatly contribute to their instruction and improvement. It happens, indeed, not unfrequently, that those who are least qualified, are sometimes the most forward in exhibiting their productions to the public eye; and, perhaps, it were to be wished, that some bounds could be fixed to publications of this nature; although, at the same time, it would be deservedly regretted, if all these compositions of men of genius and worth should, after having been once delivered before a small number of hearers, be thrown aside for ever, to be utterly neglected and forgotten. Thus much may certainly be said in favour of printed sermons, in the general; as to these, in particular, which now fall under our review, though, as must be the case, they treat upon topics which have been repeatedly considered, they appear to us to be very ingenious and useful. The author has long been well known, and highly respected, on account of his other works, published in his life-time, and which dis-

covered his genius and learning; we are here to consider him as a preacher, and from these specimens of his ability and manner we learn, that he was solicitous to deliver to his audience, the most solid and important instructions; such as were adapted to inform the understanding, and improve the heart.

These discourses are not all of equal merit and value; some particular subjects being, by no means, thoroughly canvassed; which, indeed, could hardly be done within the compass of a single sermon: but they abound with good sense; and are not only ingenious, but practical. They discover great knowledge of the sacred writings, and a considerable acquaintance with other kinds of learning connected with them; and have a becoming air of seriousness and rational piety. It cannot be said, that they are greatly conformable to the established articles of the church of England, as to some particular matters of opinion; but they are candid, liberal, and charitable; manifesting a disposition which does not wish to confine, or to domineer over, any man's judgment or conscience; but rather to serve the cause of truth and righteousness, without regard to establishments, systems, or sectaries.

We find no preface, or particular advertisement, affixed to these volumes; but from a short inscription by Mr. Roger Jortin, as a testimony of respect, to the parishioners of St. Dunstan in the East, we learn, that this publication was made at their request. There are nineteen discourses in each of the four volumes; but we do not more than once meet with two or three on a text, though sometimes the same subject is continued under different scriptures. The sermons are not (according to a practice which has for some time been justly exploded) greatly interlarded with words or scraps from different languages; but, at the same time, they will frequently remind the reader of the author's real and solid learning. There are, however, occasionally, several quotations in the margin, from ancient writers, which serve to illustrate the preacher's observations.

We might give several extracts from these discourses, which would, we doubt not, be very acceptable to many of our readers; a few we think it right to make, as a small tribute of respect to the memory of the author, and as we shall thereby afford our readers a much better opportunity of forming a judgment concerning this publication, than we could pretend to give them by any remarks of our own.

We shall begin with the first sermon, because the subject is somewhat peculiar, and the reflections upon it appear to be acute and ingenious. The text is, Deuter. xxvii. 18. *Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.*



‘ Many of the expounders of the holy scriptures, says our author, both ancient and modern, have industriously sought after hidden senses, and sublimer meanings than the words obviously and naturally offered ; and this method of interpretation hath been carried by some of them to the utmost excess, because of such expositions there is no end, when the sober rules of grammar, of reason, and of good sense, are neglected, and the heated imagination is let loose to pursue her own wild conceits.

‘ The ceremonial law of Moses, in particular, seems to have distressed both Jewish and Christian doctors, because some of its precepts were in appearance strange, arbitrary, frivolous, and tending to no useful purpose ; and therefore studious and contemplative persons sought out mystical doctrines, which they supposed to lie concealed under the covering of the literal sense.

‘ For these attempts to illustrate and justify the word of God, they are not to be blamed ; they rather deserve praise than censure ; but their attempts were seldom successful, and their example, upon the whole, is discouraging. As for the Jewish interpreters, their expositions were often contemptible, and such as might be expected from men misled by prejudices, and *deprived* of several helps which Christians enjoy ; and to them one might say, The well is deep, and thou hast nothing to draw with ; whence then shouldst thou have that living water ? The ancient Christians too often imitated the Jews in finding out senses in the scriptures which were never intended. But this seems to have been the fault of the times, rather than of the men. In these later ages better methods of interpretation have been successfully pursued, though injudicious persons will always be found, who are incapable of receiving instruction upon this head.

‘ It may be thought, that of all writings whatsoever, laws and statutes will not bear ambiguities and double senses, and cannot admit such refinements. Laws have something in their own nature repugnant to mystery. They are, or they should be, designed for general use, and be as plain as is possible, that he who runs may read them, that even the dull and the ignorant may be in no danger of misapprehending them.

‘ But there is something very particular in the Mosaic law, which both distinguisheth it from other laws, and carries with it an excuse and a plea for double senses which they have not.

‘ The law of Moses, as it contained a shadow of good things to come, as it had a reference to the Messiah, and exhibited bodily and sensible representations of spiritual benefits and blessings to be conferred by him, so far it was unavoidably of an allegorical and symbolical nature. Yet it wanted not that  
simplicity

simplicity and perspicuity which are requisite in laws. Moses gave the people the two great commandments, to love God, and to love their neighbour, and many rules of life and precepts of morality with sufficient plainness. But the various ritual ordinances, the washings, the purifications, the atonements, the ceremonies, the sacrifices, the bodily pollutions to be avoided, and the bodily purity to be observed, these often were either figurative representations of holiness of life and purity of heart, or had a view to the future dispensation and to the gospel of Christ, which in the fullness of time should be made manifest.

‘ It will be said, perhaps, that the Israelites, who came rough and unpolished out of the land of Egypt, where they had been occupied in mean and slavish employments, were not acute enough to discover and understand these hidden senses. It may be so; and if they could not discern them, it mattered not. There was enough for them in the law, which was of the plain kind, and suited to their capacities. But why should we suppose them so very unfit for this sort of instruction? The Egyptians, with whom they had long dwelt, had many mystical precepts, and their religion was full of symbols and enigmatical representations. The Israelites might therefore expect something of the mysterious kind in their sacred books, and it was a proper occupation for the learned to meditate upon the sublimer parts of religion, and to unfold them to the people.

‘ Besides, the law was not designed for one generation of men, and for one age, but for many. It is to be supposed, that the people of Israel, being once settled in the peaceable possession of the land of Canaan, and obliged to be well acquainted with their sacred books which contained their national laws, would improve themselves daily in wisdom and knowledge; and if they did not, it must have been altogether their own fault.

‘ We must not think that double senses can never be admitted and allowed in moral precepts, and in rules of life and behaviour; for there are some such precepts in the Old Testament. But then the second sense, or the sublimer design, should usually be obvious, or at least discoverable by those who apply the proper methods to discover them. I will mention a few instances of such passages in the books of Moses, and then proceed to consider the text, which also is a precept of a double sense.

‘ In Leviticus, it is said, Thou shalt not curse the deaf.

‘ This base action of cursing or reviling a deaf person is here condemned. But that is not all; there is something more forbidden by this law; for it seems to be of a proverbial nature, and the general meaning is, Thou shalt not take the fordid

advantage of a man's incapacity to defend himself, and hurt him either in his body, his fortunes, or his reputation. To abuse an absent person, to calumniate people in secret, to attack another's reputation in the dark, and in disguise, to defame those who are dead; to hurt in any manner those who are unable to help and redress themselves, all this may be called, To curse the deaf.

\* Again: amongst the Mosaic laws are these; Thou shalt not kill a cow and her young both in one day. If thou findest a bird with her eggs or young ones, thou shalt not take both the dam and the young.

\* Besides the actions which are here prohibited, every behaviour which shews inhumanity and barbarity seems to be forbidden. The things here mentioned, slight as they may appear, are perhaps condemned because they carry an air of cruelty; and if cruelty, and the appearance of it, was to be avoided, even towards brutes, much more was compassion and pity due to men. A Jewish commentator, hath supposed this to be the spirit and import of these laws, and thus interprets them: As your Father in heaven is merciful, so be ye merciful on earth; and destroy not on the same day a beast and its young one.

\* Again, we read in the law, Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with mingled seed: neither shall a garment of woollen and linen come upon thee. Thou shalt not plough with an ox and an ass together.

\* Since the things which are here prohibited are not morally evil, there might be a further meaning in these laws, namely, that the Jews should abstain from all impurities, and that they should have no intercourse, and contract no marriages with idolatrous neighbours.

\* I will not deny that these and other such singular laws might also possibly be enjoined in \*opposition to certain rites and ceremonies used by superstitious and idolatrous pagans. Nothing hinders but that a law may serve to more purposes, and have more views than one or two.

\* —I now proceed to the text;—In this chapter curses are pronounced against several heinous crimes,—and among these crimes is mentioned this, of causing the blind to go out of their

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\* This is the notion of Spencer. But this learned and useful writer, having projected a general, and in the main, a rational method of interpretation, seems sometimes to carry his hypothesis too far, supposes gentile superstitions of which no traces can be found, introduceth the devil too often into his system, and lays some things to his charge which perhaps he never did.

way; a wickedness of a singular nature, and which one would not expect to find in this list of vicious actions. It is a crime which is seldom committed; there is little temptation to it; it is doing mischief for mischief's sake, an enormity to which few can easily bring themselves. Add to this, that in Leviticus this base action is mentioned along with that of cursing the deaf, which, as we observed before, is a kind of proverb, and bears a figurative sense: Thou shalt not curse the deaf, nor put a stumbling block before the blind. We may therefore reasonably suppose, that in the words of the text,—more is intended than barely to condemn those who should lead a blind man out of his way. And what that may be, it is not difficult to discover. Blindness, in all languages, is put for error and ignorance; and in the stile of the scriptures, ways and paths, and walking, running, &c. mean the actions and behaviour of men. These obvious observations will lead us to the moral, mystical, spiritual, and enlarged sense of the law, or commination; and it is this, Cursed is he who imposeth on the simple, the credulous, the unwary, the ignorant, and the helpless; and either hurts or defrauds, or deceives, or seduces, or misinforms, or misleads, or perverts, or corrupts and spoils them. This, I say, is the sense which may be fairly put upon these words, besides their literal sense. It remains to shew by what actions we may be supposed to be guilty, more or less, of this fault. But for the farther particulars we must refer to the book.

We proceed to a quotation from the nineteenth sermon in the first volume; after several pertinent reflections on those words in John xxi. 21. in which our Lord replies to Peter's question concerning the apostle John, 'If I will that he tarry till I come, what is that to thee? Follow thou me.' Dr. Jortin observes as follows:—'Here St. John closes his narrative of this manifestation of Christ: he tells us not in what manner he departed from them, and what else he said to them at that time. It is certain that Christ, before and after his resurrection, said many things and did many things which the evangelists have passed over in silence. Thus when Jesus, after he was risen, conversed with two of his disciples in their way to Emmaus, beginning at Moses and the prophets, he expounded to them in all the scriptures the things belonging to himself; but his discourse, upon this important and most interesting subject, is not recorded.

'If an extract were made of his words and actions from the four gospels, and every thing omitted that is twice related in them, it would be contained in a very small volume. So likewise as to his disciples, we know but little of their ministry, and of the things which befel them, where they preached, and how they died, except what is related by St. Luke in the Acts;

and he confines himself principally to the ministry of St. Paul.

‘ The short memoirs of these transactions set many impostors to work, in early times, to forge gospels, and epistles, and narratives of the history of Christ from his infancy to his death, and of the preaching and travels of the apostles. But as the designs of these men for the most part were bad, so their abilities were no better, and their works never could obtain credit in the Christian world.

‘ We should be very much pleased to have larger and fuller accounts of our Lord, and of his apostles, and of the first establishment of christianity. A desire of knowledge, which exerts itself strongly in all studious persons,—and a zeal for our religion, and for every thing that relates to it, plead our excuse for suffering such a wish to rise in our minds. But we must not indulge it too far, and lament our ignorance of these things, lest we also fall under the just rebuke which our Saviour, in the text, gave to his apostle, What is that to thee? Follow thou me.

‘ If we had lived in those times, we should, perhaps, have been desirous to put many questions to our Lord and his apostles of the learned and religious kind, which seem to us doubtful and difficult. And supposing we had done this, it is more than probable that our Lord would not have answered them; for we find him constantly refusing to resolve questions of no immediate concern to the inquirers. And as to the apostles, it is probable that they could not have answered them; and that their knowledge went no farther than it was necessary for the execution of their office and the work of their ministry. Sufficient it is for us, sufficient for all moral and religious purposes, that the holy scriptures, by the divine providence, are preserved and transmitted down to us, and that they contain all that is absolutely needful for us, both as to faith and as to practice. For as St. John tells us, Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name.

‘ The practical inference which the subject and the text suggest to us is, that every one should principally attend to his own proper business, to his own plain duty, and not concern himself about things which *do not concern* him.

‘ —Every one is capable of discerning and feeling that he ought to live soberly, righteously, and piously, and prepare himself for the day in which God will judge mankind. It requires no strong parts, no lively imagination, no deep study to know this.

‘ But

\* But we would fain know more than this. Man is curious and inquisitive, and desirous of novelty: the eye is never satisfied with seeing, says Solomon, nor the ear with hearing, nor the mind with seeking and discovering. This desire, innocent enough in itself, and even commendable, yet must be directed by reason, and confined to its proper bounds, else it insensibly becomes a bad habit. Curiosity, ill-applied, is at least a waste of time, which might be so much better employed. When it is exercised in observing the conduct, and enquiring into the character of others, it often grows pragmatical, impertinent, and envenomed, full of spite and malevolence towards them.—

‘As there is a needless and impertinent curiosity relating to persons, so there is with respect to doctrines of no importance to religion and morality. Whatsoever opinions concern the perfections and the government of God, and the worship due to him, and the social virtues, and have an influence and a tendency either to mend or to spoil the tempers of men, either to promote or to obstruct the practice of piety, these are objects of sober and serious enquiry, that we may reject every pernicious principle, and hold fast every sound doctrine. But as to mere speculations and subtle refinements, which amuse the imagination without improving the heart, the fewer of them enter into our religious system, so much the better. Yet these have perpetually been matter of eager contention and uncharitable animosity; and ecclesiastical history too fully confirms this melancholy observation. A fondness of overbearing others, and of forcing opinions upon them which yet can never be forced, a zeal for things not certain, or not useful, or even not intelligible, a false shame of departing from false notions once obstinately maintained, together with pride, ambition, and self-interest lurking at the bottom; these have produced those sects and parties by which the christian world hath been divided, and the christian religion dishonoured.’

We shall add a short quotation from a discourse on the parable of *the sower*, for the sake of a note which attends it: ‘In this parable, says Dr. Jortin, there is a beautiful gradation from the bad to the good. The seed which fell on the high way comes not up at all; the seed upon stony ground comes up, but soon withereth away; the seed sown amongst thorns springs up and grows, but bears no fruit; the seed sown in good ground brings forth fruit in its season, but yet in various degrees, and much more plentifully in some soils than in others.’

The note is as follows: ‘An old commentator (Theophylact) expounding this parable, says, See how small a number there is of good men, and how few are saved; since only a fourth part of the seed was preserved. His remark is not just; but

but is foreign from the purpose, as may easily be shewed. In this parable of the sower, there are three classes of bad men, and one of good; in the parable of the talents, there are two good servants and one bad; and in the parable of the virgins, half are wise and half foolish. So, if we follow such methods of expounding, we must conclude, from the first of these parables, there are three times more bad than good men; from the second, that there are twice more good than bad; and from the third, that the good and the bad are equal in number. I mention this chiefly for the sake of observing to you, that in the interpretation of parables, care should be taken not to overstrain them; but to distinguish those parts which are merely ornamental, from those which are moral and instructive.

In a sermon upon charity, we observe this note upon those words in the epistle to the Corinthians, *We see through a glass darkly*. 'The sense may be, we see δι' ἐσόπτρου, per speculum, vel speculare, through a glass, or pellucid stone, which also perhaps was not so clear and transparent as our glass. See Lambert Bos, *Exert. Phil.* p. 147. We see δι' ἐσόπτρου, and we see ἐν ἀνίγματι. Perhaps it should be ἐν ἀνεώγματι, or ἐν ἀνοιγμῶματι, through, or at a door, a wicket, or a chink. Ἀνοιγμα is used in the LXX. iii. Reg. xiv. 6. Others have made this conjecture also.'

This sermon is closed in the following manner, 'I shall at present only just remind you of some faults contrary to this virtue of charity. And they are covetousness and selfishness, which make us hard-hearted and insensible to the distress of our neighbour; injustice of all sorts;—an insolent pride and disdain.—These vices are not consistent with the lowest degree of christian benevolence: and to these we may add two other faults, which are as opposite to each other as they are to charity. The first is a cold indifference about religion and virtue. He, in whom this careless indolence prevails, hath not regard and affection for truth, no concern whether it prosper or not; and whether men be good or bad.—The other is a zeal for things not essential to religion, which exerts itself in an eager fierceness about doubtful and disputable points, in judging unmercifully of those, who being sober and religious people, have a different way of thinking from ourselves.—Such a litigious christian, if he be right in his opinions, which is much to be doubted, is wrong in his way of defending them: he keeps a doctrine, and breaks a commandment.—True religion consists more in doing than in prating, more in practice than in speculation. A man who hath got an orthodox faith, and never learned to lead an orthodox life, proclaims his own folly and madness. He lays a strong foundation, and then raises a rotten building on it.—We cannot endure a state of doubt and suspense;

pense; we love to get at certainty. For this we are not to be blamed. But we love to be positive and dogmatical, and are seldom sensible how little at present it is given us to know. Paganism was thick darkness: Christianity, in some respects, is only a twilight. For now we talk like children, now we know in part, now we see through a glass darkly; unless we be wiser than St. Paul, who says this of himself, as well as of other Christians.'

One discourse, entitled, *Keep thy foot*, from Eccles. v. 1. has these remarks upon the text, 'What Solomon calls, the house of God, is a place appointed for the worship and service of God. To erect and set apart such places for the exercise of religious rites is derived from the dictates of human nature, and approved of God from the remotest antiquity. It began not with the tabernacle which Moies by divine appointment caused to be made, but was much more ancient. Noah built an altar when he came out of the ark. Abraham, Isaac, and Jacob, wheresoever they pitched their tents, had places for divine worship, that is, altars with their inclosures, though they had no express command from God, that we know of, concerning it. Moses, before the ark was made, and that tabernacle which God appointed, erected a tabernacle for the same purpose without the camp, where every one who sought the Lord was to go. And all this seems to have been done as a thing of custom, and as men by tradition had learned to appropriate some particular place for the more solemn worship of God.—Our Saviour, who brought into the world a brighter light and a sublimer religion, taught, that it mattered not where God was worshipped, if he were worshipped in spirit and in truth: that of all temples a pure heart was that which he most approved, and that where two or three of his disciples should meet together to serve God, there would he spiritually be in the midst of them; doctrines agreeable to reason, and suitable to the ensuing times, when christians should be so far from enjoying splendid temples to repair to, that they often would hardly have a place where to hide their heads. As soon, indeed, as persecution declined, and a calm succeeded, christians built themselves churches, and ever since have set apart such edifices for public worship; which is very right, so long as we remember that it is only for conveniency and decency.'

Whether the altars, mentioned in this passage, were inclosed, and were intended or used for public worship, or whether they were chiefly designed as memorials of some particular instance of divine goodness, we will not dispute. The observations here made are candid and rational, and discover nothing of the bigot or high-churchman. The remainder of the sermon pre-  
sents



sents the reader with several very useful and important reflections:

The second sermon, in the last volume, treats of Humility, from which we shall give a short quotation.—‘ The word *humility* is used by Latin writers in a bad sense for meanness of spirit; but the pagans were not ignorant of this virtue, and have recommended it; only they gave it another name. Christianity, indeed, hath taught us juster notions of humility than they commonly entertained; for they usually considered *humility*, which they called *modesty* or *moderation*, as a social virtue, as it influenced our behaviour towards ourselves and towards men: but humility towards God, few of them seem sufficiently to have apprehended. It is, indeed, a virtue so remote from meanness of spirit, that it is no bad sign of a great and exalted mind. An humble person is one who is neither puffed up with approbation and applause, nor greatly provoked or disturbed by censure and ill usage; who envies none placed above him, and despises none below him; who dares examine his own conduct, and condemn whatsoever is faulty in it; who is gentle to others, and severe to himself; who desires to obtain no more than he deserves; who can quit even that also, if his duty requires it; who is contented to act the part which providence allots to him; who is free from irregular self-love, that is, from one of the most insinuating and prevailing weaknesses of mankind, which may not improperly be called the inner garment of the soul, the first which it puts on, and the last which it puts off. If this be not, it is hard to say what is, greatness of mind. On the contrary, if we would know what meanness of spirit is, and how it acts, let us look for it among the proud and insolent, and we shall not lose our labour. A proud man is one who is glad to receive homage and flattery, though it be offered to him by the most ignorant or worthless, and cannot bear contempt even from them; who therefore is the servant or slave of all, not in a good sense, but because his happiness depends upon their opinion and behaviour; who has no heart to own his obligations to God and man; whose life and conduct is one continual lie; who assumes good qualities which he has not, and is blind to his own faults; who desires to possess what he should not, and what he often cannot obtain; and who is much dissatisfied when he is disappointed. These are the persons who despise humility, and by despising recommend it.’

The candid reader, we doubt not, will suffer us just to observe, that we could not help frequently reflecting, during the perusal of these discourses, how irksome it must have been, and grievous, to a man who entertained the sentiments expressed

pressed in many of them, to go through some parts of the forms of religious service to which the learned and judicious Author was frequently called.

Hi.

ART. V. *A Discourse delivered to the Students of the Royal Academy, on the Distribution of Prizes, Dec. 14, 1770.* By the President. 4to. 1s. 6d. Davies. 1771.

**T**HIS Discourse is on the *gusto grande*, or great style in painting, which the president recommends to the students as their primary pursuit, since that pursuit, though it might not always attain its principal purpose, would nevertheless be attended with advantages. By aiming at better things, if from particular inclination, or from the taste of the time and place he lives in, or from necessity, or from failure in the highest attempts, the student should be obliged to descend lower; he would bring into the lower sphere of art a grandeur of composition and character, that would raise his works above their natural rank.

This is undeniably true. He who studies the genius and first principles of any art or science, and pursues it in its highest departments, will descend to the lower with more enlarged ideas, and a greater command. It is particularly true in painting. The artist who strengthens his mind, and acquires a liberality and magnificence of conception in the higher walks of Nature, will find those advantages even in the mechanism of portrait painting, and the limited sphere of still life. Possibly the reason why Phidias excelled so greatly as a statuary was, that he had originally been a painter. It is certain that he painted many figures before he undertook his inimitable statue of Minerva.

The means which the learned president points out to the students as most capable of conducting them to this great style in painting, appear to be rational and well founded, so far at least as they exclude individual imitation, the great bane of the progress of genius.

‘The wish of the genuine painter, says he, must be more extensive: instead of endeavouring to amuse mankind with the minute neatness of his imitations, he must endeavour to improve them by the grandeur of his ideas; instead of seeking praise, by deceiving the superficial sense of the spectator, he must strive for fame, by captivating the imagination.

‘The principle now laid down, that the perfection of this art does not consist in mere imitation, is far from being new or singular. It is, indeed, supported by the general opinion of the enlightened part of mankind. The poets, orators, and rhetoricians of antiquity, are continually enforcing this position, that all the arts receive their perfection from an ideal beauty,  
superior

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superior to what is to be found in individual nature. They are ever referring to the practice of the painters and sculptors of their times, particularly Phidias (the favourite artist of antiquity) to illustrate their assertions. As if they could not sufficiently express their admiration of his genius by what they knew, they have recourse to poetical enthusiasm. They call it inspiration, a gift from heaven; the artist is supposed to have ascended the celestial regions, to furnish his mind with this perfect idea of beauty. "He, says Proclus, who takes for his model such forms as nature produces, and confines himself to an exact imitation of them, will never attain to what is perfectly beautiful. For the works of nature are full of disproportion, and fall very short of the true standard of beauty. So that Phidias, when he formed his Jupiter, did not copy any object ever presented to his sight; but contemplated only that image which he had conceived in his mind from Homer's description." And thus Cicero, speaking of the same Phidias, "Neither did this artist, says he, when he carved the image of Jupiter or Minerva, set before him any one human figure, as a pattern, which he was to copy; but having a more perfect idea of beauty fixed in his mind, this he steadily contemplated, and to the imitation of this all his skill and labour were directed."

Let us now hear on what principles he founds his precepts. ¶ All the objects which are exhibited to our view by Nature, upon close examination will be found to have their blemishes and defects. The most beautiful forms have something about them like weakness, minuteness, or imperfection. But it is not every eye that perceives these blemishes; it must be an eye long used to the contemplation and comparison of these forms, and which, by a long habit of observing what any set of objects of the same kind have in common, has acquired the power of discerning what each wants in particular. This long laborious comparison should be the first study of the painter, who aims at the greatest style. By this means he acquires a just idea of beautiful forms; he corrects Nature by herself, her imperfect state by her more perfect. His eye being enabled to distinguish the accidental deficiencies, excrescences and deformities of things from their general figures, he makes out an abstract idea of their forms more perfect than any one original; and, what may seem a paradox, he learns to design naturally by drawing his figures unlike to any one object. This idea of the perfect state of nature, which the artist calls the ideal beauty, is the great leading principle, by which works of genius are conducted. By this Phidias acquired his fame. He wrought upon a sober principle, what has so much excited the enthusiasm of the world; and by this method you, who  
have

have courage to tread the same path, may acquire equal reputation.

‘ This is the idea which has acquired, and which seems to have a right to the epithet of *divine*; as it may be said to preside, like a supreme judge, over all the productions of nature; appearing to be possessed of the will and intention of the Creator, as far as they regard the external form of living beings.

‘ When a man once possesses this idea in its perfection, there is no danger but that he will be sufficiently warmed by it himself, and be able to warm and ravish every one else.

‘ Thus it is from a reiterated experience, and a close comparison of the objects in nature, that an artist becomes possessed of the idea of that central form, if I may so express it, from which every deviation is deformity. But the investigation of this form I grant is painful, and I know but of one method of shortening the road; this is, by a careful study of the works of the ancient sculptors; who, being indefatigable in the school of nature, have left models of that perfect form behind them; which an artist would prefer as supremely beautiful, who had spent his whole life in that single contemplation. But if industry carried them thus far, may not you also hope for the same reward from the same labour? We have the same school opened to us that was opened to them; for Nature denies her instructions to none who desire to become her pupils.

‘ To the principle I have laid down, that the idea of beauty in each species of beings is invariably one, it may be objected, that in every species there are various central forms, which are separate and distinct from each other, and yet are undeniably beautiful; that in the human figure, for instance, the beauty of the Hercules is one, of the Gladiator another, of the Apollo another; which makes so many different ideas of beauty.

‘ It is true, indeed, that these figures are each perfect in their kind, though of different characters and proportions; but still neither of them is the representation of an individual, but of a class. And as there is one general form, which, as I have said, belongs to the human kind at large, so in each of these classes there is one common idea and central form, which is the abstract of the various individual forms belonging to that class. Thus, though the forms of childhood and age differ exceedingly; there is a common form in childhood, and a common form in age, which is the more perfect, as it is more remote from all peculiarities. But I must add further, that though the most perfect forms of each of the general divisions of the human figure are ideal, and superior to any individual form of that class; yet the highest perfection of the human figure is not to be found in any one of them; it is not in the Hercules, nor  
in

in the Gladiator, nor in the Apollo; but in that form which is compounded of them all, and which partakes equally of the activity of the Gladiator, of the delicacy of the Apollo, and of the muscular strength of the Hercules. For perfect beauty in any species must combine all the characters which are beautiful in that species. It cannot consist in any one to the exclusion of the rest: no one, therefore, must be predominant, that no one may be deficient.

‘ The knowledge of these different characters, and the power of separating and distinguishing them, is undoubtedly necessary to the painter, who is to vary his compositions with figures of various forms and proportions, though he is never to lose sight of the general idea of perfection in each kind.

‘ There is likewise, a kind of symmetry, or proportion, which may properly be said to belong to deformity. A figure lean or corpulent, tall or short, though deviating from beauty, may still have a certain union of the various parts, which may contribute to make them, on the whole, not unpleasing.’

After having thus instructed the student how he may acquire the real forms of Nature distinct from accidental deformity, and, independently of individual imitation, obtain a general idea of excellence; he proceeds to inform him how he may learn to separate genuine Nature from those adventitious or affected airs or actions with which she is disguised by modern education.

‘ Perhaps I cannot better explain what I mean, than by reminding you of what was taught us by the Professor of Anatomy, in respect to the natural position and movement of the feet. He observed that the fashion of turning them outwards was contrary to the intent of nature, as might be seen from the structure of the bones, and from the weakness that proceeded from that manner of standing. To this we may add the erect position of the head, the projection of the chest, the walking with strait knees, and many such actions, which are merely the result of fashion, and what nature never warranted, as we are sure that we have been taught them when children.

‘ I have mentioned but a few of those instances, in which vanity or caprice have contrived to distort and disfigure the human form; your own recollection will add to these a thousand more of ill-understood methods, that have been practised to disguise nature, among our dancing masters, hair-dressers, and tailors, in their various schools of deformity.

‘ However the mechanic and ornamental arts may sacrifice to fashion, she must be entirely excluded from the art of Painting; the painter must never mistake this capricious changeling for the genuine offspring of Nature; he must divest himself of all prejudices in favour of his age or country; he must disre-

gard

gard all local and temporary ornaments, and look only on those general habits that are every where and always the same. He addresses his works to the people of every country and every age; he calls upon posterity to be his spectators, and says with Zeuxis, *In æternitatem pingo.*

‘ The neglect of separating modern fashions from the habits of Nature, leads to that ridiculous stile which has been practised by some painters, who have given to Græcian heroes the airs and graces practised in the court of Lewis the Fourteenth; an absurdity almost as great as it would have been to have dressed them after the fashion of that court.

‘ To avoid this error, however, and to retain the true simplicity of Nature, is a task more difficult than at first sight it may appear. The prejudices in favour of the fashions and customs that we have been used to, and which are justly called a second nature, make it too often difficult to distinguish that which is natural, from that which is the result of education; they frequently even give a predilection in favour of the artificial mode; and almost every one is apt to be guided by those local prejudices who has not chastised his mind, and regulated the instability of his affections, by the eternal invariable idea of Nature.

‘ Here then, as before, we must have recourse to the ancients as instructors. It is from a careful study of their works that you will be enabled to attain to the real simplicity of Nature; they will suggest many observations, which would probably escape you, if your study were confined to Nature alone. And, indeed, I cannot help suspecting, that in this instance, the ancients had an easier task than the moderns. They had, probably, little or nothing to unlearn, as their manners were nearly approaching to this desirable simplicity; while the modern artist, before he can see the truth of things, is obliged to remove a veil, with which the fashion of the times has thought proper to cover her.’

If there are any defects in this Discourse, they arise chiefly, perhaps, from a partiality to a particular walk of painting. Though Hogarth's chief excellence consisted in the exhibition of familiar life, yet that surely is no reason why he should be entitled only to an inferior degree of praise. If Nature is strongly pourtrayed to us, the imitative art has its end, and if it is common and unabstracted Nature, perhaps not the least useful end is obtained.

For our Author's Discourse on the distribution of the prizes for the year 1769, we refer to the 42d volume of our Review, p. 317. See also Rev. vol. 40, p. 310, for his oration at the opening of the Royal Academy.

L.

**ART. VI Continuation of a Course of Experimental Agriculture.**  
*Containing an exact Register of all the Business transacted, during five Years; viz. from 1761 to 1765, on near 300 Acres of various Soils, including a Variety of Experiments on the Cultivation of all Sorts of Grain and Pulse, both in the old and new Methods. The Whole demonstrated in near 2000 original Experiments. By Arthur Young, Esq; Author of The Farmer's Letters, and Tours to the Southern and Northern Counties, &c.*

**W**E are now arrived at the third section of Mr. Young's first book, chap. I. the subject of which (viz. the comparison of profit between the old and new husbandry, in respect to the culture of wheat) is, as he justly observes, of very great importance. We shall give, first, the essence of his experiments; secondly, his observations on them; and, lastly, such remarks of our own as may seem necessary to enable the Reader to form a just judgment on what the Author has advanced.

In the year 1764 Mr. Y. has seven Experiments on two Roods of ground each

Exp.	Profit or Loss.	Observations.
	l. s. d.	
1	Loss by drill'd, 0 6 3	These losses are by the half acre, and all the rest of losses or profits by the whole acre.
	Loss by broad cast, 0 2 10 $\frac{1}{2}$	
	Difference 0 3 4 $\frac{1}{2}$	
2	Loss by drill'd, 0 9 9	
	Loss by broad cast, 0 3 1	
	Difference 0 6 8	
3	Loss by drill'd, 2 8 5	'Reason is so often mistaken in matters of husbandry, that it is <i>never fully</i> to be trusted, even in deducing consequences evident from experiment itself. We must not therefore <i>reason too much</i> , even on these experiments, notwithstanding their being <i>decisive</i> as far as they extend.'
	Loss by broad cast, 0 2 4	
	Difference 2 6 1	
4	Pr. by broad cast, 0 3 0 $\frac{1}{2}$	Mr. Y. is quite <i>amort</i> on this trial.
	Loss by drill'd, 0 4 3 $\frac{1}{2}$	
	Difference 0 7 3 $\frac{1}{2}$	
5	Profit by drill'd, 5 3 2	Mr. Y. now triumphs for the drillers.
	Profit by broad cast, 3 10 9	
	Difference 1 12 5	
6	Profit by broad cast, 0 11 7	Mr. Y. owns the tables nearly turn'd: 'I forbear reflections on it; these variations should convince one that nothing in agriculture is to be determined for or against, without much experience from numerous trials.'
	Loss by drill'd, 1 11 0	
	Difference 2 2 7	
7	Profit by broad cast, 1 8 5	'I must own this trial puts me a little out of humour with drilling.' P. 148. — Mr. Y. ascribes the loss to the soil's not being fine enough; consequently the corn's being more backward, suffering from weather, and selling worse.
	Loss by drill'd, 1 11 3	
	Difference 2 19 8	

On

On the crops of this year Mr. Y. observes, 'if nothing further than this immense difference was taken in, it would be decisive against the drillers.'

Reviewer's Reflections.

On the 3d, Reason is to be trusted fully in *this* and *all* cases when properly applied. Reason herself instructs us not to carry our conclusions too far, not farther than the premises allow, and then our conclusions will be right.

On the 5th, Yet the produce of the broad cast was 7 bushels, and that of the drill'd only 9, or 1 quarter per acre greater product; and much more money is laid out in drilling, and consequently greater hazards run.

On the 6th, Mr. Y.'s caution is very just.

On the 7th, Mr. Y. should be not a *little* out of humour. His assigned causes are inadequate.

In the year 1765 Mr. Y. has seven Experiments, the two first on two Roods, and the other five on one Rood each.

Exp.	Profit or Loss per Acre.	Observations.
	l. s. d.	
8	Loss by broad cast, 0 7 3 Loss by drill'd, 2 14 11 <b>Difference</b> 2 7 8	These losses accounted for by use of expensive manure. Y.
9	Profit by drill'd, 3 3 2 Profit by broad cast, 1 3 4 <b>Difference</b> 1 19 10	Dry years like this (1765) good for wheat in general, especially drill'd, as frequent hoeings by horse and hand expose new surfaces to attract dew. Y.
10	Profit by drill'd, 1 17 0 Profit by broad cast, 1 11 8 <b>Difference</b> 0 5 10	
11	Profit by drill'd, 3 0 10 Profit by broad cast, 2 13 8 <b>Difference</b> 0 7 2	
12	Profit by drill'd, 1 1 0 Profit by broad cast, 0 5 6 <b>Difference</b> 0 15 6	Manuring does, in a dry year, more good to drill'd crops than broad cast. Y.
13	Profit by broad cast, 6 2 2 Profit by drill'd, 3 6 8 <b>Difference</b> 2 15 6	
14	Profit by broad cast, 2 7 10 Profit by drill'd, 2 1 6 <b>Difference</b> 0 6 4	

Mr. Y.'s Observations on compared crops of this year 1765.

\* Drill method appears almost uniformly better in this dry year: difference of seven acres cultivated in the two methods would be 4 l. 2 s. 6 d.'



## Reviewer's Reflections on these Experiments.

On the 9th, Mr. Y.'s remark is very judicious.

12th, One main recommendation of the drill method is, that it saves manure: but we here see the great superiority by it is ascribed to manure.

13th, The drill'd was after a full fallow, and the broad cast only after a clover crop, and yet the superior profit of the latter very great.

14th, 'Tis pretended that succeeding drill-crops improve; but here a crop of broad cast, after a bean crop, is superior.

On Mr. Y.'s General Observations our Reflections are, 1st, that though drill'd crops are this dry year generally superior to broad cast, yet the superiority of broad cast to drill'd in Experiment 13 is very great; the broad cast profit is almost double of the drill'd, nearly 3 l. per acre. 2dly, The superiority of the drill'd to the broad cast is never 2 l. per acre.

In 1766 Mr. Y. has seven Experiments, the three first on two Roods each, and the rest on one Rood.

Exp.	Profit and Loss.	Observations.
	l. s. d.	
15	Loss by drill'd, 2 0 8	Wet season occasioned these losses. Y. Drill'd corn too much exposed to rain. Y.
	Loss by broad cast, 0 1 4	
	Difference 1 19 4	
16	Loss by drill'd, 2 4 11	Same cause. N. B. Both crops equally milked.
	Loss by broad cast, 0 12 1	
	Difference 1 12 10	
17	Profit by broad cast, 0 9 8	Same cause. Y.
	Loss by drill'd, 1 13 1	
	Difference 2 2 9	
18	Profit by broad cast, 0 5 8	The broad cast crop followed clover; the drill'd a drill'd. Y.
	Loss by drill'd, 0 17 2	
	Difference 1 2 10	
19	Loss by drill'd, 1 5 0	
	Loss by broad cast, 0 14 0	
	Difference 0 11 0	
20	Profit by broad cast, 2 9 10	
	Profit by drill'd, 0 5 0	
	Difference 1 4 10	
21	Profit by broad cast, 0 9 4	Manure was used, and more successful in the broad cast. Y.
	Profit by drill'd, 0 2 0	
	Difference 0 7 4	

Mr.

Mr. Y.'s General Observations on these crops.

	l.	s.	d.
1. This wet year makes the profit by broad cast - - -	1	7	8
And los by drilling - - - - -	7	13	10
Difference - - - - -		9	14 6
2. Need of many hands together in drill husbandry increases the ex- pence amazingly.			

Reviewer's Reflections.

On Experiment 18th, A drill'd crop after a drill'd one, answers not so well as after clover.

20th, The same reflection.

21st, Produce was equal in the crops compared ; but the expence of the drill'd funk it.

We see not that the manure had more effect in the broad cast.

General Observation on these crops.

We see not by any means how Mr. Y. can account for wet years being bad for drill'd corn, by the rain coming too much to it. On the contrary, the greater field-room it has should make it dry sooner. R.

Query, What can Mr. Y. mean (p. 178) by saying, on Experiment 18, that ' 21. is a very considerable profit this year ? ' No such profit appears. R.

Mr. Y. has in the year 1767 five Experiments on divided Roods each.

Exp.	Profit and Los per Acre.	Observations of Mr. Y.
	l. s. d.	
22	Profit by broad cast, 0 15 4 Los by drill'd, 0 0 10 Difference 0 16 2	
23	Profit by drill'd, 3 16 8 Profit by broad cast, 2 11 0 Difference 1 5 8	drill'd crop of beans preceded. A broad cast crop of ditto preceded.
24	Profit by broad cast, 1 4 4 Profit by drill'd, 0 0 8 Difference 1 3 8	After clover. After barley.
25	Profit by broad cast, 0 15 4 Los by drill'd, 0 2 6 Difference 1 11 10	Fallow preceded.
26	Profit by broad cast, 0 6 0 Los by drill'd, 0 10 6 Difference 0 16 6	The field was manured, and product equal.

## Mr. Y.'s Observations on these crops.

	l.	s.	d.
1. Profit this year by the broad cast is - - -	5	12	0
Ditto, drill'd, - - -	2	9	6
Difference - - -	3	2	6

2. Drill'd corn is more successful than it was last year.

3. Mr. Y. doubts whether wetness be against drilling.

*N. B.* For 1765 read 1767 in p. 191 of Mr. Y.

4. In many cases a single year, not a succession of years, is to be considered for profit, viz. where we have peculiar wants.

On the four Years Comparisons Mr. Y. shews that

Profit by the old husbandry is - - -	22	19	10 $\frac{1}{2}$
Ditto, new - - -	7	14	5 $\frac{1}{2}$
<i>i. e.</i> nearly three to one for the old.			

## General Corollary.

'On an average of crops of wheat in the two methods in various cases (viz. as succeeding fallows, beans drill'd and broad cast, clover and drill'd wheat) one acre in the old husbandry is equal to three in the new.' Honest, ingenuous, and important! R.

On the 23d Experiment (the only one this year in which the drill'd crop exceeded in profit) the former had great advantage in having the bean land stirred much more; but what were the comparative profits of the two bean crops compared?

Mr. Y. justly calls the subject of the fourth section of the first chapter of the first book, viz. 'quantity of seed, an untrodden ground,' and proposes to reduce his Experiments thereon to what is *absolutely necessary*, as he owns his papers voluminous enough.

He has in the year 1764, six Experiments on this subject in the old Husbandry.

*N. B.* S stands for Seed, and P for Produce.

Exp.	Qr.	B.	P.	Qr.	B.	P.	Qr.	B.	P.	Qr.	B.	P.	Qr.	B.	P.
1															
S.	0	1	0				0	2	0				0	3	0
P.	1	0	0				2	4	0				3	1	0
2															
S.	0	1	0	0	1	2	0	2	0	0	2	2	0	3	0
P.	0	6	0	1	1	0	2	4	0	2	6	0	3	1	0
3															
S.	0	1	0	0	1	2	0	2	0	0	2	2			
P.	0	7	0	1	0	0	2	2	0	2	6	0			
4															
S.	0	1	0	0	1	2	0	2	0	0	2	2	0	3	0
P.	0	4	0	1	4	0	2	0	0	2	6	0	3	0	0
5															
S.	0	1	0	0	1	2	0	2	0				0	3	0
P.	0	5	2	1	6	0	3	0	0				2	6	0
6															
S.	0	1	0	0	1	2	0	2	0	0	2	2	0	3	0
P.	0	5	0	1	4	0	2	6	0	3	0	0	3	2	0

Mr. Y.'s Conclusions on the above crops.

1. On all Experiments, that 1 bushel per acre is far too little seed.

2. On

2. On Experiment 5th, that 3 bushels for the first time decreases in produce.
3. On Experiment 6th, that 3 bushels exceed all the rest.

His Observations.

1. 'One would expect less seed should be better fed; but land, if not stock'd with corn, will with weeds.' P. 206.
2. Experiment 4th is on clover lay, 5th and 6th, on fallow.

	B.	Qr.	B.	P.
	1	0	4	3
	1½	1	1	2
3. Average of clear produce of	2	2	2	0
	2½	2	4	0
	3	2	5	1

4. Three bushels of seed the best quantity, is contrary to all modern ideas.

These Experiments militate strongly against drillers, one of whose principal boasts is saving of seed. R.

Mr. Y. has, in 1765, seven Experiments, most of them in eight parts.

N. B. The head line shews the seed, and the produce is opposite to the number of the Experiment.

Seed Exp.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.
	0 0 2	0 1 0	0 1 2	0 2 0	0 2 2	0 3 0	0 3 2	0 4 0
7	0 7 0	2 2 0	3 0 0	3 4 0	3 6 0	3 0 0	3 2 0	2 6 0
8	0 6 0	2 0 0	3 0 0	3 6 0	3 2 0	3 6 0	3 1 0	2 0 0
9	0 4 0	1 0 0	1 4 0	1 5 0	1 6 0	1 4 0	1 2 0	1 2 0
10	0 6 0	2 2 0	3 1 0	3 5 0	3 6 0	3 2 0	3 0 0	2 2 0
11		0 7 2		2 6 2		3 2 1		2 4 0
12	0 5 0	1 4 0	1 7 0	3 1 0	3 3 2	2 4 0	2 1 2	1 5 3
13	1 2 0	2 1 2	3 2 2	4 2 0	4 5 2	2 6 0	2 6 2	2 6 2
Av.	0 5 2	1 3 3	2 3 3	2 7 3	3 1 0	2 5 0	2 1 1	1 5 1

Mr. Y.'s General Conclusion on these crops.

1. That the most profitable quantity of seed this year is 2 bushels 2 pecks.
2. That 'the grand average to be drawn from all must be of peculiar advantage.' P. 230.

Quere, Is not the dryness of 1765 an adequate reason why 2 bushels and 2 pecks may succeed as well as 3 bushels in 1764? R.

Mr. Y.'s Conclusions and Observations on the crops of 1765:

On Experiment 1. As 2 bushels give more than 3 bushels, loss by 3 bushels is 35 s. per acre; and 2 bushels 2 pecks, are better than 3 bushels by 2 l. 15 s. per acre.

2. To Experiment 9, Mr. Y. adds, 4 bushels 2 pecks give 1 quarter 1 bushel, and 5 bushels only 1 quarter.

3. On Experiment 10, he observes, that after good clover 4 bushels give 2 quarters 2 bushels.

To Experiment 13, he adds, that on this richly manured field 4 bushels 2 pecks give 2 quarters 4 bushels, and 5 bushels give 2 quarters 1 bushel and 2 pecks.

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5. On Experiment 13, he remarks, that 'underfowing on rich ground is not so great a loss as on poorer.'
6. Mr. Y. observes, that the average product of 4 bushels and 2 pecks is 1 quarter 2 bushels, and that of 5 bushels is 7 bushels and 3 pecks\*.

In 1766 Mr. Y. has six Experiments.

Seed	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.
Exp	0 0 2	0 1 0	0 1 2	0 2 0	0 2 2	0 3 0	0 3 2	0 4 0	0 4 2
14.	1 0 3	1 7 0	2 2 3	2 4 0	2 6 2	2 4 0	1 7 0	1 7 0	1 2 0
15	0 6 2	2 1 2	2 4 0	2 6 2	2 7 3	2 4 0	2 0 1	1 7 0	1 3 1
16	0 5 0	1 4 2	1 7 0	2 2 3	2 4 0	2 6 2	1 7 0	1 5 3	1 5 3
17	0 7 2	1 2 0	2 2 3	2 4 0	2 6 2	2 7 3	2 1 2	1 4 2	1 4 2
18	1 0 3	1 4 2	2 1 2	2 7 3	3 1 2	2 4 0	2 1 2	2 2 3	1 7 0
19	1 0 3	1 2 0	2 2 3	2 6 2	2 7 3	2 2 3	1 7 0	1 5 3	1 4 2
Av.	0 7 0	1 3 3	2 0 2	2 3 1	2 4 1	2 1 3	1 4 2	1 2 3	1 0 0

N. B. Five bushels give, in Experiment 14th, 1 quarter and 3 pecks; in 15th, 1 quarter 2 bushels. Experiment 14th was on fallow, 15th on clover land, and 16th on bean stubble.

Mr. Y.'s General Observations.

1. Two bushels 2 pecks is best quantity. 2. The season of this year was opposite to that of 1765.

In 1767 Mr. Y. has six Experiments.

N. B. Last table is here continued.

Exp.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.
20	0 7 2	0 7 2	1 7 0	2 2 3	2 5 1	2 6 2	1 7 0	1 5 3	1 2 0
21	0 7 2	1 5 3	1 7 0	1 7 0	2 4 0	2 2 3	1 7 0	1 5 3	1 4 2
22	1 0 3	1 7 0	2 2 3	2 4 0	2 6 2	2 4 0	2 1 2	1 7 0	1 4 2
23	0 7 2	1 2 0	1 5 3	1 5 3	2 1 2	1 7 0	1 5 3	1 2 0	1 3 2
24	1 2 0	1 5 3	2 1 2	2 2 3	2 6 2	2 2 3	1 7 0	1 7 0	1 2 0
25	1 0 3	1 2 0	1 7 0	2 3 2	2 4 0	2 3 2	1 7 0	1 2 0	1 2 0
Av.	0 7 3	1 2 3	1 6 2	1 7 2	2 2 0	2 0 0	1 3 2	1 0 3	0 6 1

N. B. In this year the best quantity is 2 bushels and 2 pecks of seed.

Average of the four Years.

Table the last continued.

qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.	qr. b. p.
0 6 3	1 1 3	1 7 0	2 3 0	2 4 3	2 3 0	1 5 3	1 9 3	1 0 0

N. B. In 1767, 5 bushels produced in all Experiments 1 quarter 2 bushels, except in No. 25, and in that only 1 quarter and 3 pecks. Mr. Y. observes on crops of 1767, that many fields yielded only 5 bushels per acre, and that in Experiment 24 above 5 sacks per acre are produced.

\* N. B. Though these Experiments are made on quantities of ground much smaller than an acre, yet we give them in that proportion, as being more familiar, and therefore easy. R.

Mr.

Mr. Y.'s General Observation on these Experiments of the four years is,

' They are made on *clayey* and *gravelly* loam, after fallows, and fallow crops of all sorts.' The result 2 bushels and 2 pecks best quantity.

On his five Experiments of quantity of seed in the new husbandry, in 1764, Mr. Y. observes, 1st, that 2 bushels and 2 pecks are strikingly the most advantageous quantity; and, 2dly, that three rows are preferable to two, and two to one, in every quantity of seed. On the Experiments in 1765, on this subject, Mr. Y. observes, in the 6th, 2 bushels 2 pecks are the best quantity, and when sown in treble rows: on the 7th, the same: on the 8th, that the greatest produce is from 2 bushels in one foot rows; next from 2 bushels 2 pecks in ditto; next from 2 bushels in 18 inch rows; then from 1 bushel 2 pecks in one foot rows; and lastly, from 2 bushels 2 pecks in one foot rows: on the 11th, that 2 bushels is the best quantity, and distance of 6 inches inferior to 12: on the 12th, that 2 bushels is the best quantity; but 2 bushels 2 pecks comes nearer than hitherto: on the 13th, that 2 bushels 2 pecks, in treble rows, are the best; and that 1 bushel 1 peck produces as much in one row as in three; a phenomenon unaccountable! On the 14th, 15th, and 17th, that 2 bushels 2 pecks are the superior quantity; but that in the 16th, 18th, and 19th, 2 bushels *beat* (our Author's word) 2 bushels 2 pecks in rows 12 inches asunder.

#### Mr. Y.'s Particular Conclusions.

On 8th, One foot is the best distance, and others are better as nearer to it; but distance is not chiefly considerable.

\* On 10th, ' General effect proves that the more rows the better.'

On 16th, ' One foot is the proper distance for equidistant rows.'

#### His General Conclusions.

1. But quantity varies betwixt 2 bushels 2 pecks, and 2 bushels; but as 1 bushel 1 peck is in *several* Experiments the best, the 2 bushels seem likeliest to be best.
2. Equidistant rows at 12 inches, then at 18 inches, are best.
3. Horse-hoed crops come next.
4. Three feet intervals *beat* four feet intervals.
5. These superior distances require a fallow, which horse-hoed crops do not.

#### Reviewer's Conclusions.

1. The 2 bushels proving best, may be owing to the dryness of 1765.
2. One bushel 1 peck is seldom superior; so that our conclusion is the contrary of Mr. Y.'s, viz. that 2 bushels 2 pecks seem best on the whole.
3. Whether 2 bushels 2 pecks, or only 2 bushels, be the best quantity, it militates strongly against drillers.

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\* N. B. Experiment 9th is wanting.

The

The fifth section of chapter I. book the first, examines what is the best time of sowing.

Experiment 1st, Nine pieces of ground are sown at about a week's distance each from other, from September 5 to November 15. The first gives the best crop, and the two last the worst, but not in regular progression.

2d, Eight pieces sowed from September 12 to October 30. The differences are regular, but sometimes extremely trifling.

3d, Differences are *trifling* and *irregular*. Same produce from same quantities sown at a month's distance.

4th, Eight sowings, including about six weeks. Produce is frequently in an order contrary to the last Experiment, except in the two last portions.

5th, Fourteen different sowings, from August 18 to December 11. Difference betwixt produce of first and last is more than two to one, though the last had three ploughings more.

6th, Sixteen different sowings from August 23 to December 18. The middle seasons have best produce, and the last worse than the earliest.

7th, Seventeen sowings, from August 23 to December 26. Principal produce from September 10 to October 16; from earlier much less, and afterwards it declines.

8th, Seventeen sowings, from August 17 to December 26, on clover land. Produce of two earliest is trifling; they then rise to N° 8, sown on September 21, and then gradually decline.

9th, Thirty-five sowings, from July 30 to April 28. Ploughings continued in proper weather. Produce rises to N° 7, sown September 8, is the same on 22d, and then with some irregularities declines.—*N B.* First and last are equal.

10th, Same number of sowings as above, on the same days, with rotten manure. Latter autumnal sowings seem benefited by the manure.

11th, Same number of sowings as above, on fallow. Chief produce is from sowings of September 8 to November 24.

12th, Same number of sowings as above, on a clover lay. Result as above to sowing of December 22.

#### Mr. Y.'s Observations on Particular Experiments.

On 7th, 'Late ploughings seem not to have effect.'

8th, 'Two first sowings seem to have failed from the clover's roots being too juicy.'

9th, 'Sowing earlier than usual may save a ploughing; an object of much consequence to an husbandman.'

11th, 'Very little sowings are not recompensed by extra tillage.'

12th, 'This soil being gravelly may have season continue favourable on that account.'

#### Mr. Y.'s General Observations.

I. 'Early sowings require thorough weeding before winter, which may be 5 s. expence per acre.'

II. 'Best season in September and half of October, but September better, and all subsequent are worse and worse.'

III. 'Difference

III. 'Difference of seasons of sowing seems to effect no difference in corn as to distempers and beating down.'

Reviewer's Observations, particular and general.

On Experiment 3d, Mr. Y.'s giving ploughings in lieu of earlier sowings, on this gravelly loam, may account for equality of produce.

7th, The ~~the~~ ploughings may have had that effect, though unintended to, as the produce would probably have been worse without them.

8th, Mr. Y.'s observation hereon seems very judicious and important.

1. Gen. As all Mr. Y.'s Experiments on this subject are in the drill husbandry, they cannot be *decisive* on the *whole* for broad-cast; as slower ripening of corn in one method, and *vice versa*, may require great allowance.

2. Gen. Difference of season, and nature of soil and management, must require great allowances on this subject.

Section sixth of chapter I. book the first, exhibits miscellaneous Experiments on sleeps, feeds, &c.

From Experiments 1—7, of sleeps in common salt, salt petre, lime, foot, pigeon's dung, horse's urine, wood-lye, &c. no conclusion results that any of them is of service. P. 310 But from six Experiments on change of feed, many important conclusions arise, viz.

1. Foreign wheats from the most opposite climates are superior to most of our own.

2. Sowing of wheat raised for several years in the neighbourhood, is worse than any change.

3. Change from poor land, even to stiff loam, succeeds not.

4. Evelham wheat is superior in many instances to all sorts; Kentish red wheat is next; and Cambridgeshire the third.

5. Red and white wheats are nearly equal.

6. Bearded wheats yield larger produce, but inferior in quality.

7. Mere change of soil is of much consequence.

Conclusions from other Experiments.

From 14th and 15th, Black dust of burned corn appears to produce no bad grain.

16th and 17th, 1st, A double fallow and manuring appear to yield the best grain: 2. Bad seed on bad land, in bad order, produces bad grain: 3. But on good land well ordered, the contrary.

18th, 1. Long dung, and second and third cropping, produce bad crops: 2. 'Soil in very good order forces *bad* seed to a pitch which *good* cannot exceed.'

19th, 1. 'Burnt and muty grain is more subject to distempers than sound seed:' 2. 'Wheat is affected by dust of burned barley and oats, as well as by that of wheat.'

20th, Former conclusion of last Experiment seems contradicted.

From many uninserted Experiments Mr. Y. concludes, 1st, that mildew proceeds immediately from insects brought by the wind, p. 319: 2dly, that rich soils manured, and some natural ones, are more liable to mildews: 3dly, that drill'd crops are, *perhaps*, more liable to mildews from drawing a current of air and insects in it. Ibid.

N. B. E



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N. B. If drill'd crops, on any account whatever, be more liable to mildew, hence arises a capital objection to drilling. R.

Experiments of Curiosity, 21—26.

Nº 21 shews, that flipping of wheat roots is attended with loss: nearly 3 l. per acre.

Nº 22, that transplantation is not likely to answer.

In Nº 23, 24, 25, are produced 8, 10, and 11 quarters ~~2~~ bushels by high culture, and with loss of 170 l. in the last Experiment Nº 25.

Nº 26, produce is 5 quarters 3 bushels 3 pecks, at expence of 25 l.

Section seventh and last of chapter I. &c. contains general Remarks, which deserve to be written in letters of gold.

I. 'Culture of wheat is a matter of much nicety.'

II. 'Improved husbandry is seven times more advantageous than the common, and yet several very great crops have but very small profit.'

III. 'Incomplete cultivation is very unprofitable, but less so than a complete one.'

IV. 'Both on clayey and gravelly loams (*i. e.* the generality of wheat lands) the old husbandry is the superior mode.'

V. 'On the whole, the new husbandry is far beyond a common farmer, both on account of perfection of instruments, and accuracy of culture.'

VI. 'Profit of wheat succeeding ameliorating crops, appears clearly, and is a national object of importance.'

VII. 'WHILE EXPORTATION IS ALLOWED, increase of wheat is an object of vast national importance.'

VIII. 'The most rational method of effecting an increase of wheat, is promotion of general good husbandry, and particularly large quantities of manure.' P. 327.

[ To be concluded in our next. ]

C-2

ART. VII. *The Farmer's Letters to the Landlords of Great Britain.*

Containing the Sentiments of a practical Husbandman, on various Subjects of great Importance; particularly, I. On raising large Sums of Money by improving Estates. II. On the Methods of raising the Rental of Estates. III. On various Improvements; such as Draining, Manuring, Fencing; and raising new Buildings, or remedying the Inconveniencies of old ones. IV. On Paring, Burning, Liming, &c. V. On improving several Sorts of waste Lands, Moors, Downs, Wolds, &c. &c. The Whole calculated to shew the great Profit attending the Improvement of Estates, both in cultivated and uncultivated Countries. Vol. II. 8vo. 6 s. Nicoll. 1771.

THE title-page sufficiently shews the design of these 25 Letters, which are of a much more extensive nature than those of the former volume\*.

\* For our account of the first volume, see Rev. vol. xxxvi. p. 417. See also an account of the 2d edition, vol. xxxix. p. 371.

The Author, Mr. Young, observes, that he designs to point out to landlords, who only know that they have improvable estates, an easy method of giving proper directions to their stewards, &c. to improve them; and to give hints to such as know much more of the subject. He proposes to shew the nobility and gentry how to raise, on their improvable estates, large sums of money, or great incomes quickly, in many cases, with less hazard than attends application to the *ministry* for a *place*, or to the *city* for a *wife*. He promises to advise no improvement which he has not either *practised* or *seen practised*, and that his sign is not to make farmers but *improvers*. By improvable estates, he means such as will pay interest for money expended, and leave a clear profit from 5 to 20 per cent.

In Letter II. he advises the landlord to secure a large sum to go through his intended improvements with spirit, and not to depend upon small annual sums; and he compares him to the merchant, whose success depends upon having a sufficient capital. But we apprehend that many a nobleman and gentleman who does not understand agriculture, will think it a point of prudence to try how smaller annual sums answer in improvements, before he incur the risk of adding to the weight which he already sustains, by a considerable mortgage. He cannot by such cautious conduct grow so suddenly rich; but he is safe from becoming suddenly poor, and he will gradually gain experience.

Letter III. advises the landlord to gain a complete knowledge of his estate, as a *grand preliminary*. But *hic labor, hoc us est*. Mr. Y. assigns many reasons against employing common stewards in these improvements, and therefore advises the landlord either to get sufficiently acquainted with country business himself to dictate positively to workmen, or to employ some person of known abilities to dictate in that manner.

But this is the very difficulty which seems next to insurmountable. The landlord may spend the *best* part or *whole* of his life, before he can gain knowledge sufficient, or gain such *fidus Achates* as Mr. Y. recommends. 'Tis an easy matter to provide books ruled with separate columns for place, soils, tenant, acres of *arable*, *grass*, *wood*, *sheep-walk* inclosed and *open*, *rent*, *repairs*, *horses*, *oxen*, *young cattle*, *sheep*, *hogs*, &c. &c. but a most difficult thing to know into whose hands to put these books thus *ruled* and *filled*. He must be acquainted not only with agriculture in general, but that of the country he is to improve in particular; the prices of labour, wood, and all the products of the earth; the state of the nearest markets; the conveyance by land and water, &c. and if he is thus acquainted with the country, he can scarce fail of having

con-

connections with the people; a circumstance which Mr. Y. objected to in the old steward.

And here, once for all, we presume to deliver our opinion on this important subject; viz. that no landlord who is ignorant of agriculture can, with prudence, intrust his estate for improvement to any person who will not give bond, on condition of a certain sum to be advanced by the landlord, to improve the rental to a certain rate, and bring a sufficient tenant to lease it at that rate.

Mr. Y. judiciously advises to begin improvements with farms most capable of it; and observes, that the expences of repairs in little farms swallow up a considerable share of rent. He concludes this letter by shewing, that if ponds are to be dug, roads to be mended, houses, &c. to be repaired or rebuilt, marble, limestone, &c. to be dug, though these works may not be prudent in a tenant, they may be highly so in a landlord.

In Letter IV. Mr. Y. shews that the augmenting of rents by giving notice to old tenants to quit at a day, or pay an advance, is a scheme liable to many objections, of which he specifies a few; viz. that thus the work is done by halves, as none will give for farms unimproved nearly what a landlord may make by improvements; 2dly, that new tenants will not take without a lease, and thus tie up a landlord's hands from further improvements; 3dly, that 'tis unjust; and, 4thly, unpopular. Mr. Y. judiciously advises to do all repairs and improvements, if the landlord can, while the old tenant is on the farm; which he thinks may be done even on leased farms, by virtue of the clause for ingress and regress for repairs. We think however differently, as the making improvements under the name of repairs, may be very inconvenient and disadvantageous to the present tenant, and was never intended by that clause. Mr. Y. advises, that if the improvements cannot be made while the old tenant is on the farm, it should rather be taken into hand, the intended works done, and the farm re-let, than covenants for the improvements made with the new tenant. His reason is, that a man will value higher what he *views* done, than what he is told of. But surely a tenant may have such certainty of the works to be done, that he cannot doubt of the reality of them; and it may be so very inconvenient to the landlord to buy stock, utensils, and hire servants, that the improvements may be more advantageously executed both for landlord and tenant, by the new tenant's immediately succeeding the old. Less expence laid out on the new tenant's own plan may be both more pleasing and more useful than greater on the landlord's.

Mr. Y. thinks six months sufficient time to improve *most* farms, and twelve months to improve *any*. Buildings are to be done

done in summer, fences in winter. He advises not to employ the landlord's old carpenters, masons, &c. He would also have great numbers of all workmen hired at advanced prices; and several farms improved at the same time. But here we must observe, that many judicious landlords will probably be of an opposite opinion, because much work will occasion confusion, neglect, &c. and that advancing of prices is not only a *temporary* evil, but a *continuing* one, and of a contagious example.

Letter V. opens with a plan, which shews how inconveniently the lands of three farms may be situated with regard to the houses, and how easily reformed by making the several parts of the same farm contiguous. This is so natural an idea, that it must surely have suggested itself to every one who hath thought of improvements at all.

The Author, however, adds, that if the farms are too small, should all be thrown together, and sufficient buildings erected in one convenient place. He thinks that such reform would raise the rent to double; and in such low rents as he mentions, viz. 1 s. 6 d. per acre, we apprehend it might.

Our Improver observes rightly, that in disposing an estate into farms, the size most demanded in the country should be regarded; and adds, that when rent is not sunk on account of size, the larger the farm is, the more advantageous to the landlord, as the buildings and repairs are not in proportion. But allow us to remind Mr. Y. that in the former volume of his *Letters* he has shewn, that farms which are large beyond a certain size, are disadvantageous both to the public and individuals, as they discourage population, and exact not sufficient attention to culture.

Mr. Y. also well observes, that the size of fields should be proportioned to that of farms; and he remarks, that the number of arable fields to a farm need not be more numerous than crops which compose a course. He thinks that grass should be divided into three or four closes for convenience. It is certain that mixed stock, viz. sheep, horned cattle, and horses, thrive together usually; but it seems proper for the farmer to have not only pastures for his *fattening* and *lean* stock, but also, if he can, for *refreshing* stock too.

Letter VI. proposes to consider that capital object in farms, the rebuilding or repairing of the houses, &c. We agree with Mr. Y. entirely that *slate* or *tile* should be substituted for *thatch*. He thinks the plans for farm-houses already published *very faulty*, as being *very inconvenient*. We shall not presume to scan these plans critically, more especially as dimensions are not given;—now and then we shall offer a remark.

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In plate II. fig. 1, *c* is called a *small room*, yet appears twice or thrice as big as *a*, in which the whole family are to live : we really imagine that the letters are transposed. In fig. 2, though something is saved by having the fire-place of the parlour thrust into the corner, yet more seems lost by having it close to the dairy, so as to affect the milk, especially as the fire of the scalding house is in the same position. Fig. 3, is justly liable to the same objection ; and we should suppose that any judicious farmer who came to such an house, would certainly make *c* his dairy, provided it be built northwards, which dairies should constantly be.

In plate III. fig. 1, Mr. Y. gives a plan of a farm-yard, which, in general, may do very well ; and we agree with him that the farmer's kitchen should form a part of the inclosure. We find not immediately an explanation of fig. 2, and do not easily guess what it means. In plate IV. Mr. Y. gives what may be called a plan of a *superb* farm-yard, with all possible conveniences, which may suit the purse and taste of a nobleman.

We agree with him entirely that ' manure is the *soul* (though a nasty *soul*) of good husbandry ;' and we go even further than he does : we would have all cattle, young as well as aged, oxen as well as cows, stalled, for two reasons which appear to us unanswerable ; viz. that thus they are often prevented from doing harm to each other, and, secondly, that their ridges are kept dry, a point of much more importance than is usually imagined. We agree with Mr. Y. that a landlord who binds his tenant to stack all hay at *home*, acts wisely if he also binds him to lay all the manure on his grass land.

And now we are sent back to plate III. fig. 2, for an explanation of an irregular farm-yard.—We entirely approve Mr. Y.'s advice to bind the workmen to finish in a given time.

Mr. Y. ends this letter by apologizing for non-assignment of calculations, because they are *so various* ; but this apology seems not to us sufficient. He intends, we apprehend, to instruct the ignorant ; and for such, surely, calculations upon different plans, with different given materials, and in different situations, are useful, nay needful, that the improver having made proper allowances for the difference of his own situation, may calculate with tolerable exactness before he begins to build.

Letter VII. opens with a declamation in praise of the advantages of good fences, the necessity of which we hope will not be very generally disputed.

We know from experience that Mr. Y.'s encomiums on dry stone walls, as having *nothing of trouble* in them, would, in his opinion, be liable to great restrictions, if he knew what attention

tion is necessary to support them in countries exposed to high winds, hunters, &c. The two kinds of ditches which he recommends, viz. five feet wide by four deep, and four by three, the width at bottom one foot, are indeed good. He judiciously approves the method of plashing the fence by leaving some part of the quick for stakes, and prefers it to cutting down the whole, in order to re-spring, when defended by a dead hedge.

The addition of pales at the gateways and joining of hedges, the turning of brick or stone arches, the painting of gates, &c. are points which the bare inspection of the lands of almost any improver will recommend.

Mr. Y. recommends the plashers of Hertfordshire to teach those of countries unacquainted with the method; and advises to work the ditch by a frame, and to buy bushes, stakes, and edders, where the premises do not supply them. We apprehend most of this advice might have been spared.

His objections to clipp'd hedges of white thorn, seem reasonable, as is the doctrine which he inculcates, viz. 'a fence insufficient to turn an hog, is no fence.'

But we cannot, without considerable restrictions, admit Mr. Y.'s assertion, 'that thorn hedges yield no firing.'—We do not much oppose the permitting of thorns to grow *tall* and *old* before they are cut, as they then afford excellent shelter; but the sooner they are cut the oftener they will furnish, though in smaller quantities, *fire-wood* as well as *hedge-wood*.

We heartily recommend the practice of Mr. Y.'s advice, to make the stakes of the dead fence of fallow; as these will *generally* grow, and save much expence and trouble of stakes.

Letter VIII. proposes a very important object, viz. the proportioning the *grass* and *arable* parts of farms. Mr. Y. observes, that *grass* pays the landlord better than *arable*; and thence deduces his axiom, 'Tis much better to have too much grass than too much arable.' His scheme of converting arable into grass, may be seen in the following short directions, viz. 'Turn in the stubble soon after harvest. In October plough the ground into three feet ridges. Plough as soon in spring as the soil admits, so as to gain a fine tilth by the first week in May. In a fortnight or three weeks all the weeds will sprout. Proceed with the plough through June and July. In the first week of August sow the seeds, harrow and roll.'

Mr. Y. recommends 16 lb. of *white clover*, 10 lb. of burnet, and ditto of rib-grass, per acre, which will cost about 15 s. 6 d. He adds, that sowing *Sainfoin* on light limestone, loam, dry, sandy or gravelly land, will improve it to six times its value. This we believe to be a very moderate calculation.

REV. May 1771.

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He observes, that though the more grass-land there is in a farm, *generally* the better, yet a tenant should have two fields, if *dry* enough, for turnips alternately, or if clay, one for cabbages, the culture of which every year with that plant will improve the soil.

Mr. Y. opens Letter IX. with recommending to landlords the drainage of wet lands, both arable and grass. He wisely advises the landlord, that having found a sufficient descent for the water, or made one, he begin with the smaller drains, which should be covered ones, filled to a certain height with stones, wood, or bushes, such as the country affords easiest, and having laid a thin cover of straw, fern, &c. fill them up with earth. He adds, that drains alone can convert *bad land* to *good*, to the doubling of the rent.—He supposes that this work may cost 30 s. per acre.

Letter X. advises the clearing land of bushes, brambles, mole and ant hills, as what reduce the land to half value.

Mr. Y. rightly advises the landlord to meddle with no manurings, but such as are of the lasting kind, viz. by marle, chalk, or clay, which, laid on light lands, will pay amply. He observes that, in Norfolk, from 80 to 100 loads, of 30 bushels each, of fat marle, are laid on an acre. The total expence will be 3 l. per acre when the cart is filled from the pit by the diggers, and when drawn up in buckets 5 l.

Letter XI. recommends to landlords the making of good roads, as what a tenant willingly pays for when he considers the saving thereby of his cattle, carriages, &c. He concludes this letter with setting forth the advantages of water, as the driving of cattle to it at any distance is in a manner fatal to *fattening* beasts, and, we think, scarce less so to a dairy.

Letter XII. considers the aggregate business of improvement. We think Mr. Y. might have spared the information, that 'Lands let at low rents will *best* pay for money expended on improvements' He seems indeed too minute in some subsequent pages; but perhaps our own experience in matters of this sort may make his instructions appear to be too much in detail. There is, however, a piece of advice in p. 89, which may not be needlessly given to every improver, viz. to give higher prices than usual in winter for some works rather than defer them till summer, when the price of all work is dearer. He certainly advises prudently rather to *hire* teams to do the necessary works than to buy horses, carriages, &c.

The Author advises his improver to calculate the whole expence of the improvements, and then add the interest of this sum to the old rent; *ex. gr.*

			l.	s.	d.
500 acres, at 8 s. rent	—	—	200	0	0
Interest of 2200 l. at 4 per cent.	—	—	80	0	0
			<hr/>	<hr/>	<hr/>
			280	0	0

Rise of the rent per acre 3 s. 6 d. which is above 87 l. on the interest of the expences, and some profit, though trifling. Mr. Y. thinks that few tracts of country would want so large an expenditure as this, and many, we believe, would pay better.

Mr. Y. largely (rather too largely and minutely, we think) recapitulates the improvements of various kinds, to lead us to conclude that the rise of rent would be much higher than this, and states the several superior advances with corresponding profits, viz.

7 s. is equal to 87 l.  
 13 ———— 237 l.  
 15 ———— 287 l.  
 17 ———— 337 l.

He judges that a farm thus improved would let for 1 l. 5 s. per acre; and harangues upon the great advantages of making this improvement, viz. a clear profit of 337 l. per ann. Now our duty to the public obliges us, as Reviewers, to observe, that the reality of this improvement of rent must depend on the nature of the soil, about which nothing can be ascertained to verify the reality of the profit.

Indeed Mr. Y. seems conscious, that the advance of rent at 25 s. per acre will appear extravagant, and therefore modestly sinks it to a guinea, and the clear profit to 237 l. and concludes that a gentleman thus improving, enjoys a certain perpetual return of 20 per cent. for hazard and expenditure of a single year—‘An advantage, he adds, to be found in no trade whatever;’ and we agree with him.

He proceeds to shew that there is no *such great* trouble in the execution of this plan, as needs deter any gentleman from carrying the plan into effect himself, or committing the management to some person of *knowledge* and *activity*; he omits *integrity*. To this proposal we have said something in the commencement of this article.—He proposes that the manager shall have 5 l. per cent. on the *real improvements* of rent *per annum*. But we do not at all understand how long this 5 l. per cent. *per annum* is to be *continued*. If during the management only, it seems too little; if *for ever*, too much. If during *the life* of the manager, it is a very uncertain premium; as the younger *man* will be much better paid, while the older has *generally* much better talents. But now ends the former part of this work, which concerns a



cultivated country. The uncultivated country opens æquor majus arandum!

ART. VIII. *A Voyage to China and the East Indies, by Peter Osbeck; together with a Voyage to Suratte, by Olof Toreen; and an Account of the Chinese Husbandry, by Captain Charles Gustavus Eckeberg.*—Translated from the German. By John Reinhold Forster, F. A. S. To which are added, a Faunula and Flora Sinenfis. 8vo. 2 Vols. 10s. 6d. Boards. White. 1771.

VOYAGES and Travels are a species of instruction, which is generally acceptable and amusing: they gratify that love of novelty and variety, which is natural to the human mind, without tiring its attention, and are eagerly perused by that class of readers, who have neither inclination nor leisure for much reflection. It is of importance, therefore, that they should be the result of accurate observation, and faithful report. Diligence in observing, and honesty in relating, are essential to the reputation and credibility of every writer in this department. In some cases it may be extremely difficult to correct those mistakes, which their want of attention or want of integrity may occasion; the poison may have produced its effect before the proper antidote can be applied; and prejudices and errors, which have taken full possession of the mind, may never be wholly subdued and rectified. We can never sufficiently value and commend the writer, who spares neither expence nor pains to obtain a thorough acquaintance with the subjects to which his testimony refers, and who is faithful in communicating information to others. Wherever we find such qualities as these, we can readily excuse repetition or minuteness, which some may be apt to deem dull and tedious. Imperfections of this kind will be necessary appendages to such a work as that now before us. The ingenious author committed to writing every thing that occurred, and offers to the candour of the public every observation his journal contained. His remarks must therefore often coincide with the relations of others; and the form of a journal, under which his observations appear, will expose him to the charge of being too minute and trifling in some of his details. But these imperfections (were they much more numerous than they are) are abundantly compensated by the great variety of important and useful particulars which his work contains; and he will be found to excel in that province of a natural historian, to which his observations principally refer. It will be a sufficient recommendation of this work, that it is part of the plan of the celebrated professor Linnæus for extending and improving natural knowledge;—that it is the result of the directions he had given for this purpose in his *Instructio Peregrinatoris*; and that it was

originally published at his desire, and with his particular approbation. ‘ You, Sir, says Linnæus in his letter to the author, have every where travelled with the light of science ; you have named every thing so precisely, that it may be comprehended by the learned world ; and have discovered and settled both the genera and species. For this reason, I seem myself to have travelled with you, and to have examined every object you saw with my own eyes. If voyages were thus written, science might truly reap advantage from them. I congratulate you, Sir, for having traced out a way in which the world will follow your steps hereafter ; and, pursuing this career, will remember the man who first pointed it out.’

The editor, whose translation does justice to the original, gives us, in his preface, the following account of this work. ‘ Nothing escaped the attention of Mr. Osbeck. The history, the antiquities, the religion, the manners, the dress, the character, the policy, the government, the military and civil establishments of the country, were equally objects of his attention ; and what is very remarkable, and will of course prejudice [prepossess] this nation in favour of our author is, that we find the judgment of Lord Anson about the Chinese, confirmed and justified in his observations on the character of that nation.

‘ The merchant will find a minute and accurate account of many commodities brought from the East, with an exact delineation of the whole commerce of China. The economist and husbandman will find many useful and agreeable remarks in Mr. Osbeck’s and Mr. Eckerberg’s accounts, which might be considered as good hints even in this country, where agriculture and husbandry have been improved both in theory and practice, to the great emolument of the inhabitants ; while many facts here related are applicable to the English colonies and plantations. In short, the reader will find many remarks, in the course of this work, that will assist him in the study of medicine, history, geography, and almost every other branch of learning.

‘ But the natural historian will find the richest treasures in this useful performance.’ —

The above account, we apprehend, is not much exaggerated ; nor is it unworthy of notice, that Mr. Osbeck was as indefatigable and resolute, as ingenious, in prosecuting his observations. He wishes that they may procure half as much approbation from the world, as they have cost him trouble and attention. ‘ I ventured, says he, on shore at the island of *Java*, where the woods are filled with tigers and crocodiles ; and hazarded my life in *China*, where the heat of the sun on barren hills, robbers on the roads, and petulant children in back

streets, are continually annoying a foreigner ; and landed on the island of Ascension, where the sun hatches the eggs of the tortoises, and in a short time ruins the constitution of the most healthy.'—

The Author has given us several descriptions of animals and plants, which are particularly accurate and scientific. We shall select some of these, with other extracts, for the satisfaction of our readers, from which they will be able, in some measure, to judge of the abilities of the writer, and the merit of the work.

' 3° 47' N. L. We caught the *dog-fish*, which is reckoned the most voracious animal of prey. Authors have already described several kinds of them, though not very clearly. The reason thereof is probably that some sorts are no where to be found but in great seas, where they can be but seldom examined by inquisitive people ; whence all sorts are called by the same name, because they all look alike at a distance. Very seldom does an opportunity offer of comparing several sorts together, that specific marks might be ascertained, which otherwise is difficult, as their fins do not constitute the only difference. The dog-fish most commonly met with about the line is the *squalus conductus*, *squalus canicula*, (Lin. Syst. Nat. p. 399. n. 8.) or the greater dog-fish.

' Its length is five feet ; the body is of a bluish grey above, and white below ; the head is flat, with a short, half round forehead : the lower jaw has four rows of serrated teeth ; the mouth is lunular, large, about an inch from the point of the head : the tongue is thick, round before, and dentated : the eyes were covered on both sides with a skin after its death, excepting one cross stripe, which was to be seen in the middle. The ventral fins are near the anus ; they are broad, short, blunt, and in some measure connected : the anal fin is short, and in the mid-way between the anus and the tail. At the tail there is a triangular cavity. The pectoral, ventral and anal fins are white, with black points ; the others are of the same colour with the body, but they have white points. It is viviparous, and is caught on very large hooks, which have a joint not far from the hooks, fastened to strong ropes : on this hook you put a large piece of bacon, or half a chick, or something which the fish swallows greedily. It is very tenacious of life ; and will move about, though its head or tail be cut off ; from the wound the blood gushes as out of a spout ; nay, even if the bowels be taken out of its belly, it lives more than an hour, as we saw when we caught it. In its belly were bonnet, sepia, and whole chicken with feathers, which we had thrown overboard when dead. When a dog-fish is caught, it flounces about the deck ; and people must take  
great

great care, for with its teeth it is said to bite off a leg with great ease, at least it would not be safe to try the experiment. When the seamen want to get into a boat where these fish frequent, they must take care not to put their feet into the water; for I once saw a dog-fish attempting to swallow a large wooden quadrant, but it was not able to do it, as it was too broad, and therefore only left the marks of its teeth on it. It is owing to its great greediness that the seamen are able to catch it: they cut off its fins, and then throw it again into the sea; besides many other cruel tricks, which I shall pass over.

If a sailor dies in a place where dog-fishes haunt, he is sure to be buried in the bellies of some of them. Large dog-fishes are never eaten, and small ones but seldom, and in cases of necessity only. They are cut into slices, which are squeezed in water, till no train-oil remains in them; after being thus washed, it is boiled or roasted, and eaten with butter: the part towards the tail is the best: the forepart is seldom eaten. The skin and fins are made use of in polishing, and are called *Shagreen* \*; they are found in plenty in the Chinese apothecaries shops, and in other places. In the head, above the eyes, in two cavities, is a thick white matter, which, the skin being taken off, is taken out, dried, reduced to powder, and used as an *emmenagogue*. This dog-fish had two companions. —

June 7th, 37° 30' S. L. — About eight o'clock at night, we heard, at several times, a deep and harsh noise. We supposed this was the voice of some large fish. Some said that they saw its way, and that it shone a little in the dark. This light might probably arise from the violent motion which its swift passage gives to the water; for in the night something shone about our ship; yet this might also be occasioned by many sorts of little worms, dead fishes, and other putrified bodies.

This latter conjecture is confirmed by the conclusive experiments of Mr. Canton, designed to prove, that the luminous appearance of the sea arises from the putrefaction of its animal substances. See Review for last month, p. 329.

The Author landed at Java, and gathered several plants, which he has minutely described. We shall select his description of the *coccus nucifera* as a specimen. '*Coccus nucifera* (Palma Indica major, Rumphius, tom. 1. p. 1.) called *Calapa* in the Javan language, is a very high, but not very thick palm-tree, with a rough bark, and a stem, which is undivided up to the crown. On the bark grows a white flower-like moss. The

\* True shagreen is part of the skin of a wild ass, and is brought from Turkey.

cocoa-nuts, which hung at the top, looked like cabbages, and were somewhat triangular: the exterior shell of the nut is yellow, when it begins to ripen, and grows brown: it consists of an outer-case, like hemp, and is used as such, and therefore is commonly pulled off before the nut is sold; excepting a narrow stripe, which is left to shew how ripe the nut is; and accordingly is either green, or yellow, or brown. Yet these nuts may be had quite perfect if they are ordered, and in that state they contain the greatest plenty of fresh water. The fibrous shell is used for matches and ropes, but the latter soon rot in fresh water. The next shell below this is white before it is ripe, but it afterwards becomes brown and very hard: near the stalk it is somewhat angulated. The *Java* people make use of it to put their brown sugar and other things in. People going to the East Indies make drinking vessels and punch-ladles of it: and besides this, some very pretty little baskets. Opposite to the base, or to the part where the stalk is fastened, are three little holes, but only one of them is easily opened. The innermost shell, which fits close to the hard shell, is white, and not much harder than a turnip before it is boiled: it may be eaten raw, and has a taste of sweet almonds; and for that reason seamen mix it with cinnamon, and make a sort of almond milk with it. It may be also used as a salad, when prepared with vinegar, salt, and oil. The nut is filled with a pale sweet water, which turns sour if it is not drunk soon after the nut is opened. Every nut contains about a pint, or somewhat more, of this water. We used it for some weeks, whilst it was fresh, instead of tea. It is said, that this juice, if it is used as water to wash one's self, gives a fine complexion. When the nut grows old, the water congeals into a spongy white kernel, from which, after the shell is opened, some leaves spring up, which keep very long, without putting the nut into the ground, or watering it. A hundred nuts cost a *peso duro*, or *Spanish* dollar. The trees stood along the shore in low places, and were very plentiful. Authors say very circumstantially, that this tree affords clothes, meat and drink, houses or huts, utensils or household implements, and other instruments to the natives. To the last mentioned purpose the stem is of use; out of the branches they make the arched entrances into their huts, to which they fasten flowers on their weeding-days: the leaves are made use of for thatching, sails, baskets, brooms, and may be wrote upon with bamboo nails; the kernel and water of the nut afford them their meat and beverage: the outward shell affords clothing, painting-brushes, &c. If an incision is made into any bough, a clear juice runs from the wound in the night-time, which makes syrup and vinegar, if properly prepared. Without this juice  
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of cocoa no arrack can be made: and the Chinese, for this reason, are obliged to buy this liquor here. The Indians breakfast on the kernel of the cocoa-nut, sago-bread, and dried fish: but those of higher rank add some boiled rice. The shell is used, like *areca*, for chewing; but first they mix it with *betel* and chalk: it is likewise put into water, and afterwards they make a milk of it, which they call *Santar*, in which they boil herbs, cabbage, rice, and fishes: this milk turns sour in one night. If it is mixed with a certain quantity of water, and boiled in a pot, it loses its white colour; and when all the water is gone off, a pure oil remains, which, it is said, is as clear and sweet as oil of olives; it is used as butter, and is a very nutritive food. Both men and women anoint themselves with cocoa oil, both against certain diseases, and because it is fashionable to have black hair. The ladies of *Java* and *Balaya* mix part of the root of turmeric (*Cucunna*, Linn.) with it, which gives a lustre to their complexions. The *Portuguese* doctors prescribe cocoa oil with syrup of violets against coughs and asthmas, and order gouty people to rub the parts affected with it, &c. The roots are used against dysenteries and fevers. The strangury and the *gonorrhœa virulenta* are healed by means of the flowers taken out of the *spatha* and eaten with *lontaris* or a reddish sugar. If fresh cocoa nuts are roasted, and grow cold again, or when they are exposed to dew, they are said to put a stop to agues and the like diseases: it might be of use to try this receipt in the *East India* voyages. In *Malabar* the kernels of the ripe nuts are dried by the sun, and exported into other countries by the name of *Copra*; and oil is pressed out of it, with which all sorts of weapons are rubbed to prevent their rusting.

The Author at length arrives at *Canton*, the celebrated mart of China. He particularly describes its situation, buildings, and inhabitants.

Both the old and the new city, he says, have the name of *Canton*; the latter is not fortified: the old town, which has been built many centuries, has high walls and several gates: each gate has a centinel, in order that no *European* may get in, except under particular circumstances, with the leave of people of note; in this case you are carried into the city in a covered chair, and thus you do not get a sight of any thing worth notice in the place. Three fourths of this fortified town (which, as we are told, is inhabited on one side by the *Tartars*, on the other by *Chinese*) is surrounded by the suburbs. On the outside of that part of the city which is open to the country, is a fine walk between the wall and the ditch. The plantations begin close to the ditches; they are mostly on low grounds, contain all sorts of greens, roots and rice, and reach as far as you can see. The dry hills serve for burying-places, and pastures.

tures for cattle. The city wall consists of hewn sand-stones, is covered with all sorts of little trees and plants, viz. *ficus Indica*, *urtica nivea*, &c. and on the top of them are centry-boxes; however, the watch is so ill observed, that strangers passing by are often welcomed with such a volley of stones that their lives are endangered; as happened to an Englishman, during my stay. It is said, that on the walls are some eight or nine pounders; at least it is certain, that at eight o'clock at night their report is heard. I had no opportunity of measuring the circuit of the city, but it seemed to me to be above a *Swedish* mile (about six miles three quarters *English*).

‘The suburbs of Canton (in which the *Europeans* live during the time they trade there) are much greater than the fortified city.

‘The streets are long, seldom strait, about a fathom wide, paved with oblong sand-stones without any gutters. The stones are full of holes, that the water may run off; for at least part of the town is built on piles.—No carriage is to be met with in the city; and whatever is brought from one place to another, such as hogs, ducks, frogs, snails, roots, greens, &c. is all carried on men's shoulders in two baskets, hanging on the extremities of a pole. Living fish were carried about in buckets: the Chinese keep them in the following manner:—The fish are put into large water vessels in the streets, but each vessel stands under a spout which comes out of the wall, out of which the water runs continually, but slowly, upon the fish: and for this reason they were always to be got quite as fresh as if they had been just caught.—The ladies are continually confined.—People of the same trade commonly live in the same street together. The factory-street has merchant-shops, joiners, japanners, and workers in mother of pearl.

‘In the markets, where the people every day run about like ants, they sell fruit, garden herbs, fish, bacon, &c.

‘A *pagoda*, or idol-temple, is near one of these markets. In this they offer incense to their idols, which the *Europeans* call *Fos*, from the Portuguese *dios*, and which are represented by one or more gilt pictures of several sizes, according as their saint looked when he was alive. The honours they bestow on him are in consequence of his writings, or of any other services he has done to the public. These pictures, together with some foliage on the sides, are in the place of an altar table. Both upon the altar, and upon particular tables, are flower-pots, incense, and all sorts of meat and drink. They offer the same sacrifices in private houses; for every body has his own idol. The priests are called *Vau-siong* by the *Chinese*, and *Bonzes* by the *Europeans*. They go with their heads bare and shaved, dress in steel-coloured silk coats with wide sleeves, which look like surplices, and wear rosaries about their necks. When they officiated on the

the festival of the lanthorns, they had red coats and high caps. Perhaps this was an order different from the former. Hundreds of bonzes sometimes perform their functions in one temple.'

'—The eye is every where struck with the populousness of this healthy country, in which the people chuse rather to want, than to seek a plentiful subsistence elsewhere. They are allowed but little more navigation than what they can carry on by their inland canals. Their foreign trade is chiefly to Batavia, and some places adjacent.—The streets are as full of people here, as if there was a fair every day, at least during the stay of the *Europeans* in this country, which is from *July* to *February*.

'In China are said to be 58 millions of inhabitants, all between 20 and 60 years of age, who pay an annual tax. It is reported that many were starved to death this year (1751) on account of the bad crop, and that great numbers were come from different provinces to get their livelihood here. Notwithstanding the industry of the people, their amazing populousness frequently occasions a dearth. Parents, who cannot support their female children, are allowed to cast them into the river; however, they fasten a gourd to the child, that it may float on the water; and there are often compassionate people of fortune who are moved by the cries of the children to save them from death.'—

'The language of the country has nothing in common with any other; it has no alphabet, but as many characters and different figures as they have words; which have different significations as they are differently pronounced, and have different accents. *Le Comte* shews that by the pronounciation only they make 1665 words quite different from each other out of 333. He is reckoned very learned among the *Chinese*, who knows half their words; for they have 80,000 characters.'—

'Their observations on the heavens and earth, and their history, are remarkable, on account of their antiquity. (According to their accounts, they go as high as the times of Noah.) Their morals are looked upon as a master-piece; their laws are considered as excellent maxims of life; their medicine and natural history are both of them founded on long experience; and their husbandry is admired for the perfection it has risen to. But the want of the true knowledge of the supreme Being is an imperfection which outweighs all their other knowledge.

'The religion in *China* is pagan; but by their own accounts, there are almost as many sects as persons among them; for as soon as a *Chinese* expects the least advantage from it, he is without any consideration to-day of one religion, and to-morrow of another, or of all together; *Du Halde*, however, has given an account of three principal sects in his description of this



this empire, viz. Tao-tsa, Fo-ē, and the disciples of *Confucius*.—But Du Halde is every body's hands; and we must not enlarge.

To this work is annexed a speech of the Author, delivered on his being chosen a member of the Royal Swedish Academy of Sciences at Stockholm, containing several useful observations and directions for those who undertake voyages to *China*; by an attention to which, the science of natural history, in all its branches, might be greatly promoted; and the answer of the Royal Academy is likewise subjoined.

*Toreen's* voyage to *Suratte*, in a series of letters to Doctor *Linnaeus*, is well worthy the perusal of the curious; and would have furnished many agreeable extracts, had not this article already attained our limits.

*Eckeberg's* account of the *Chinese* husbandry will be both instructive and entertaining to natural historians in general, and particularly to those who apply themselves to the study and improvement of agriculture.

The work concludes with two essays; the one entitled *Faunula Sinensis*, towards a catalogue of the animals of *China*; the other, *Flora Sinensis*, towards a catalogue of *Chinese* plants. **R-s.**

**ART. IX.** *An Introduction to the History of Great Britain and Ireland.* By James Macpherson, Esq; 4to. 10s. 6d. Boards. Becket and De Hondt. 1771.

**T**HE later periods of our history have been investigated and explained by very accurate and intelligent writers; but the task of inquiring into the earlier condition of the British nations, because attended with more difficulty, has attracted less attention. The want of taste too has been indiscriminately objected to all those who have ventured on attempts of this kind; and the dread of this illiberal reproach has not unfrequently discouraged men of talents and capacity from the examination of subjects of antiquity. Pedantry and erudition have been thought inseparable; and yet Montesquieu has unfolded the obscurities of the feudal jurisprudence, and Dubos and Boulainvilliers have treated of the foundation of the French monarchy.

Our Author, though sensible of the prejudice entertained against researches into ancient times, and of the little reputation or advantage that can be derived from them, has yet been careful to illustrate and adorn his subject; and though uninvited by the ordinary rewards of literary labour, his performance must excite curiosity and respect, from the ability it discovers, and the masterly observations it communicates.

It commences with a short but comprehensive view of the state and revolutions of ancient Europe; and in the preliminary reflections

reflections with which our ingenious Historian and Antiquary introduces this division of his work, he has given the following modest account of its design. 'To dispel, says he, the shades which cover the antiquities of the British nations, to investigate their origin, to carry down some account of their character, manners, and government, into the times of records and domestic writers, is the design of this Introduction. The abilities of the Author are, perhaps, inadequate to so arduous an undertaking; but as he travels back into antiquity with some advantages which others have not possessed, he flatters himself that he shall be able to throw a new, if not a satisfactory light, on a subject hitherto little understood. Though, for want of sufficient guides, he should sometimes lose his way in a region of clouds and darkness, his hopes of the indulgence of the public are greater than his fears of their censure.'

The next object which employs the attention of our Author, is the origin of the ancient British nations. In this field of obscure inquiry he has carefully collected all the information which is furnished by ancient Authors; and he has made an admirable use of the knowledge he possesses of those original languages, which the Europeans derived from the different nations to whom they owed their descent. What he has advanced concerning the Scottish and Irish antiquities, we should think, must finally decide the disputes which have so long subsisted on that subject.

To his investigation of the origin of the ancient British nations, he has added an examination of the religious sentiments they entertained. Nor is it from the Authors of Greece and of Rome only that he has endeavoured to trace the opinions of our forefathers. He has sought for them among those of their posterity, who have been excluded by their situation from any considerable commerce with strangers. Such, till of late years, were the inhabitants of a part of Wales; and such still are some Irish tribes, and the natives of the mountains of Scotland.

But the division of his work which will have the greatest charms for the generality of his readers, is the description he has given of the character and customs of the ancient British nations. What he has observed concerning their manner of life, we shall transcribe as a specimen of the merit of his performance.

'Our Ancestors, says he, had the misfortune, if there is any misfortune in the want of importance with posterity, to be seen distinctly by foreigners, before either time or accident had polished them out of their natural rudeness and barbarity. Nations, who have the advantage of being the recorders of their own actions, cover the beginnings of their history with splendid fictions, or place them in the shade to heighten the features

features of their more authentic fame. The light which the Romans threw upon the northern nations in their uncultivated state, by rescuing their manners from oblivion, has taken away from their renown. Men accustomed to the luxuries of advanced society, look with a kind of contempt on the inconveniences of rude life. This consideration has induced the Author of the Introduction to confine, within narrow bounds, his observations on the manners of the ancient British nations; for where the road lies through a barren country, the journey ought to be short.

When the Scythian Nomades first became known to the Greeks they neither sowed nor reaped; they derived their subsistence from the fruits which the earth naturally produced, from the chase, and the milk and flesh of their flocks and herds. The Gauls were the first branch of the Celtæ who applied themselves to agriculture; and that earliest and rudest of all arts had scarce passed the Rhine, when Cæsar displayed in Germany the Roman eagle. The Britons were probably before the Germans, in point of time, in the cultivation of their lands. Their vicinity to Gaul enabled them to import its arts; and their soil and climate was more favourable to agriculture than the cold regions beyond the Rhine; yet, in the days of Strabo, many of the inhabitants of Britain were strangers to the use of the plough. In the infancy of agriculture, oats and barley were the only grains known in the North of Europe. The first they parched before the fire and ground in hand-mills, as some of the Scots and Irish did till of late years; and of the latter they made their favourite beverage, beer.

The art of extracting an inebriating liquor from corn was known among all the branches of the Celtæ, before the Greeks and Romans extended their information to the regions of the West. As the method of brewing this intoxicating liquid was not the peculiar invention of any particular country, it went under various names. The German appellation is still retained in the English word beer; and the *leân*, or *leuan* of the Scots and Irish is still famous in the rhimes of their ancient bards. Beer however was not the sole beverage of the ancient Britons; their *zythus*, or water diluted with honey, was in much request; and they seem, with other northern nations, to have known a method of extracting a kind of cyder from wild apples. When the Romans extended their arms to this side of the Alps, the use of wine was introduced among the Celtic nations. The Germans, rude as they were in the days of Tacitus, were well acquainted with the juice of the grape; and we may conclude, from a parity of reason, that the Britons were not strangers to wine at the first settlement of the Romans in their country.

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‘ The household furniture of the Britons was neither splendid nor convenient. The best accommodated lay on flock-beds, or on the skins of wild beasts spread on straw, rushes, or heath; and their chairs and tables were fashioned with the axe. The ancient Germans were not peculiar in having a separate table, when they ate in private, for each person in the family; at their public entertainments they used but one table for each rank of the people invited. The old bards have transmitted the memory of this, as a British custom, to modern times. The vessels used by our ancestors were carved out of wood, or made of earth. Their drinking cups were originally either of shell or of horn, though some, more magnificent than others, were possessed of goblets of silver.

‘ The Celtæ were better clothed than some learned men have supposed, from the testimony of the ancients. Their peculiar custom of throwing away their loose garments in action, gave rise to the opinion that some of them went always naked. When the nations of antiquity first appeared in history they were but very slightly covered: the greatest part of the body was left bare; and the Persians were the first who adopted the womanish long stole of the East. In the various regions of Europe, they used for cloathing the materials in which the country most excelled; but the fashion of their garments was universally the same.

‘ In the northern regions, where game abounded, their upper coverings were made of the skins of beasts: in Germany they used linen, especially the women, who sometimes wore printed garments, and often long robes of white. The Gauls, like the modern French, delighted in gaudiness and *shew*. Their wool was coarse; but they rendered their garments less homely with gold and silver lace. In Spain, as at present, the wool was extremely fine; the cloathing of the Spaniards, therefore, was of slighter texture, and more elegant than that of the Gauls. The inhabitants of Britain used woollen cloathing; neither were they strangers to the manufacturing of linen.

‘ The party-coloured garments which the natives of the mountains of Scotland have brought down to the present times, were the universal taste among all the branches of the Celtic nation. The sagum of the old Gauls and Spaniards was no other than the Scottish *plaid* of various colours; the braccæ, from which a part of Gaul took its name, were the highland trowse, and the same with that worn by the Germans; which being strait and close to the skin, exhibited the shape of the limbs. The ancient Britons, like the Germans, wore a close jacket of party-coloured cloth, which generally reached no farther than the waistband of the trowse. This jacket had a half sleeve, which came down to the elbow. The vulgar wore a  
kind

kind of half boot and shoe in one, made of raw hides, and laced fast before with small thongs: the shoes of the better sort of people were of tanned leather.

‘ The dress of the women was still more simple than that of the men. It consisted of a jacket without any sleeves, and a petticoat which reached down a little below the knee. Their bosoms were exposed to view, and their arms were bare. Upon public occasions they used likewise a party-coloured sagum or *Plaid* of finer texture than that worn by the men; and women of condition and rank hung a chain of gold, by way of ornament, about the neck. In summer their jackets and petticoats were of linen stained with purple: in winter they were of wool, striped with different colours. Printed linens seem to be of Celtic invention. The Spanish ladies, in the days of Strabo, wore linen robes stained with the figures of various flowers.

‘ Though the Celtic nations had a particular aversion to the changing of the fashion of their cloaths, they became early luxurious and expensive in the article of dress. The apparel of the Gauls and Spaniards especially was extremely magnificent. When they wore linen, it was stamped or painted with a variety of figures in different colours; and their woollen cloths were variegated, according to Strabo, with gold. The Germans themselves, as early as the beginning of the third century, streaked their garments with silver; and we may conclude that the ancient Britons were not behind the Germans in their love of finery and show.

‘ The Celtæ were not only neat in their dress, they were also cleanly in their persons. The character of dirtiness, which we annex to the barbarians of ancient Europe, came from the East with those wild nations who overturned the empire of the West. The Sarmatæ, who were the ancestors of the greater part of the present inhabitants of Europe, were dirty to a proverb. The Celtic nations were peculiarly fond of cleanliness: they bathed regularly every day in the months of winter, as well as in the heats of summer; and they carried their love of neatness so far, that, according to Ammianus Marcellinus, in all the provinces of ancient Gaul, not one man or woman, even the poorest, was to be seen with patched or mended cloaths. The same writer gives a striking contrast to the Celtic neatness in the nastiness of the Sarmatæ, whose dirty and ragged posterity crept, at this day, the streets of the most opulent cities in Europe. The cleanliness of modern nations proceeds from luxury, and is not general; it was the result of nature among the Celtæ, and was universal. Beggary and rags are of the improvements of advanced society.

From the character and manners of the ancient British nations, our Historian passes to the consideration of the mode of government

government to which they submitted. It is not in the rudest periods of society that we are to seek for the dominion of a despot. Our ancestors were fully sensible of the value of independence and of liberty; and when their privileges were attacked by those whom they had raised to preside over them; they exerted that right, which is inherent in the collective members of every community, and deprived them of their authority. It is with singular pleasure that we present to our Readers the remarks of our Author on this subject.

“ The ancient British nations, he observes, like the rest of the inhabitants of the north of Europe, were extremely fond and very tenacious of their political freedom. Though, from a conviction that civil society cannot maintain itself without subordination, they had their judges, their princes, and kings; the power of those dignified persons was very much circumscribed. In the midst of barbarity they formed as just notions of liberty as other free nations have done in the most cultivated times. They were convinced that they not only had a right to elect their magistrates, but also to prescribe those laws by which they chose to be governed. The actions of the individual were cognizable by the *brabon* or judge; the judge himself was accountable for his conduct to the general assembly of the people;

“ The Celtæ in general were such enthusiasts on the article of public freedom, that they affirmed it was the natural property of animals as well as of men. Their love of liberty was one of the reasons they gave for their aversion to industry and the accumulation of property; “ for he that wishes to be free; said the Scythians, ought to have nothing that he is afraid to lose.” Poverty is certainly the best bulwark against tyranny; nor were our ancestors much mistaken when they believed that the man who loves riches is capable of selling his liberty for money. The Celtæ, through all their branches, preferred their freedom to life itself. Their first maxim in war was to maintain their independence, or prevent slavery by a voluntary death.

“ The department of the prince was to lead in war; in peace he sunk into an equality with others. Instead of considering his will and pleasure as a living law, they paid him no obedience but what he derived from their opinion of his merit. They seemed to consider the chief magistrate, even after his authority had extended itself to times of tranquility, to be only the guardian of those customs which occupied the place of laws. Their kings had no public revenue, and they stood in need of none, when the subject attended them in war at his own expence, if indeed the equipping of an ancient Briton for predatory expeditions required any expence at all.

‘ It is certain that the ancient Britons, like their brethren on the continent, had their general assemblies of the people, in which all affairs of public concern were decided by the plurality of voices. In the small states into which they were subdivided, it was not impossible for the majority of those of perfect age to convene upon important occasions. Their resolutions must, in the nature of things, have been tumultuary and precipitate. They met principally for the purpose of making war; and they rushed with little deliberation into a state which they naturally loved. Domestic affairs were seldom the subject of debate; for a people before the establishment of landed property, and a considerable degree of commerce, can scarcely be said to have any domestic affairs.

‘ The greatest improvements in politics rise from very simple and rude beginnings. When the state became extensive and populous, it was impossible for all its members to convene in general assembly. The expedient of delegation was obvious, and was naturally adopted; and length of time polished into what is called a convention of the states the democratical meetings of the Celtic nations. The delegates being freed of the interruptions and confusions incident to the assemblies of the populace, found leisure to determine upon domestic as well as foreign matters; and this was the source of those civil regulations, which ~~was~~ distinguish by the name of laws.—In the darkness which involves our remotest ancestors, it is impossible to trace their government through all its departments with precision. The absence of those vices which exist only in polished society was probably the chief cause of the domestic tranquility which they enjoyed. Crimes, to use at once a paradox and a metaphor, are the parents of civil regulations; and necessity, which is said to have no law, is the source of all law.’

The sections in which our Author examines into the language of the ancient British nations, do not form the least original part of his work. In these we must do him the justice to remark, that he has combated and overthrown an opinion, very generally received among the learned, which supposes that the Romans established their own language in the regions of the West and North, which submitted to their arms. He has shewn that the connection between the Latin and the languages of Spain, France, and modern Italy, is not to be traced to the government of Rome, but to another source; that the Celtic was once the universal language in Europe; and that the Latin owes, in part, its origin to one of the Celtic dialects. With regard to the language of ancient Britain, he has made it appear, that it consisted of three dialects of that great and general tongue which pervaded ancient Europe; a circumstance occasioned by the colonies,

colonies, which, at three different periods, had been sent into Britain from Gaul and the Lower Germany.

The concluding division of the publication before us, regards the origin, the religion, and the government of the Anglo-Saxons. The observations of our Historian on the last of these heads will be allowed to be curious and entertaining.

‘ The want of information, says he, which induced the writers of Rome to remove the northern limits of ancient Germany to the Pole, was a source of error to the learned of modern times. The latter have extended the general character of the Celtic nations between the Rhine and the Elbe, to the inhabitants of Scandinavia and the shores of the Baltic. In vain have the wild nations of the North advanced into the southern Europe with positive proofs of their own Sarmatic origin; men of letters have chosen to make them Celtæ; and Celtæ, in spite of all evidence to the contrary, they must remain. To differ from the learned, in this point, is neither precipitate nor presumptuous. The ancients give no countenance to their opinion; and the unmixed posterity of those nations, who overwhelmed the empire of the West, argue against them with all the force of language, manners, and government. To the origin of the latter we shall at present confine our inquiries.

‘ The Scandinavians, in the days of Tacitus, were subject to absolute monarchy. They were a commercial people. Established property had attached them to fixed abodes. Wealth was honoured among them, and they acquiesced under the unlimited despotism of one. Secured by their situation from foreign enemies, their domestic spirit declined. They suffered themselves to be disarmed by their princes; and thus the tyranny of Asia, in the absence of its luxury, prevailed under the Pole. The Sitones of Norway were even more abject than their brethren to the East of the mountains of Sevo. They not only degenerated from liberty, but even from slavery itself; they submitted to the government of women, and added disgrace to servitude. This attachment to hereditary succession continued among the colonies which Scandinavia established to the South of the Baltic. The Rugij, the Lemovij, all the Vandals from the isle of Rugen to the German Ocean, as well as their brethren the Sarmatic Gothones on the Vistula, were distinguished by their obedience to kings.

‘ It is however certain, that the monarchs of the Scandinavian Sarmatæ lost their influence in the progressive migrations of their subjects towards the South. The Goths and Vandals, the undoubted ancestors of the modern English, were remarkable for their attachment to civil liberty. Though the crown was hereditary in certain families; though their princes vaunted



their descent from Odin, the first of the gods, their power, and even the possession of their dignity, depended upon the general assembly of the people, whose resolutions they were always obliged to carry into execution. In expedition and war the king was respected; but destitute of the power of inflicting any punishment upon the disobedient, his authority was nugatory. With war the reverence for his person was at an end. Indignity was added to his want of consequence and power; the meanest of his subjects sat with him at table, joined in his conversation, used him with contempt, and disgraced him with scurrility. The kings of the Goths, a nation descended from the same stock with the Saxons, enjoyed no honour, and met with no respect. The rabble being, by the strength of established custom, admitted to the entertainments of the prince, the unhappy man, instead of being treated with the reverence due to his rank, was often obliged to purchase with presents a decency of behaviour from his barbarous guests.

‘ This species of rude liberty degenerated sometimes into licence in the extreme. Barbarians who used such freedoms with their prince, must naturally have a contempt for his character and authority. They sometimes persecuted him to death itself, for no other cause but that they were determined to submit to the commands of none. He was expelled from his throne upon every frivolous and unjust pretence.—Should they happen to be unsuccessful in war; should the fruits of the earth, through the inclemency of the season, fail, the unhappy monarch was degraded from his dignity, and became the victim of disappointment and injustice. He was answerable for the fate of battles in which he was not obeyed; and, though destitute of authority among men, he was punished for not having the power of a god over the weather.

‘ The northern Germans had two assemblies for the management of their foreign and domestic affairs. The greater assembly consisting of the body of the people for matters of state: the lesser composed of the prince and his assessors, for the administration of justice. Every man of perfect age, and without any distinction of degree, had a voice at this general convention. The multitude came completely armed, and all had a right to deliver their sentiments with the utmost freedom. Alliances were made, wars resolved upon, treaties of peace concluded, in the great assembly; whose power extended also to capital punishments for offences against the state.

‘ The general assembly of the people elected annually one hundred out of their own number to attend the person of the prince, and to serve as his assessors when he sat in judgment. These gave weight to his decisions, and enforced his decrees.

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They fat at his table, accompanied him in his progrefs : they were his guard in peace, his protection in war. To fupport the expence of entertaining thefe constant attendants of his prefence he received from the people a voluntary and free gift of cattle and corn, and he alfo derived a kind of revenue from the fines impofed upon petty offenders. The prince and his affeffors formed the leffer afsembly ; and differences between individuals were heard and determined before them.

‘ Traitors againft the ftate, and deferters to an enemy, were tried among the old Germans before the general afsembly of the people, and, upon conviction, hanged. Cowards and men of infamous lives were drowned under hurdles, in ftagnant and muddy pools. The laws of the ancient Saxons on the continent were particularly fevere againft incontinence and adultery. Should a virgin in her father’s houfe, or a married woman in that of her husband, be guilty of incontinence, ſhe was either ſtrangled by her relations in private, and her body burnt, or ſhe was delivered over to a ſpecies of public puniſhment the moſt ignominious and cruel. Cut ſhort of her clothing by the waift, ſhe was whipped from village to village by ancient matrons, who, at the ſame time, pricked her body with knives till ſhe expired under their hands. Virtue, in this caſe, degenerated into unpardonable barbarity.—They animadverted upon petty offenders with ſlighter puniſhments : a fine in cattle, proportioned to the degree of the offence, was levied by the authority of the king and his affeffors upon the delinquent ; even homicide itſelf was expiated by a certain mulct payable to the prince and the relations of the perſon ſlain. Such were the rude elements which time has improved into the preſent conſtitution of Engliſh government.’

Throughout the whole of his Introduction, our Author has diſcovered no leſs judgment than erudition. He has not given into bold and vague conjectures, but has grounded his opinions on the teſtimony of the ancients ; and the general remarks he has made on religion and policy, are a proof that he is well acquainted with the hiſtory of mankind. The language in which he expreſſes himſelf has energy and elegance ; and we perceive in his performance, a force of mind, which never marks the productions of thoſe who purchaſe a temporary reputation by retailing the diſcoveries and the ſentiments of other men.

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## MONTHLY CATALOGUE,

For M A Y, 1771.

## M E D I C A L.

Art. 10. *Virtues of British Herbs.* With the History, Description, and Figures of the several Kinds; an Account of the Diseases they will cure; the Method of giving them; and Management of the Patients in each Disease: Containing Cures—O. the *Gravel* by a Tea of *Golden Rod*: of *scorbutic Blemishes* by a Decoction of *Eupatorium*; and of the *Piles* by *Yarrow*. An Account of the eminent Virtues of *Butterburr* in *pestilential Fevers*, and the *Plague* itself. And of the Excellence of *Flowers of Tansey* for the Cure of *Worms*. The power of *Consound* as a *vulnerary*; and the original Receipt for *Arquebusade-water*: with an Instance of an inveterate *Stomach-complaint* cured by a Tea of the Flowers of *sweet Fever-few*. The Whole illustrating that important Truth, that the *Plants* of our own Country will cure all its *Diseases*. To which is added, the Manner of raising *Yarrow*, for increasing the Quantity of wholesome Pasture in Grass Grounds. A Work intended to be useful to the Sick, and to their Friends; to private Families; and to the charitable, who would help their Neighbours. Number II. To be continued occasionally, as new Virtues are discovered in *Plants*; or neglected or doubtful ones ascertained by Experience. By John Hill, M. D. Svo. 1s. 6d. Baldwin, &c. 1770.

**T**HIS loquacious title-page has so great an appearance of puffing and quackery, that it may prejudice some Readers against the work which it describes. We are persuaded, nevertheless, that the design of the publication is very commendable. It were to be wished that the qualities and effects of the herbs described, had been all attested from the Doctor's own experience and knowledge; but there are some instances in which he seems chiefly to depend on what he has learned from other persons. Of the first number of this work we took notice some months ago: this second, like the former, beside a particular description of the different herbs, is attended with a print of each. In describing the *matricaria suaveolens*, or sweet fever-few, we are told of a singular and striking instance he had of its virtues some years ago, when he was, we are informed, desired by the late Dutchess of Richmond to visit a farmer's wife, 'who was perishing from mere want of nourishment.' 'An aversion, says he, to all food had possessed her for many months, not to be accounted for by any means, or equalled by all that has been written in medicine. It was scarce possible to get her to taste any thing whatever; and a few minutes after the least morsel was down, she always threw it up again. I found her in the use of a tea made from this plant; and as her friends thought it promised good, I recommended the continuance of it. The tea was made only from the yellow disks of the flowers clipped into boiling water. A clergyman in the neighbourhood had taught her the method, and shewed her the plant. The infusion was the most grateful bitter that could be tasted. Her stomach, that

abhorred

abhorred gentian and the like, bore this; and by a constant perseverance in it she was cured.

After describing the *acbillæa*, or yarrow, it is observed, that greater care is necessary than men commonly use, to shew what plants are and what are not valuable; because the yarrow is a plant left standing always in fed pastures, therefore it has been thought unserviceable; 'but yarrow, says our Author, still is useful. I sowed some in a barren patch of grass ground; and all the while the leaves were tender the cows and horses eat them heartily; and it proved wholesome, and doubled the natural produce. On cutting down the stalks as they rose, it still kept in leaf and freshness, growing as it was eaten.' He proceeds afterwards to speak of its medicinal qualities and use.

The *sensio sarrenicus*, or *saracens consound*, is, we are told, the great ingredient of the Swiss arquebuse-water. Among the many receipts for making this famous water, the best, the Doctor says, which he has seen, he obtained by purchase from a person of veracity and knowledge, and is 'happy in this opportunity of giving it to the public, because every one who has an alembic may make it with the greatest ease.' The recipe follows, but for the particulars we must refer our Readers to the pamphlet.

The *petasites ovatus*, or common butterburr, receives great praises from this Author. 'Tis, says he, one of those innumerable instances that the providence of God, ever attentive to the good of man, has placed those things about us in great plenty, that can be of great use.—This is an admirable medicine in fevers of the worst kind; and taken early it prevents the mischiefs that often rise naturally in the disease; and oftener from the errors of physicians.' When a disease of the putrid kind prevailed, it is said, in England about twenty years ago, 'the same fever raged at the same time in Germany; and while we died by bleedings, and by chemical medicines, they lived by butterburr.' He proceeds to speak very seriously of a heavier visitation, with which a while ago it was imagined we were threatened; and adds, 'if that greatest of all calamities should come, there are few things from which we may expect so great relief as from this herb. 'Tis no new or hasty observation. The Greeks used it with the greatest success; and the very name of the plant among the Germans, is pestilence-wort.'

He goes on to acquaint us in what method the root of butterburr is to be used, whether for this or for a less calamity; for putrid fevers, or for what is called the sore throat with ulcers, which is indeed, says he, only one symptom of a putrid fever, however otherwise it has been spoken of. The account of this herb is closed by producing some great authorities in its favour, and then he asks, 'Shall we go on?—But it were needless to prove the sun gives light; 'tis scarce less certain, or less obvious, that this root, beyond all things else, cures pestilential fevers.'

Under one article he laments the great confusion that has arisen about the names of plants, particularly of some, of whose use Dioscorides had experience. 'We have, says he, been falling into the same mischief now; and all knowledge faded before it. I hope this publication may have its use in stopping the progress of a custom,

which must in time destroy every attempt to help mankind. The greatest sorrow is, that the most respected names have given too much countenance to the practice. Linnæus, worthy of all praise, yet not without his faults, has given the names of Dioscorides's plants to new kinds found lately in America. The paragraph is oddly concluded with saying, 'If such a method be not stopped, good night to all.—Good night to you, Doctor.

Ni.

## P O L I T I C A L.

- Art. 11. *A Refutation of a Pamphlet, called, Thoughts on the late Transactions respecting Falkland's Island.* In a Letter addressed to the Author, and dedicated to Dr. Samuel Johnson. 8vo. 1 s. Evans. 1771.

This publication fully refutes the fallacious reasonings employed in Dr. J.'s pamphlet \*, and exposes the disingenuity of its Author. St.

- Art. 12. *The original Power of the collective Body of the People of England examined and asserted.* Addressed to the King, Lords, and Commons. Necessary to be read at this alarming Crisis. 8vo. 1 s. Williams. 1771.

This appears to us to be an old tract; and it has evidently been indebted for its republication to its title, and not to its merit. St.

## D R A M A T I C.

- Art. 13. *He would if he could; or, an old Fool worse than any:* A Burletta, as it is performed at the Theatre Royal in Drury-lane, The Music by Mr. Dibdin. 8vo. 1 s. Griffin. 1771.

Goes an easy hand-gallop with the right foot foremost, in that kind of titupping burlesque rhymes which seems ridiculously enough, and, therefore, well enough adapted to subjects of this kind.—The old Fool marries his maid. L.

- Art. 14. *The Fair Orphan:* A comic Opera of Three Acts, as performed at the Theatre at Lynn, by Mr. G. A. Stevens's Company of Comedians. 8vo. 1 s. 6 d. Nicoll. 1771. w

The plot inartificial, the dialogue unnatural, the characters ill distinguished, the underplot impertinent, and the whole a heap of absurdities. L.

## P O E T I C A L.

- Art. 15. *The Triumph of Fashion; a Vision.* 4to: 1 s. 6 d. Griffin. 1771.

Wit and Sense are here represented as foolish enough to go to war with Fashion, and their campaign is, of course, unsuccessful. Dulness is made one of Fashion's generals, in which appointment we do not see much propriety; but possibly the Author's connection with the Goddess might induce him to give her that preferment. L.

- Art. 16. *An Elegy written in Covent Garden.* 4to. 1 s. Ridley. 1771.

The progress of a thief to Tyburn, in a parody on the Elegy written in a Country Church-yard. Here and there the Parodist affords us a droll stanza; but, upon the whole, it is a dull performance. L.

Art. 17. *Penseroſo; or, the penſive Philoſopher in his Solitudes*; a Poem in ſix Books. By the Rev. James Foot. 8vo. 4s. Boards. Bathuſt. 1771.

Mr. Foot, in this poem, introduces an imaginary perſon of the name of Penſeroſo, reflecting upon the ſtate of the moral and natural, the religious and civil world. He means very well, but he writes unhappily. His poem affords innumerable inſtances of the Bathos, and had it been publiſhed before the treatiſe on that ſubject was written, it would have ſaved the Authors the trouble of coining,

The Macedonian Prince, with glory *drunk*.

And *ſleeping* gods attentive hear his tale.  
In him the direful work was but begun  
For others bleed by *drowns*.

Give me to paſs within this ſacred dome,  
Where death is to be ſeen in *biggeſt taſte*.

A warrior frowns in ſtone, *his legs acroſs*.

—— The *grinders loſt*,

Or leſſen'd, the digeſtive power declines.

Such is the miſery of being toothleſs, and—taſteleſs!

L.

Art. 18. *The Proſtitute*; a Poem. The Author J. H. Wynne. 4to. 2s. Wheble. 1771.

The old idea of a country parſon's daughter, debauched by a man of fortune, revived, and the ſtory told in a very unequal manner; in ſome places quite below mediocrity, trite and tedious; in others ſpirited and pictureſque.

How chang'd the ſad Meliſſa now appears!  
How counts her ſighs, and drinks her falling tears!  
Tears vainly ſhed for many a ſecret crime  
That ſtains the rolls of her departed time!  
Her waning form keen hunger's power betrays,  
And ſcorching thirſt, which on her entrails preys;  
Deep marks of grief her faded viſage plough,  
And gloomy care ſits heavy on her brow.  
Sorrow, remorse, and ſhame, a hideous train,  
Sickneſs and want, and heart-distracting pain,  
With conſcious guilt that ſharpeſt anguiſh breeds,  
And fell deſpair, that prompts to blackeſt deeds;  
All theſe within her tortur'd boſom ſwell,  
Rage, and diſtract her with the pains of hell,  
Banish ſweet ſleep, or to her cloſing eye  
Ten thouſand dreadful dreams of woe ſupply.

The critical Reader will perceive, in this ſhort ſpecimen, the inequalities we have mentioned; and the fair Reader will ſee a true picture of ruined virtue.

L.

## NOVELS.

- Art. 19. *Harriet; or, the Innocent Adulteress*. 12mo. 2 Vols. 5s. Baldwin.

The Author steps forth—a champion for the ladies, against the principle adopted in the cause between the D. of C. and Lord Gr—r, which convicts the Lady, on presumptive evidence; and in the supposed situations, which he has artfully stretched to the utmost, he brings off his heroine as innocent, notwithstanding the strong and almost irresistible circumstances which appeared upon the trial.—His manner is very sprightly; and the agreeable strain of his writing might entitle him to approbation, could we, with propriety, commend a work which the just severity of moral criticism must certainly condemn, as having too much the air of an apology for that heinous though fashionable crime, which seems, in these licentious times, and in the higher ranks of life, to need no degree of encouragement.

- Art. 20. *Letters from Clara; or, the Effusions of the Heart*. 12mo. 2 Vols. 5s. sewed. Wilkie. 1771.

The Author of these Letters, unacquainted with real life, and possessed of no powers of imagination, has had the presumption to imagine that he could compose an affecting novel. But the heart has no concern in his Effusions. Cold, insipid, and devoid of circumstances, they display neither intrigue nor passion. The morality, indeed, which they inculcate, is pure and commendable; but though they have this advantage in their favour, we scruple not to consign them to the peaceful regions of obscurity.

- Art. 21. *The Man of Feeling*. 12mo. 2 s. 6 d. sewed. Cadell. 1771.

This performance is written after the manner of Sterne; but it follows at a prodigious distance the steps of that ingenious and sentimental writer. It is not however totally destitute of merit; and the Reader, who weeps not over some of the scenes it describes, has no sensibility of mind. But it is to be observed, that the knowledge of men it contains, appears to be rather gathered from books than experience; and that, with regard to composition, it is careless, and abounds in provincial and Scottish idioms. It is probably a first work; and from the specimen it affords of the talents of its Author, we should not be disposed to think that he will ever attain to any great eminence in literature. He may amuse himself at the foot of Parnassus; but to ascend the steep of the mountain must be the task of those on whom their benignant stars have bestowed the rare gifts of true genius.

- Art. 22. *The Curate of Coventry: A Tale*. By John Potter, Author of the History and Adventures of Arthur O'Bradley. 12mo. 2 Vols. 5s. sewed. Newbery. 1771.

The oeconomy of this piece has some degree of merit. In other respects it is unworthy of attention. Readers of the lower classes may find something to please them in it; but for those who have sensibility, and who can distinguish the strokes of genius, it will have fewer charms.

## L A W.

**Art. 23.** *Cases argued and determined in the High Court of Chancery*, in the Time of Lord Chancellor Hardwicke, from the Year 1746-7 to 1755. With Tables, Notes, and References. By Francis Vesey, LL.D. Barrister at Law. Folio. 2 Vols. 3 l. 3 s. Cadell. 1771.

For our thoughts on the utility of publications of this kind, and on the importance of the doctrine of precedents, in general; also on the judicial character of Lord *Hardwicke*, and the great credit of *his* decisions in particular;—we refer to the article in which we gave an account of the *first* † volume of *Atkins's Reports*: see Review, vol. xxxiii. p. 107.

Many of the cases in this collection are the same with those reported by *Atkins*, and they are not less judiciously recited. There are others, not to be found in the latter; and, on the whole, Dr. Vesey's work will, we doubt not, prove very acceptable to those gentlemen for whose use it was intended by the diligent and accurate Reporter.

## RELIGIOUS and CONTROVERSIAL.

**Art. 24.** *An Essay on the Holy Sacrament of the Lord's Supper.*

Addressed to the Inhabitants of a populous Parish near London. By a Layman, living in the said Parish. 12mo. 2 s. Robson. 1771.

The Writer of this little treatise appears to be a well-meaning worthy man, who wishes to promote the welfare of his *neighbours* and *friends*, to whom he addresses himself in a short preface; expressing the great concern it gives him to observe 'how much the sacrament of the Lord's Supper is neglected, not only by the profane and irreligious, but by many, very many, honest well disposed Christians, who regularly attend the common service of the church, but as commonly turn their backs on this ordinance, which he considers as being the most important and beneficial of all.' He fears that great part of what has been wrote upon the subject is not expressed in so clear and plain a manner as it ought, and therefore, with a very good design, he offers this *Essay* to the public. What he says concerning it is, however, nearly the same with what may be met with in other orthodox writers, and therefore will not require any more particular notice here.

His book concludes with two appendixes, one addressed to parents and others who have the care of youth, in which, among other points, he advises that children should not be brought to church till they are fully instructed in the nature of prayer and public worship, and are capable of joining in it with their hearts and understandings, as well as their mouths. The second appendix is 'a friendly admonition to the Methodists,' exhorting and entreating them, as their principles correspond with the articles of the established church, not to forsake its communion, or if they have forsaken it, to return without delay; and this he particularly applies to his own parish, adding, 'I am certain that the worthy man, who has for so many years had the care of this parish, can give you no

† The 2d and 3d volumes of *Atkins's Reports* have been since published.



just cause of offence; he preaches true christianity—sound orthodox doctrine, and, what is no less necessary, sound morality.”

Art. 25. An Essay towards a Contrast between *Quakerism* and *Methodism*; wherein the Mystery of silent Meetings is considered and explained: In an Address to those of both Denominations. By Johannes Catholicus. 8vo. 6d. Bristol printed, and sold by Johnson in London.

The Author enters upon his preface with saying, ‘In my neighbourhood, when the good housewife wants fire in her cabin, she takes a wisp of straw, and borrows fire from her neighbour’s, and by and by, in her own turn, becomes herself capable of lending a little fire to them. And in a similar spiritual view, as I have long been intimately conversant with Christians of the two denominations in my title-page, I here beg leave to offer some hints, by an humble attention to which, I hope and believe they may become of mutual service to each other.’ The honest man’s simile is but a simple one, but his intention we suppose to be very good, and the resemblance which he traces between the people called Quakers, and the Band Societies, as they are here termed, seems greater than would be at first expected. We shall dismiss the pamphlet with just taking notice of some of the reasons assigned for silent meetings, after he has observed that they agree with other Christians in an esteem for the ministry: the first reason offered is an admirable one, and must be allowed sufficient; it is this, ‘the want of the proper qualification to speak:’ to this is added, ‘an *unsanctified heart* ;’ farther, it is remarked, ‘If absolute silence had been incompatible with the state of the saints in heaven, John the Divine had never told us, that when the Lamb of God had opened the seventh seal, there was silence in heaven for half an hour, as he does in the 8th of the Revelation.’ Beside these he insists on some advantage which he supposes to be derived from this *silent thought* and *mental prayer* when allowed in public societies, as well as in private retirements: concerning all which every person must be left to reason, and determine as he thinks to be most for his own improvement.

Art. 26. *An Attestation to divine Truth*. In which are pointed out the universal Love of the Deity; the Display of his Wisdom; the most certain Truth and high Importance of the Ground of the Mystery of Nature and Grace opened in the *Teutonic Theosopher*; the Causes of the great Corruption in the World; and the Design and Completion of our Existence. 4to. 1s. 6d. Boards. Parker, Brown, &c. 1770.

This tract appears to be the production of some person whose head is confused and bewildered by mystical and rhapsodical notions and writings; for though many serious and plain reflections are here thrown together, they have all their foundation in a particular and whimsical system of divinity. We cannot mistake what kind of reasoners or Christians we are fallen among when we read that ‘God, incomprehensible in his abyssal nature inhabiting light inaccessible, in his triune manifestation in nature and creature of divine fire, and light, and spirit, is the true life, and light and power of divine love in all intelligent beings, and the glory of the universe: and that

'by the Teutonic Theosopher is intended the divinely illuminated Jacob Behmen, and by that great light of the age, who so judiciously and justly recommended his principles, is meant Mr. Law.' **Hi.**

Art. 27. *A Letter to the Rev. Mr. Toplady, occasioned by his late Letter to Mr. Wesley* \*. By Thomas Oliver. 12mo. 4d. Cabe.

Mr. Olivers disclaims the use of that rough language with which, it must be acknowledged, Mr. Toplady's Letter too much abounds, or, in his own words, 'to embellish almost every page with such flowers as you, says he, seem peculiarly to admire:' which same flowers are in this pamphlet twice collected together, and presented in one view for the entertainment of his readers. 'I cannot, adds this Writer, prevail with myself to throw off all good-manners, and to expose that measure of common sense I am possessed of, to the contempt of every candid reader; much less to disclaim the meekness and gentleness of *Christ*;' and therefore, 'I shall not pretend to treat you—according to your deserts.' Yet this Writer is not always upon his guard; so that, upon the whole, these champions seem to be well matched.—But is it not shameful that, instead of being busied in some honest and useful occupation, any persons should employ their pens in a manner, which, among some kind of readers, may tend to expose religion it self to ridicule or neglect!

## MISCELLANEOUS.

Art. 28. *The Trial of Farmer Carter's Dog Porter, for Murder*. **Hi.**

8vo. 1s. Lowndes. 1771.

Poor Porter, who, we are informed, was the trusty cur of a farmer in Essex, being charged with having killed a hare, in the grounds of a neighbouring justice of the peace, was arbitrarily sentenced to the halter for the same, to the great injury and loss of his master, to whom he had been a most useful and faithful servant. In revenge of this cruelty, some friend of the farmer, or of the dog, has burlesqued the proceedings of the prosecutor and his associates, whom he *with* files an assembly of *just-asses*.

Art. 29. *The Shipwreck and Adventures of Mons. Pierre Viaud*.

Translated from the French by Mrs. Griffith. 8vo. 4s. sewed. Davies. 1771.

We have here an affecting narrative of the most dreadful hardships and sufferings which it is possible to suppose mankind capable of surviving. It is, indeed, so shocking a tale, that the humanity of the Reader will be glad to take refuge in the hope that some of its circumstances are too horrible to be true. In that hope, too, he will be somewhat encouraged and confirmed by the improbability of certain of the facts, and the notorious impossibility of others:—as where the relator (Mr. V. himself) mentions his meeting with tigers and lions in the woods of North America, near the British settlements at the Apalachians.

We see no reason, however, to dispute the existence of such a person as Mons. Viaud, nor the reality of the shipwreck, which forms the basis of a work that seems to have been considerably injured by

\* See Review, vol. xlii. p. 482.

embei-

& *A Journeyman Shoemaker*

embellishment; and we are the more readily induced to believe that the narrative has its foundation in fact, by the certificate annexed to it, which mentions the deplorable situation wherein Mr. V. and an unhappy gentlewoman, his only surviving † companion, were found. This certificate is signed by Lieut. Swettenham, late commanding officer at Fort St. Mark's, who, we are assured, is a man of too much character to countenance an imposition on the public.

Art. 30. *A Letter to the Governors of the College of New York*; respecting the Collection that was made in this Kingdom in 1762 and 1763, for the Colleges of Philadelphia and New York. To which are added, explanatory Notes; and an Appendix, containing the Letters which passed between Mr. Alderman Trecothick and the Author. By Sir James Jay, Knt. M. D. 8vo. 1s. Kearsley, &c. 1771.

We are here informed, that, while Dr. Jay was in New York, and intending to come to England, a proposal was made to him for undertaking a collection in this Kingdom for the benefit of the college in that place; to which proposal he gave his consent; that, for a year and an half after his arrival in England, the greatest harmony subsisted between the governors and himself; that he strenuously endeavoured to accomplish the business; that they approved his conduct, and repeatedly thanked him for his kind and faithful services. But, in this state of things, they drew, it is said, for a larger sum than he had authorized them to do, or that then was in hand, even when the bills arrived: various *pretences*, it is added, were assigned for drawing those bills; but the *real* ground of the proceeding, Dr. Jay now tells the public, he 'discovered to be an insinuation, clandestinely transmitted to them by Mr. Alderman Trecothick of London, implying that the money was *not safe* in my hands.' Such, we are told, was the rise of the difference between the governors and Dr. Jay. The Dr. farther recites, that 'they attempted to justify one injury by committing another, and then endeavoured to make good the whole by enforcing it with violence.' Their bills, it is added, were at length protested, and immediately after a power of attorney sent to Mr. Trecothick to settle with Dr. Jay, 'under a *positive* instruction to *insist* on his *first* paying for the protested bills as a *preliminary* to the settlement.' Dr. Jay informs us, that he offered to refer the affair 'to the Archbishop of Canterbury, or to any two or three gentlemen his Grace should name, or Mr. Trecothick would appoint, nay *even* to Mr. Trecothick *himself*, to settle *all* matters between him and the governors.' 'This offer, says he, was refused, and a bill in Chancery was filed against me. It is now above four years since the suit was commenced; and although I replied to their bill, and carried on the proceedings on *my* side with the greatest dispatch, the governors have not yet taken a *single* step to bring it to a conclusion.'

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† Except a youth, the son of this gentlewoman, who was left, in a dying condition, on a neighbouring desert island; where his body is said to have been afterwards sought for, and found in a state of putrefaction; and yet he recovered!

Upon

Upon this state of the case the Letter, which employs the greater part of the pamphlet, is founded. The Writer presses the governors to expedite their proceedings, and offers some farther observations on the subject. We cannot make ourselves parties in the dispute, or pretend to enter into the merits of the affair: one reflection, however, is almost unavoidable,—that the inhabitants of Great Britain have, on several occasions, with great cheerfulness and generosity, contributed to the assistance of our brethren in the American plantations; but should it appear that some of the monies thus raised, are at any time misapplied, or squandered in expensive disputes and litigations, this will certainly cool, and justly check, that liberality which might be hoped for on future emergencies. **Hi.**

**Art. 31.** *A Letter to Sir Robert Ladbroke, Knt. senior Alderman, and one of the Representatives of the City of London: With\* an Attempt to shew the good Effects which may reasonably be expected from the Confinement of Criminals in separate Apartments.* 8vo. 1 s. 6 d. Rivington. 1771.

In this judicious pamphlet the danger which results to the health and the morals of criminals from their intercourse in gaols, is fully insisted upon; and a method is proposed, the execution of which, while it would tend considerably to preserve them from distempers, would recover many of them to industry and to society. When schemes of general utility are suggested by the public spirit of individuals, it is the duty of the legislature to attend to them. **St.**

**Art. 32.** *A Practical English Grammar, for the Use of Schools and private Gentlemen and Ladies; with Exercises of false Orthography and Syntax at large. By the Rev. Mr. Hodgson, Master of the Grammar School in Southampton.* 12mo. 2 s. Law. 1771.

This Grammar may be of considerable use to young beginners, in their study of the English language. What chiefly distinguishes it from other productions of the same kind is, that, as the title imports, it contains great variety of exercises on orthography, and large collections of examples of false syntax. **R.**

**Art. 33.** *New-market; or, an Essay on the Turf.* Very proper to be had in all Pockets at the next Meeting. Small 8vo. 2 Vols. 5 s. sewed. Baldwin, &c. 1771.

The extravagant attachment of our people of fashion to the diversion of the horse-course, the corruption of this ancient mode of pastime, by debasing it into an infamous system of modern gaming, and the contamination of the manners of our young men of birth and fortune, by their intimacy with jockeys, grooms, and sharpers,—altogether furnish a just and ample subject for satire.

Such a satire is here attempted, by a Writer possessed of no inconsiderable talents; but, we fear, his work will fail of producing the full effect that might be hoped from such abilities, exerted in so laudable an undertaking; for, if we are not mistaken, he has not

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\* One would suspect that there were here both a *letter* and an *attempt*; but the latter is included in the former. Instead of *with*, the Author should have said *being* or *containing*.

been altogether happy in the manner which he has adopted. While he has aimed at Swift's ironical strain of mock panegyric, he has fallen into the rambling incoherence affected by the imitators of Sterne: which, if not supported with native and incessant humour, or relieved by seasonable strokes of genuine pathos, will tire instead of captivating the Reader's attention. The Author, however, seems rather unwilling to be numbered among the disciples of Sterne, asserting the preference due to the witty Dean as a model; and disclaiming, particularly, the impurities which are, indeed, the disgrace of the jocular and unscrupulous Prebendary.

With respect to the plan of this satirical work, the general idea of it is, that of a parallel between the New-market meetings and the periodical assemblies of the ancient Greeks, at the celebrations of the Olympic games.—Among other objects of his severity, he has not overlooked the cruel, unmanly *sport* of cock-fighting; for his just reprehension of which, he deserves the thanks of every lover of humanity.

## S E R M O N S.

I. *The improved Christian's Courage and Comfort in Affliction and Death, through the gracious Presence and Influence of his heavenly Shepherd*.—Occasioned by the Death of Mrs. Sarah Jeffery, Relict of Mr. Richard Jeffery, of Mount Sion.—Preached also at Lewes in Sussex, on the Death of Miss Ann Johnston, Daughter of the Rev. Mr. Ebenezer Johnston, Minister there. By William Johnston, M. A. 6d. Johnston.

II. Before the Sons of the Clergy, at their Anniversary Meeting; at St. Paul's, May 17, 1770. By Peter Whalley, LL. B. 6d. Rivington.

III. Before the Governors of the Lying-in Charity, for delivering poor Married Women at their own Habitations, on the 10th of April, 1774, at St. Ann's, Soho. By the Hon. Brownlow North, LL. D. Dean of Casterbury. Published for the Benefit of the Charity: Robson, Johnson, &c.

✻ The remainder of the single Sermons in our next.

✻ Mr. Smith's Sermon at Bury, in 1766, came to hand this Month; but is out of Time for particular Notice.

Error of the Press in our last Month's Review; viz.

P. 334, in the account of *The Disguise*, a Novel, for "intimately unacquainted," read *intimately acquainted*.

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T H E

MONTHLY REVIEW,

For J U N E, 1771.



ART. I. *Dissertation sur la Literature Orientale.* 8vo. 1 s.  
Elmsley. 1771.

WE have on some occasion or other observed, that it is absurd to separate the idea of utility from poetry, because whatever is agreeable is useful; and we are pleased to find the very learned Author of this treatise, in his apology for the *Belles Lettres* learning, fall into the same opinion. After this apology he comes immediately to his subject, which is to examine the works of the oriental writers in history, philosophy, and poetry. 'It must be owned, says he, that Asia has not been the theatre of many memorable events; that it is not adorned with the finest productions of nature; that it has not been honoured by many able generals, wise counsellors, or virtuous kings. Perspicuity and impartiality might therefore be sufficient in the Asiatic historians; but they have a higher merit: they are elegant and sublime. Narrations naturally dry and insipid, by *their* glowing pens, are heightened to splendor and beauty. We are not to judge of this from the history of Nader Chah, which was published at London\*. Dryness and identity of style were inevitable in a work written on the plan of a military journal. It affords, however, excellent materials for composing the history of the most extraordinary man the present age has produced, Charles XII. and Peter the Great not excepted.

'But what objection can be made to the history of Tamerlane, written by Ebn Abi Arabchah, which is in the hands of every scholar, and of which the public must have some idea from the translation of Vattier?

'To form a right estimate of Oriental history, we must read the works of Aboulfeda, the Xenophon, and of Isfahani, the

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\* By this Author. See Review, vol. xlii. p. 503, Appendix.

Thucydides of the East; to form a just idea of the fertility of Eastern genius we must turn over the immense volumes of Mirkhond and Noveiri.

‘ Of moral philosophy the Orientals will not give up the palm. Why should they give it up, whilst Calileh va Demnah, whose book is translated into all the languages we know, gives his suffrage to their honour? The Persian imitation of Cachefi, as well as the Turkish by Ali Tchelebi, is embellished with all the flowers of Eastern rhetoric.

‘ It must be confessed that the abstracted sciences in Asia are still in their infancy. But for us it is unnecessary to travel thither for knowledge of this kind, while we have the works of Newton, of Leibnitz, of Wallis, of Halley, and many more, who eclipse the names and honours of Ptolemy and Archimedes. Not but that the Easterns have had their mathematicians and their astronomers, but their labours did not reach the perfection of the Authors abovementioned.

‘ The Arabian physicians are universally celebrated; I have read, however, but one of their books, and cannot therefore properly speak of their merit, but the celebrated name of Abou Sina must not be forgotten. Asia is very fruitful in medicinal herbs and roots. Her salutary drugs are many, and their names and virtues are recorded in a variety of books, which would undoubtedly contribute to that most important of all arts, the art of preserving the human species.

‘ But let us now come to poetry, wherein the spirit and genius of the Orientals are principally distinguished.

‘ We shall not here give a detail of the different species of the Asiatic poetry, which the translator of Mirza Mahadi has in some measure done. We shall only answer some objections which appear to be equally groundless and unjust.

‘ The Europeans in general treat the Easterns as an unpollished and uncultivated people, whose poetry is extravagance and bombast, and whose writings are, for the most part, destitute of delicacy and of elegance. To these it might be answered, that, as the passions of men are the same, they will express them in the same manner, and that the difference lies only in the idiom. But that answer would not be sufficiently particular. Suppose we should say that all men have the seeds of the same passions, but that they are infinitely modified by the influences of habit, education, and climate. Those three circumstances are certainly in favour of the Eastern poets, and give them great advantages over the Europeans. Accustomed from their infancy to despise the languages of other nations, the Asiatics apply themselves solely to the cultivation of their own. This was one great advantage of the ancient Greeks, who employed the principal part of their time in embellishing  
and

and bringing to perfection those glorious works, in which the elegance of language is in proportion to the grandeur of sentiment.

‘ The contempt which the Orientals have of our learning is as unjust as that which we affect of theirs. The reciprocal prejudices proceed from the same causes, ignorance and self-love. Let us profit by their follies and correct our own.

‘ The Arabs and the Persians, bred in indolence and leisure, follow the bent of their genius : these, with unreined imagination, bound over the works of Nature ; those travel in the safer but more toilsome paths of philosophical truth. Born under a serene and tranquil sky, and surrounded with a thousand objects of delight, the poet exerts his powers in the praise of Nature, and the philosopher in investigating her principles. The former bears the roses of pleasure in his hand ; the latter tells you whence they sprung. Amrakis, Zoulremma, Hafiz, Nezami, Mesiki, and Baki, describe the power and operation of the passions : Sadi, Nabi, and Attar, inspire the love of virtue : Antarah, Ferdousi, Aboulola, pass on the wings of the sublime, through the regions of heroism.

‘ Those who are unacquainted with the Oriental languages are incompetent judges of their poetry. They resemble those profound adepts who affect to decide on the merit of the ancient Greek music, without knowing the mode of it. I shall never forget what Voltaire says of those who form their idea of foreign poetry and foreign manners, from translation, and the idle evidence of report. “ They are like blind men, says he, who assure you that the rose can have no lively colours, because they feel the thorns with their hands.”

‘ The only way to obviate this mistaken idea is experiment. Take two odes, the one Arabic or Persian, the other Greek or Latin. Translate them literally into a common language without embellishment or variation. Make due allowance for idioms, topical circumstances, and manners, on both sides, then decide without prejudice between the works of the Eastern writers and those we commonly admire.

‘ Let us take, for instance, the tenth ode of Hafiz. The Persian poet intreats the Zephyr to reproach his friend for his inattention and indifference. In the last stanza, where he speaks so favourably of his own verses, he means to insinuate that every object in Nature is more attentive to him than his friend.

#### THE PERSIAN ODE.

“ Zephyr, say softly to that delicate roe, it is you who make us fond of the hills and deserts.

“ Why does not the sugar merchant (may his life be prolonged) regret the absence of his sugar-billed parroquet ?



"Is it the arrogance of thy beauty, O' rose, that permits thee not to ask tidings of the amorous nightingale?"

"The fine qualities of the mind are the snares of an instructed heart. A prudent bird is not caught with nets and springs.

"When seated by your companions you drink the most exquisite wines, remember your friends who are traversing the deserts.

"I know not the reason why a youth, who has the shape of the cypress, black eyes, and a complexion like the moon, should not have the colour of sincerity.

"The only reproach that can be cast upon your charms is, that your enchanting countenance is not adorned with a faithful heart.

"Is it astonishing that the heavenly bodies are moved by the songs of Hafiz, and that his melody should make the stars dance?"

ODE xxxii. lib. I. of HORACE.

"I intreat thee, my lyre, if e'er at leisure, beneath the shade of the groves, I made thee play songs that shall last this and many more years, to favour me at present with a Latin ode.

"Thou, that wert once tuned by the citizen of Lesbos, who, though fierce in war, yet in the midst of arms\*, or when he bound to the moist bank his agitated vessel,

"Sung Bacchus and the Muses, Venus and her son, who is ever by her side, and Lycus, beauteous with black eyes and black hair.

"O lyre, the glory of Phœbus, and grateful to the board of Jove supreme, sweet solace of my care, whenever I address thee properly, receive my compliments."

\* Put this ode in the hands of a person who does not understand Latin, who does not know that Alcæus was an inhabitant of Lesbos, and that the poet calls him the Lesbian citizen by way of eminence, who does not taste the epithet *Latinum*, which appears so useless in the translation, and he will find neither propriety nor connection in this piece of poetry. On the contrary, give the original to a man of taste, who understands it, and he will find beauties in almost every line, happy expressions, an enchanting vivacity, and the sweet soft flow of melodious numbers.

\* The second and third stanzas of the Persian ode would appear under the same disadvantages to an European, who might

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\* The learned Author of the Dissertation before us has made a mistake in translating *qui ferox bello, tamen inter arma* by *lequel quoique ardent dans la guerre, et au milieu des armes*: instead of *et* he should have written *nonmoins*.

not understand that the poet compares himself to a parroquet and a nightingale, and his friend to a sugar merchant and a rose, the emblems of sweetness and beauty. The fable of the nightingale and the rose is universally known, and it is to the same that Hafiz makes the elegant allusion.

‘ The Author of this Dissertation does not affect to make any comparison between these two odes. He pretends not to prescribe to the taste of the Reader. He would only ask which of them has a claim to that charming simplicity which is the first ornament of poetry and the fine arts? He assures the Reader, that the greatest part of the Persian odes are composed with the same delicacy and ease.’

Here let us stop a moment to ask the Author of this Dissertation what he means by simplicity in poetry, and how low he allows his idea of it to descend? If he praises the Persian ode for its superior simplicity, surely he betrays a want of taste to determine between what is simple and what is low. This, indeed, is a general error. It is something like connecting the ideas of poverty and nakedness; but simplicity, though naked, is not poor. She descends to nothing inelegant. Her air, her port, her language, are true, not to savage, but to civilized nature. She follows her, not through rugged deserts, but through plains that wear the aspect of cultivation. The sugar merchant and the parroquet!—It is not her language. It is the language of a nurse, and therefore silly, not *simple*.

By this objection to the Persian ode, we would not mean to insinuate that the Eastern poets are destitute of taste in general. The following observations on poetry, written in the Turkish language by Nabi Efendi, a celebrated poet, who died about the beginning of the present century, and translated by M. Cardonne in his *Mélanges de Literature Orientale*, are in favour of the contrary.

“ My son, before you attempt to run the painful race of poetry, examine your strength. If you perceive within yourself that divine fire which glows in the bosoms of great poets, give yourself up to your genius. First enrich your mind by reading the works of those who have excelled in verse. Nefi and Baki are in the first rank of the Turkish poets. Persia, the fruitful mother of genius, has produced a great number of good poets. What strength and purity in the works of Saib and Kelimi! Giami, Nouri, and Khakani abound with beauties innumerable and inexpressible. Sadi, like the soft nightingale, fills the groves with sounds of melody. Chevkhet, like the eagle, bears his ambitious wing to heaven. Hafiz sings of love and the sweet juices of the vine, while Atter aids the cause of virtue by the sublime precepts of morality. The Arabs have been no less ardent in the cultivation of poetry than the Persians.

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They have even more of that enthusiasm, that poetic which seizes, inflames, and elevates the heart. Their st impetuous: their strong imagination paints every object force; and their poetry is impregnated with all the warm their climate. Their works are like diamonds that dart a sand rays; but, to taste their beauty, it is necessary thorou to understand their language. Whoever would attain to fection should have a consummate knowledge of the Arabic the Persian. Those two languages are the wings on wh poet must rise into the air: without them he will grovel o ground.

“Would you wish, my son, that your verse should not be admired by your contemporaries, but pass to posterity, sacrifice sense to rhyme. Convey some useful truth under ingenious emblem or fine allegory. Let your works have neral tendency to promote the virtues of mankind. The den of poetry is dry and ungenial, if it is not watered wi streams of philosophy.

“The greater part of our ordinary poets speak only of locks of hair, and nightingales and wine. If they describe imaginary beauty with which they are smitten, they cor her sometimes to the spring, sometimes to an enamelled Her lips are like the rose, and her complexion resemble jessamine. Cold and servile imitators, their languid ima tion supplies them with nothing new. They cannot except in a beaten path.

“Truth, my son, has no need of severity to make us her voice. Never employ your muse in satire. A profess tyrant is feared by all mankind: all are apprehensive of th lignity of his pen. He has hatred and envy to encounter many reasons to repent his caustic genius.”

Thus we have seen Nabi Efendi in the character of a philosopher and a judicious critic, let us contemplate h the light of a poet, and read his verses

On the SPRING.

“Spring, my son, is the most beautiful of all the se Nature, that seemed expiring during the rigours of wint now re-animated, and assumes fresh life. The whole cr appears to be put in motion, and every thing announces neral revolution. The sap in the vegetable, and the bl the animal world circulates with greater rapidity. The put on their new apparel, and the meadows are enamelle a thousand fresh-born flowers. The streams, whose c waters were held in chains by the wild North winds, those chains on the arrival of the soft zephyrs. The chaunt their pleasures, and the woods echo to their an warblings.

‘ Indulge yourself, my son, in all the delights of the fair season. Leave the pomp of cities, and live in the humble fields. These were the first abode of man. The pleasures you will taste may, possibly, be less brilliant, but they will be more pure than those which towns afford. Here the philosopher, while he contemplates Nature, must admire the magnificence of God in his works.

‘ The meadows and the forests leave no heaviness in the heart of man. No scenes more favourable to the lover ! none where he may better enjoy his sweet reveries ! All the senses are flattered at the same time ; the sight with verdure, the smell with fragrance ; and, on the susceptible ear, how sweetly fall the notes of the nightingale ! Let music assert her empire over you, soul ! Give yourself up to her enchanting influence. Let her snatch you from yourself. Music, no less than poetry, paints the objects of the mind. She expresses the different passions. She has the secret art of inspiring tenderness and rage. Surely the heart has some correspondence, some intelligence with the ear.’

This is really poetry, genuine poetry, heightened and enriched by philosophy. Possibly an European poet might express the same sentiments in something like the following language ;

See the fair season of each soft desire !  
See waking Nature on her urn respire !  
No more with winter’s icy hand at strife,  
See motion dart through all created life !  
Through all the human, all the sylvan reign  
In brisker currents glides the genial vein.  
The lifeless mead, the woodland’s naked scene  
Burst into flowers, and brighten into green.  
No more the streams the freezing North obey ;  
Their captive waters freely wind away.  
With joy, with love, the winged worlds are blest,  
And strain to melody each little breast.

O, yield thy hours, to this fair season yield !  
Leave the stunn’d city for the strifeless field :  
Their early race ’twas there thy fathers ran,  
The only dwelling Nature meant for man.  
If pleas’d with virtues, genuine though obscure,  
Charms that are guiltless, pleasures that are pure,  
In Nature’s pointed eloquence to trace  
Her mighty Maker’s wisdom, and his grace ;—  
If scenes like these may purer pleasures yield,  
Leave the stunn’d city for the strifeless field.

No pale chagrin shall plains or groves impart,  
For Nature bears no hatred in her heart :  
With her the lover seeks the lonely vale,  
Breathes his fond vows, and trusts his tender tale.

While every charm that every sense can know,  
The mingled bounties of her hand bestow.  
Health, freedom, fragrance in the pregnant sky,  
The green's mild freshness opening on the eye ;  
And, oh ! the sounds that melt, that melt away,  
When Philomela pours her liquid lay !

To MUSIC's voice, to MUSIC's soft controul,  
Yield the rapt ear, and render all the soul :  
Love, grief, and rage, her various notes inspire ;  
The poet speaks not plainer than the lyre.  
Seiz'd are his honours, and excell'd his art,  
While the rapt ear holds commerce with the heart.

We must now recommend the remainder of this ingenious pamphlet to the attention of our learned Readers.

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ART. II. *The Duty, Circumstances, and Benefits of Baptism, termin'd by Evidence. I. The Testimonies in the New Testament ranged under proper Heads. II. Those from the first Christian Writers in Dr. Wall's Method improved. III. The Evidence the whole summed up. With an Appendix, shewing the Meaning of several Greek Words in the New Testament.* By The Barker. 8vo. 3s. 6d. sewed. White. 1771.

WE agree with this Author (and happy were it if christians had generally been of the same mind) in supposing, that 'there may be some matters of opinion, where a man may safely suspend his judgment, if he finds them clearly revealed, or too deep for his understanding or leisure, and may find no difficulty in acting as a good christian, though he be not fully satisfied about the meaning of some such propositions.' But we perceive that he will not join with us in farther supposition, that this may be the case as to the subject and the mode, of baptism, upon which it does by no means appear, after all that has been said, and sometimes with so much confidence, that the scriptures have expressly determined ; probable that while baptism is itself commanded, these particular points and circumstances are left indifferent, and the person who determines on either side, determines safely.

This Writer has a different view of the matter ; 'Baptism says he, is a point of practice ; it is a thing which either ought to be practised, or it ought not : either infants should be baptized, or it should be delayed till they grow up : the method also, either ought to be by dipping or not. Many such questions might be put, wherein a man who is not satisfied which is right will be in a great strait, if a case happens wherein he must choose either one way or other. It was chiefly (he proceeds) on this account that I examined the matter ; and in the search I aimed

keep clear of all prejudice, which like an *ignis fatuus* is so apt to mislead men; asked of God assistance in my enquiry, and endeavoured to conform my opinion to the evidence, not to reconcile the evidence to my opinion.'

He writes in a manner becoming a worthy man, who candidly enquires for truth, and diligently applies to obtain it: he likewise discovers a very considerable share of that kind of learning which is requisite for discussing subjects of this nature to advantage; as he appears to have recourse to the fountain head for his authorities, and does not merely retail them at second-hand from the writings of others. In his extracts from the ancient fathers, beside remarks on the meaning and fitness of what they say, he farther gives some observations on the inferences which Dr. Wall and Dr. Gale have drawn from them, to whom therefore he frequently refers; telling us, that he has rather chosen to remark on them than on more modern writers, because they principally proceed in the same order with himself, and lay together all that the ancients say, methodically, before the reader. 'The strong impression, says he, the first principles received in childhood make on the mind of man, greatly hinders the discovery of the truth in this and many other cases; and but few overcome that prejudice, which, like a coloured glass, tinges all objects seen through it. By this false light was Dr. Wall, a very good man in himself, misled: for though I greatly approve of and imitate his method, of quoting the several writers in order of time, yet whoever reads his remarks on the quotations, will plainly see their aim is not so much to search out the author's real opinion, as to reconcile it to the practice of infant baptism, which he firmly believed to be right. By the same rudder, only set the contrary way, his opposer, Dr. Gale, was turned aside, who, though he well detects many false colourings in Dr. Wall, is not clearer from the like himself; his aim being not as a moderator, to shew where he had hit or missed the truth, but as a pleader, to say what he could for the cause he espoused. And I must own, though I am nearer his opinion as to the fact, yet I like Wall's methodical way of writing better than Gale's irregular one, from which his plan of separate letters can hardly be kept clear. But while I complain of the power of prejudice over others, some will perhaps say to me, are you any clearer from it yourself? It may be I am not a proper judge in my own case: but having taken all the proper precautions, of diligent search, careful examination, and application to God for direction, which either prudence or religion dictate; and having no interest to suppose the church of England, whose service I constantly attend, is in an error, unless where it really appears to me to be so; I hope to be found for the most part clear, and to stand

stand excused before God and man, if I have any where fallen into an involuntary mistake.'

We apprehend others will think with us, that the professions of a man of sense and learning, who discovers such a merit, merit attention and regard, though he opposes some prevailing opinion or practice, or even though he should in instance appear to be mistaken. For a general view of his method, we shall lay before our readers a farther brief account, which he has given in the preface. 'The plan of the work is as follows: Baptism is considered as a thing in its nature indifferent, but a duty on men, because commanded our Saviour, and therefore to be done in such a manner, such only, as he has commanded. To find out which, all texts relating to baptism are here quoted; not first laying down the doctrine, and then picking out texts to support it, but that relate to each circumstance of baptism are brought together, and endeavoured to be placed in the clearest order; on viewing the whole, the meaning is set down at the end of the number; and before any other old writer is examined, the substance of the doctrine of the New Testament is summed up at the end of the first part. The other christian writers are quoted in the second part, in order of time, and mentioning also the country where each lived; and all each author says is ranged under several heads in the same manner as in the first part; the author's meaning set at the end of each number, and generally his whole opinion summed up before I proceed to the next writer. In the third part, the doctrine of the whole is summed up in order, and the opinions where different compared together, to find what was the original practice, and where how alterations arose, which seem to be these. That original sin is not a scripture doctrine, but came in gradually afterwards and gathered strength by time. That all christians must be baptized in due time, but that those only were baptized at first who were old enough to understand and believe the doctrine till by baptizing children younger and younger, baptism of infants came in, first in the western church and afterwards in the eastern; the doctrine of original sin, and practice of infant baptism keeping equal pace. The several ceremonies used in baptism are also reckoned up; forgiveness and divine assistance are the benefits of baptism; and an open profession and persevering in virtue the duties of it.'

To this general account we shall add a few extracts, which may give some farther idea in what manner this Writer executed the plan he had formed.

Of the necessity of baptism.

1 Pet. iii. 21. Baptism doth also now save us.

Acts xxii. 16. Be baptized and wash away thy sins.

Eph. v. 26. That he might sanctify it, cleansing it by the washing of water in the word.

1 Cor. vi. 11. But ye are washed, but ye are sanctified.

Heb. x. 22. Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Tit. iii. 5. He saved us by the washing of regeneration.

John iii. 3, 5, 6. Unless a person (*τις*) be born from above, he cannot see the kingdom of God.—Unless a person be born of water and the spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit.

‘The method which Christ has appointed for admitting men into his church, and cleansing their former sins, is baptism. And notwithstanding all Gale’s quotations and arguments, that *τις* sometimes means a few persons out of a larger number, yet I think it is plain that *τις* in John iii. means a certain person, any one who will become a christian, and that no one unless he be born of water and the spirit is entered into Christ’s church, nor entitled to the peculiar rewards promised to it: for as our Saviour argues, from a *natural birth* can spring only a *natural life*, to a *spiritual one* a renewal by the spirit is required. This may suffice in answer to Mr. Emlyn’s previous question, whether baptism is at all necessary to the *children of christians*, or only to *converts*? which I look on as a good *argumentum ad hominem*, concluding against those who argue from the supposed Jewish proselyte baptism, but nothing further. A child then born of christian parents, educated in christianity, attending the service and practising the precepts of it, as far as an unbaptized person may, cannot be called a compleat christian *till he is baptized*; and what reward such a one dying before baptism will receive, depends on the undeclared good pleasure of God. But because the kingdom of heaven is promised only to christians, to conclude with Augustin and his followers, that all must perish, who without their own fault fail of being baptized, is without ground: all the promises in the Gospel are made to the *doers of God’s work*, to him who *pleaseth God*, to him who *keepeth the commandments*, to him who *resists the devil*, and to him who *overcometh*, &c. Again, all the threatenings are against the *committers of wickedness*, against *murderers*, *drunkards*, *hypocrites*, *enticers to sin*, &c.; but I know of no declaration in the whole New Testament what shall be done with those who never knew good from evil, were never exposed to temptation, were never put to any trial of their obedience, nor ever had any opportunity to do or refuse their duty. This therefore, which can be known only by revelation, let us not presume to determine ourselves



selves, but be content to leave them to their merciful creator, well knowing that we are far short, than that we should love God's creature more than he who made it.—But though such as never heard are not required to believe, nor those who cannot know expected to practise, I say nothing in behalf of such as being grown capable of both, causelessly delay their own baptism; they are to be looked on as neglecters and despisers of what God has appointed, *to their own master they must stand or fall.*'

It has been argued with great appearance of truth, that in the last charge concerning baptism recorded by St. Matthew, the word *Μαθησάτε* should be rendered *profelyte* or *disciple*; nor does it seem unreasonable to suppose that baptism was to be, in respect to children, the initiating right or token of their being brought into the church of Christ, that they might be educated in his doctrine and in obedience to his laws: but Mr. Barker does not admit of such an interpretation. What he says upon it is as follows:

'Matth. xxviii. 19, 20. (*Μαθησάτε*) Convert all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.

'Some would translate *μαθησάτε* *disciple* all nations, as if it referred to what follows, making them disciples by baptizing; but on comparing the use of the words, it appears that *μαθησάτε* never means any discipling but what comes by teaching, yet is something farther than teaching, that is to persuade and convince by it. *Μαθητής* also whence it is derived means one taught, either an immediate follower of Jesus, or one who by what he heard and saw was convinced that he was the Christ; yet men were called so on less belief before Christ's resurrection than afterward.'

In the fourth chapter, the Author recites the qualifications for baptism; from which we shall give the following extract:

'1 John ii. 12, 13. I write unto you children (*τεκνία*) because your sins are forgiven you.—I write unto you children (*παιδιά*) because ye have known the Father.

'The sins of children as opposed to fathers, being here said to be forgiven, probably they were baptized before manhood; and so far as this text goes, which is not express, it is against those who delay it till full age or even longer, as too many of the antipædobaptists do; but the age they were baptized at does not appear. Those here mentioned had understanding, else his writing to them were useless; the word (*τεκνία*) alone fixes no time, being used of persons of whatever age, as opposed to their ancestors whether immediate or remote; the persons in these  
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two verses are sons as opposed to fathers, and children to young men; yet all were of some considerable age, the children (*παῖδες*) as opposed to young men, being said to have known the father.

‘Rom. xi. 16. If the first fruit be holy so is the lump, and if the root be holy so are the branches.

‘1 Cor. vii. 14. The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean but now are they holy.

‘Mr. Emllyn, in his *previous question*, quotes these texts to shew that christian children need no baptism; and they are, I think, the best he can produce, as seeming to speak of a race purified by descent from a pure stock; yet I think by no means sufficient to set aside a practice constantly used from the first. Nor indeed is that in Romans spoken of baptism at all, but as the context proves, to shew that the Jews, though rejected for a time, were not utterly cast off. Dr. Wall, on the contrary, quotes that in Corinthians to prove that they then baptized the infant children of christians: but we may observe, that the unbelieving party is said (*ἀγιάσαι*) to be made holy, in the same manner as it is said the children (*ἀγία εἰναι*) are holy, which must not therefore be interpreted inconsistently. Now I think none will say, either that the unbelieving party needs no baptism, or that the believing party’s faith fits him for it; that therefore must not be said of the child so born.—But the meaning of the text seems to me to be this; Paul, in this chapter, tells the Corinthians, that they should marry *only in the Lord*; and elsewhere, *Be not unequally yoked together with unbelievers*; but he here explains himself, that he does not mean those who were married before conversion should part; in that case he advises the believer not to part in hopes of converting the other, for that there was nothing unlawful in the union, nor were their children ever the worse, but might probably be brought up christians, either by the conversion of the unbeliever, or at least by their own care and instruction; christianity being so much more reasonable, agreeable to unprejudiced minds, and favoured of God, than heathenism.’

Thus our Author rejects these texts as to any favourable aspect they may wear respecting infant baptism; but there is nevertheless reason to think that they have (at least the latter of them) some considerable importance and weight in the argument. It is well known, from several passages of scripture which have been produced and compared in this view, that the word *holy*, as applied to persons, signifies those who might be admitted to partake of the distinguishing rites of God’s people; and as to the supposition that, because the unbelieving party is

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here said to be sanctified by the believing wife or husband, that party continuing in unbelief might still be admitted to baptism upon the same plea as is drawn in behalf of infants; is not this straining the meaning of the text beyond its evident design? For does not the plain import of it seem to be this; that though one of the married parties remained an unbeliever or a heathen, yet that party might be so far regarded as holy by the connection with a believer, as not to render the children unclean, or deprive them of any benefits they might derive from christian parents? This observation happened to present itself while we were considering what is here said, and therefore we have given it a place, though we do not by any means take upon us to enter much into the controversy.

One chapter, in this part of the work, which investigates the subject according to the accounts given of it in the New Testament, is entitled, *Of the several ceremonies of baptism*; and here we meet with some conclusions which we should not have expected from this Writer. From some places in scripture, in which christians are spoken of as being *sealed* and *anointed*, as receiving the *spirit of adoption* whereby they cry, *Abba father*, in which they are admonished to keep their garments undefiled, or said to be *cloathed in white*, he infers, that baptized persons were anointed with *oil* or *ointment*, to represent the gift of the spirit they were to receive; that in token of their adoption by baptism, they immediately, on receiving it, called on God as their father by repeating the Lord's prayer, and that they received white garments with a charge to keep them pure. Is not this building too much upon conjecture? and is it not a manner of reasoning from the scriptures which has something of a dangerous tendency? It is indeed well known that ceremonies of this nature did pretty early prevail in the christian church, and at length degenerated into deep superstition: and such practices they endeavoured to support by scripture, or rather by its misinterpretation: but there does not appear any ground to believe that these, or other ceremonies, were authorized by any precept or practice of Christ or his apostles.

After having considered what the scriptures offer upon this subject, our Author, regarding the practice of the church in or near the Apostles time, as a good comment on them, proceeds to search out, in order of time and place, the opinion of all the early christian writers: but for particulars, we must refer our readers to the book itself. One thing farther we must mention, as generally applicable to those writers who are unfavorable to the baptism of infants; which is, that they do not seem sufficiently to distinguish between the converts to christianity from judaism and heathenism, and the children of christians. With regard to the former, a declaration of faith and repentance

repentance was certainly requisite to baptism; as to the latter, it appears natural to conclude that they should be baptized upon the faith of their parents, as a testimony of their coming into the world under a merciful and gracious dispensation, and being brought into the church of Christ. However it must be acknowledged, as evident to all thinking persons, that there are some things in the administration of baptism, and other parts of the service of our church of England, which loudly call to be reconsidered and amended. They afford some matter of triumph to infidels and scoffers, while serious and upright persons regard them with concern. It is greatly to be wished, that those who have it in their power would make an attempt for an alteration, so far at least as to leave some things indifferent and discretionary, and not suffer the people or the clergy to be forcibly tied down to any expressions or practices which it is hard to reconcile with religion or common sense. **Hi.**

**ART. III.** *Discourses on the Parables of our Blessed Saviour, and the Miracles of his holy Gospel. With occasional Illustrations.* In four Volumes. By Charles Bulkley. Vol. I. 8vo. 5 s. sewed. Horsfield, &c. 1771.

**T**HE parables of Christ form a very important and edifying part of the sacred writings. An ingenious and learned writer, already known to the world by former publications, has here undertaken to illustrate them, and to apply and enforce their practical design.

This volume contains fourteen sermons, the first of which considers the nature and design of parables. The subjects of the others are as follow:—the parables of the sower, of the tares, of the mustard-seed; the forgiven debtor, the two sons, the vineyard, the marriage feast, the ten virgins, and the talents. The discourses on these topics are very rational, tending to fix the principles of religious truth and virtue in the heart, and also to excite us to a suitable practice.

The first sermon is founded on the reply which our Lord gave to the enquiry of his disciples, why he spake to the people in parables? ‘He answered and said unto them, because it is given to you to know the mysteries of the kingdom of God: but to them it is not given.’ ‘For whosoever has, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.’ ‘The meaning of which declaration, observes our Author, I apprehend to be this; to you who have made so much better improvement of your former advantages, and retain an ingenuous candour and docility of temper, I can sometimes express myself in more direct and explicit terms concerning the principles of my religion and the design of my prophetic mission: whereas to these

those who, notwithstanding their having enjoyed the same advantages with you, are most dreadfully depraved in temper; blinded in understanding, there is the highest possible need that I should deliver my instructions in such a gradual, instructing and imperceptible manner, as may be most effectual in bringing them to a knowledge of the truth:—‘Therefore I speak to them in parables; because they seeing see not, and hearing hear not, neither do they understand:’ that is, when I speak to them in this manner, though they immediately discern and cannot but acknowledge the propriety of the parabolic representation, yet they do not so immediately and directly perceive it to be intended as a representation of the malignity of their own characters, and of the absolute necessity of reformation and amendment to be made in them. Our Saviour adds, ‘and in them is fulfilled the prophecy of Esaias; who says, by hearing ye shall hear, and shall not understand: seeing ye shall see, and shall not perceive; for this people’s heart is waxed gross, their ears are dull of hearing, and their eyes they have closed.’ In which words is more directly and immediately expressed that absolute necessity there was of dressing them in the manner now hinted at, arising from a long habit of indisposition to religious instruction, and those prejudices which would be incessantly arising in their minds against whatever should, upon the first aspect, appear to have a new view or meaning in it: and the good effects which such a method of instruction might possibly produce in the case of such persons, are expressed in the last clause of the text; *lest*, or the original word made use of both by the evangelist St. Matthew, and in the septuagint version of the passage in the prophecy of Isaiah here referred to, sometimes signifies, *if peradventure*, by being thus insensibly and unawares led to a serious and deliberate attention to religious truths, and a fuller and more ingenuous conviction of the depravity of their own hearts, than could be expected from any other method of instruction;—‘they should see with their eyes and hear with their ears, and be converted, and I should heal them.’ Or in other words, if possibly they may at length, and in the happy result and issue, be so clearly convinced of the truth, importance and excellency of my doctrine, as to be by it reclaimed from the irregularities of their lives,—and be firmly established in the love and practice of religion. In the second chapter of Paul’s epistle to Timothy, the twenty-fifth and twenty-sixth verses, he gives him this advice, that he should ‘instruct the meekness those who oppose themselves, if God *peradventure* give them repentance to the acknowledgment of the truth.’ Where the particle translated, *if peradventure*, is the very same with that which in our text is rendered *lest*, and by which

deriving our Saviour is made to speak of the reformation of his audience, as what ought by all means to be avoided, and to assign it as the very reason of his addressing them in parables, that by so doing he might not run the hazard of reclaiming them.—So that the plain, natural and easy meaning of the text is, that our Saviour addressed himself to the multitude in parables, because, considering their great aversion to moral instructions, this gradual, insinuating method was most likely to answer the end aimed at, namely, their reformation and amendment: and for the very same reason, fables, parables, and allegories have been made use of by many others who have applied themselves to the instruction and reformation of mankind.' As an instance of this, we are referred to the parable of the poor man's ewe lamb addressed by the prophet Nathan to King David; 'here we have, proceeds the Writer, an illustration drawn from real fact of the meaning of these phrases, "seeing they see not, and hearing they hear not;" the meaning, I say, of these phrases as designed to signify and denote the tendency and usefulness of parabolical representations: how aptly do these terms express the very conduct of David upon this occasion? "seeing he saw not, and hearing he heard not:" he immediately saw the iniquity and barbarity of the rich man's proceedings; his heart was in a moment fired with indignation at the thought of it;—he pronounced the severest sentence of condemnation against the man; but he was not at first aware that this was an exact description of his own conduct:—and for this very reason he was brought at length to perceive it the more forcibly; without at all apprehending himself to have been concerned in the affair, he pronounces a sentence of condemnation, which he could not decently retract, when he afterwards found it in reality to be pronounced against himself.' He proceeds to answer an objection to his explication of the text, which arises from the manner of St. John's citing the words of Isaiah, and which it may be supposed will by no means admit of such an interpretation; but for this we must refer the reader to the sermon itself. In a note are produced some instances from ancient Greek writers of the use of phrases equivalent to that in the passage under consideration: and in a farther note some instances are also produced in which the word (*μῦθος*) translated *lest*, in the text here considered, is used for *possibly* or *peradventure*: and to other proofs of this kind is added Luke iii. 15. where 'we read, that "all men mused in their hearts (*μῦθος*) whether he were the Christ or not." "Whether or not;" that is, in other words, if *possibly* or *peradventure* he were not the Christ.'

But though there is great appearance of truth and reason in what is here said, it must be acknowledged that the point is still debateable; and surely it cannot greatly surprize us to find,

REV. June 1771.

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either in natural or revealed religion, some difficulties particularly relating to the methods of the divine government, to which we must be willing to submit, without being able at present either to remove or explain them.

In the discourse on the parable of *the tares*, among other judicious and animated reflections, after having considered the blessings imparted to mankind by Christ as intended by the expression, '*he who sowed the good seed is the son of man,*' we read as follows: '*But must it not nevertheless increase and heighten our sorrow on account of the abounding and the triumphs of iniquitie, to consider that it abounds and triumphs, notwithstanding all that has been done by this most illustrious messenger of heaven and friend of human kind, in sowing and cherishing by the most excellent principles and doctrines of his religion, the seeds of piety and virtue in our world? When we reflect upon the glorious design and happy tendencie of the christian scheme, when we view it in its original simplicitie and godlike form,—when we consider by what a varietie of motives arising from the great truths it inculcates, from the bright and spotless example, from the endearing love and unparalleled condescension of our great redeemer, its most excellent laws and precepts are enforced, and when we attend to those marks and signatures of divine and heavenly authority which dignify and consecrate the whole, we can scarcely forbear being elated at the thought of those most benign and salutary effects which we cannot but think must needs appear in every age of the christian world, and in the conduct of every christian professor. But, alas! how soon do we find ourselves checked and restrained, and all our pleasing prospects borne down by that swelling torrent of iniquitie which spreads itself on every side; and it will be no small addition to that concern which we must feel in our minds upon such a view, to consider that the spring, from whence this overpowering and impetuous torrent took its rise in the christian world, was no other than the early corruption of those who assumed the character of being the principal supporters and abettors of the christian faith. "When men slept," to use the language of the parable we are now discoursing upon, and which in all probability was in this particular intended to be prophetic; when those, whose peculiar business it was to inculcate the truths and doctrines of the gospel in all their moral force and energie, fell into a lethargic stupiditie as to the great interests and purposes of vital religion, but at the same time were extremely active in pursuing the dreams of their own bewildered imaginations, then of course did "the tares spring up apace." When those whose proper character it was to be the "helpers of the joy" of others, began to claim "dominion over their faith," to erect the idol of church-power, to*

make the vain and absurd attempt of establishing an uniformity of opinion, and to contend with furious pride and bitterness, whose should be the standard, pursuing at the same time with unbounded and insatiable eagerness worldly emoluments, riches and honours, it is natural to imagine, what was indeed the case, that all kind of sordidness and iniquity in temper and behavior should gain ground. And at that very time, when there was more occasion than ever for hearing the principles of christianity inculcated in their highest purities and with their utmost moral force, did they adulterate and entice it by the introduction of the most unintelligible mysteries, and the substitution either of absolutely unmeaning sounds and phrases, or else of directly immoral and licentious doctrines, in the room of that true and real "doctrine" of Christ, which is "according to godliness."

In the sermon on the parable of the mustard-seed, the remarks (quoted chiefly from Sir Thomas Brown) on the expressions of its being the least of all seeds, and growing up to a large tree, may be acceptable, as some may be at a loss how to remove the difficulty, and to others it may not be disagreeable to be reminded of the explication. Nothing could more expressively represent the—stability, enlargement and triumphs of Christ's kingdom, than a fair and spreading tree rising out of the very smallest of seeds. The propriety of this expression, with respect to the seed of mustard, has been very sufficiently justified by a learned writer, (Sir Thomas Brown) when he observes, that "though it be not simply and in itself the smallest of seeds, yet we may very well believe it to be the smallest of seeds of plants that are apt to grow unto a ligneous substance, and become a kind of tree." He observes likewise, that "the parable may not ground itself upon generals or imply any or every grain of mustard, but point at such a peculiar grain, as, from its fertile spirit and other concurrent advantages, has the success to become arboreal." The expression also, as the same author goes on to observe, that it might grow into such dimensions, that birds might lodge in the branches thereof, may be literally conceived, if we allow the luxuriance of plants in India above our northern regions. And he mentions upon this occasion what is recorded in the Jewish storie, "of a mustard tree, that was to be climbed like a fig tree."

It would be easy to add further extracts from this and other sermons in the volume before us, which would be accepted, we doubt not, with pleasure, by many of our Readers; but as our limits will not, at present, allow us to enlarge, we must here refer to the discourses themselves, of which only the first volume is yet published.



ART. IV. *Principles of Penal Laws.* 8vo. 5s. Boards.  
White, &c. 1771.

THE necessity of suppressing those disorders which arise in society from the passions and intercourse of men, gives birth to criminal jurisprudence. It is long, however, before the right of revenge is wholly wrested from the individual and entrusted to the magistrate, and before the magistrate acquires full authority to enforce his decisions. The point of honour, for example, still leads to the practice of duelling; and all the efforts of legislation and government have been unable to abolish it.

If we would throw any light on the subject of crimes and punishments, we must attend to the different appearances they exhibit in the different periods of society. We must trace them from their infant state, in a rude community, to the condition and aspect they assume in a refined age. It is only from a careful observation of their progress, that we can arrive at the principles of penal law.

Our Author has followed a very different method. He sets out from an assumed period of perfect civilization; and while he seeks in the history of mankind for facts and examples by which to support and confirm his reasonings, he perceives not that he is led into mistakes, by applying to less cultivated ages the ideas of his own times. It must be improper to reason directly from the criminal regulations of a Saxon monarch, to those which are now established in England. It is necessary, in this respect, that we examine the state of the intervening periods of our history.

The present publication consists, therefore, of detached observations, and contains no regular chain of causes and effects. It discovers, notwithstanding, a considerable share of ingenuity and genius, and may be read with profit and amusement.

The following observations on corporal punishments, and on infamy, will give our Readers an idea of our Author's manner and merit.

‘ We are told, says he, that in Sparta it was thought a very disgraceful sentence to the criminal, to lose the privilege of lending his wife to another man, or to be confined to the society of virgins.

‘ The authenticity of the fact is immaterial, if the inference be admitted, which is, that in a moderate and virtuous government, the idea of shame will follow the finger of the law; and that whatever species of punishment is pointed out as infamous, will have the effect of infamy. *Existimatio est dignitatis illasæ status, sedis ac moribus comprobatus, qui ex delicto nostro, auctoritate legum aut minuitur, aut consumitur.* The punishment of strangling

ling is deemed honourable by the Ottoman family, who think it infamous that their blood should be spilt upon the ground ; in England it is thought a more respectable death to be beheaded.

‘ Let legislators then remember, that the stamp of ignominy is intrusted to their disposal ; and let them use with œconomy and discretion this best instrument for the promotion of morality and the extirpation of vice.

‘ Shame loses its effect, when it is inflicted without just and cautious distinction ; or when by the wantonness of oppression it is made familiar to the eye. The sensibility of the people under so extravagant an exertion of power, degenerates into despondency, baseness and stupidity : their virtue is of forced extraction, the child of fear, with all the meannesses of the parent entailed upon it. The tranquillity of such a state, says Montesquieu, is the mournful silence of a city which the enemy is about to storm.

‘ The present Empress of Russia is aware, that immoderate efforts are the symptoms of insufficiency, and have always more fury than force ; that the security of the Prince decreases in proportion to the exorbitance of his despotism ; and that the national sensibility is the best spring of national power. But a few years ago, prior to the reign of the late Empress Elizabeth, it was no more disgrace to a Russian nobleman to receive a public flogging from the hands of the hangman, than it is at this moment to a miserable Japanese to pay with his skin the costs of a civil action, thought nugatory by the judge. The Muscovites no longer wed their wives with a whip instead of a wedding ring ; and Russia rises into the respect of Europe. The Japanese still submit to the daily discipline of the lash ; and Japan continues the contempt of the world.—The culgel (says Du Halde) is the governor of China ; the Chinese (says the writer of Lord Anson’s voyage) are eminent for timidity, hypocrisy, and dishonesty.

‘ Corporal punishments immediately affecting the body, and publicly inflicted, ought to be infamous in the estimation of the people ; so should degradations from titles of honour, civil incapacities, brandings, and public exhibitions of the offenders : all which penalties ought to be applied with great caution, and only to offences infamous in their nature.

‘ In any case, to affix a lasting, visible stigma upon the offender, is contrary both to humanity and sound policy. The wretch finding himself subjected to continual insult, becomes habituated to his disgrace, and loses all sense of shame. It is impossible for him to form any irreproachable connection ; for virtue, though of a social nature, will not associate with infamy. Yet this practice of branding hath prevailed in every

known system of laws; as with us at present, in the punishment of many offences; and in all cases when the offender, not being a clergyman, is admitted to the benefit of clergy. In like manner by the laws of France, *Ceux & celles, qui après avoir été condamnés pour vol, ou fêtrés de quelque autre crime, que ce soit, seront convaincus de récidive en crime de vol, ne pourront être condamnés à moindre peine que, savoir, les hommes aux galères à tems, ou à perpétuité, et les femmes à être de nouveau fêtrées d'un IV. si c'est pour récidive de vol, ou d'un simple V. si la première fêtrissure a été, en courrue pour autre crime\**. Et ceux que seront condamnés aux galères à tems ou perpétuité POUR QUELQUE CRIME QUE CE PUISSE ÊTRE, seront fêtrés, avant d'y être conduits, des trois lettres G. A. L. pour, en cas de récidive en crime qui merite peine afflictive, être punis de mort†. So also among the Romans it was usual, but only when the crime was infamous in its nature, to affix some branding or ignominious letter on the forehead of the criminals; and persons so branded were afterwards called *Inscripti*, or *Stigmati*, or by a more equivocal term, *Literati*; an expression adopted in Stat. 4. Hen. VII. c. 13 which recites, that diverse persons lettered had been more bold to commit mischievous deeds, &c.

\* I say nothing of bastinadoes, mutilations, and a variety of other modes of punishing equally inconsistent with decency and humanity: such refinements of cruelty put the whole species, rather than the criminal, to disgrace.

\* Artaxerxes moderated the severity of the laws of Persia, by enacting, that the nobility who debased themselves, instead of being lashed, which had been the practice, should be stripped, and the whipping be given to their vestments; and that instead of having the hair plucked off, they should only be deprived of their high-crowned tiaræ.

\* There are two kinds of infamy, the one founded in the opinions of the people respecting the mode of punishment, the other in the construction of law respecting the future credibility of the delinquent: the law of England was erroneous, when it declared the latter a consequence of the punishment not of the crime‡.—There still exist some unrepealed statutes, which inflict perpetual infamy on offences of civil institution§. But, in general, the rigour of this doctrine is now reduced to reason; and it is holden, that, unless a man be put in the pillory, or stigmatized for *crimen falsi*, as for perjury, forgery, or the like, it infers no blemish on his attestation. It may be highly penal to engross corn, or to publish a pamphlet offensive to government; but mercantile avarice, and political sedition, have

\* Code penal. Svo. A. D. 1755. p. 105. Declaration du Louis XV.

† 138.

‡ Co. Litt. 6. B.

§ 2 & 3 Edw. VI.

no connection with the competence of testimony; the credit of an oath can only be overbalanced by the nature and weight of the iniquity. Such was the reasoning of the Roman Law. *Idus fustium infamiam non importat, sed causa, propter quam id pati meruit; si ea fuit, quæ infamiam damnato irrogat.*

‘ The English constitution, ever anxious to preserve the virtuous pride of the people, hath used this branch of the penal code with a reserve so scrupulous, that it may almost be doubted whether more attention hath not been shewn to the protection of this principle, than to the preservation of life: for corporal pains might certainly with good effect be substituted, in some cases, in the room of capital judgments.

‘ Yet, without any very strict scrutiny into our statute books, one may point out many provisions still existing, which are disgustful to humanity, and offensive to common sense.

‘ It is easy to conceive, why the hand which gives a blow in a court of justice, should be cut off by edict of law; though it was at least a condescension to minutenesses in that parliament which, *to give more solemnity to the operation*, ordered the master cook and serjeant of the larder to attend with dressing knives; the serjeant of the woodyard to furnish a chopping-block; the yeoman of the scullery to attend with a pan of coals, and the serjeant farrier to bring hot irons to sear the stump. But it is not so easy to acquiesce in the propriety of punishing a blow given in a church-yard, with the loss of an ear; though we are told, that it was intended to obviate the quarrels of protestants and papists at the first establishment of the reformation. Under a similar disregard to relative propriety, Henry the First seems to have enacted *quod falsarii monetæ oculos, et genitalia amitterent, absque aliqua redemptione*. Less absurd was the conduct of Severus, who punished a notary for the exhibition of a forged pleading, by ordering the nerves of his fingers to be cut, that he might never be able to write again; as was also a law of Edward the First, how unjustifiable soever on account of its cruelty, against the third offence of theft from the lead mines in Derbyshire, *That a knife should be stuck through the hand of the criminal fixed on the table; and in this agony and attitude he was to continue till he had freed himself by cutting off his hand.*

‘ The eighth of Eliz. ch. 3. punishes with imprisonment, and the loss of the left hand, the sending of live sheep out of the kingdom, or the embarkation of them on board of any ship; and this too without any exceptions or the necessary provisions for the ship’s crew: the second offence is made only a clergeable felony.—Sir Edward Coke thinks, that the benefit of the clergy might be pleaded, as well in case of cutting off the hand, as in case of felony; if so, and if the offender were fortunate

enough to have learnt to read, he could never have suffered under this act.

' The 14th of Eliz. ch. 5. directed vagabonds to be severely whipped and burned through the ear with a hot iron the compass of an inch; and for the second offence to suffer death. This was a temporary act, and not continued in force.

' It will not easily be credited by those who do not possess the statute which I am about to mention, yet it is certainly true, that by Stat. 10 Geo. 3. c. 19. A. D. 1770, every person whatsoever taking, killing, or destroying any hare, pheasant, partridge, moor-game, &c. or using any dog, gun, &c. for that purpose, between an hour after sun-setting, and one hour before sun rising, and convicted thereof BEFORE ONE or more justice or justices, UPON THE OATH OF ONE or more witness or witnesses, shall, for the first offence, be imprisoned not less than three months, for other offences not less than six months; and either for the first, or any other offence, BE ONCE PUBLICLY WHIPPED in the town where the gaol or house of correction shall be, within three days from the time of his commitment, between the hours of twelve and one o'clock in the day. And this is enacted even without any reservations or distinctions as to the rank, quality, or fortune, of the offender.

' The tacit disapprobation of mankind consigns such laws to disregard and oblivion; but they should be repealed, to prevent every possibility of oppression on the one hand, and to stifle all hopes of impunity on the other.'

In justice to our Author, we must observe, that there runs through his work a strain of benevolence and humanity, and that it every where displays a zeal for the support and protection of the natural and inherent rights of men. The courage also with which, on some occasions, he has proposed his own views and sentiments in opposition to those of former writers, deserves commendation.

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**ART. V** *Conclusion of our Review of a Course of Experimental Agriculture. Containing an exact Register of all the Business transacted, during five Years, on near 700 Acres of various Soils, including a Variety of Experiments on the Cultivation of all Sorts of Grain and Pulse, both in the old and new Methods. The Whole demonstrated by near 2000 Original Experiments. By Arthur Young, Esq; Author of The Farmer's Letters, and Tours to the Southern and Northern Counties, &c.*

**A** GREEABLY to our proposed plan, this conclusive number of our review of Mr. Young's Experiments is to consist of cursory remarks; but they shall be such as appear to us of the greatest consequence in themselves of any which the subject affords, and at the same time such as will enable the Reader

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to form the justest idea of Mr. Y.'s merit, and induce him to *peruse* the whole work.

Book I. chap. 2. sect. 1. Mr. Y. justly remarks, on barley, that it is a chance whether nine out of ten of very extraordinary crops are not losing ones; and also, that 'more than 10 quarters per acre have been raised by common management of barley in different parts of England.' He confirms his assertions, as to losing crops, by Experiments 6 and 7, in which the loss was above 6l. per acre. However, Experiment 8, gives a clear profit of 8l. 12s. 7d. per acre on account of manure to the preceding crop. Mr. Y. also, from experiment, justly concludes, that the writers who assert 'the superiority of *tillage* to *manure*, contradict practice.'

Experiment 22 shews a clear profit of 9l. 14s. 6d. per acre by broad cast barley, in a bad season.

On Experiment 27, Mr. Y. remarks, that 'if the *manure* had been purchased, the loss would have been considerable.' And here, once for all, we must be allowed to remark, that we cannot agree with him in charging nothing for one's own manure, as this practice gives a very false idea of the profit. There is certainly a *selling* price, which should be charged.

On Experiment 30, Mr. Y. remarks, and justly, that manures should be applied to ameliorating crops, because they take off the *beat* [not *heart*] of large quantities. He observes, that the expence of *barley crops*, in *improved* husbandry, is three times as great as that of like crops in common husbandry, but the product four times as great; consequently, more than answerable.

Section 2, Mr. Y. shews that barley has stalks too weak to support themselves in the drill culture. He concludes, from all his experiments in this section, that the drill culture of barley is extremely *unprofitable*, the expences *immoderately great*, the product trifling, and the loss alarming.

Section 3 concludes with observing, that by drilling of barley, instead of a vast profit to the nation, an annual loss of many millions would ensue.

Section 4 opens with Mr. Y's observation, that a small quantity of seed, in the broad cast method, has been recommended by the drillers very artfully. He concludes with a deduction that, in the broad-cast method of sowing barley, from 4 to 6 bushels per acre, the best quantity, raises according to soils, &c.

In p. 19, he seems to have proved, that the method of giving the same seed to all soils is absurd; and that poor soils require more, contrary to vulgar ideas. He shews, in the same manner, that 2 bushels of seed, in the drill culture of barley per acre, or 2½ bushels, are the best quantity.

Section 5 shews, from many Experiments, that February is the best month for sowing barley, and March the next, and none later advantageous.

Section 6, that steepes have no effect as to quality or quantity of grain; and that change of the soils of barley from sand or clay to loam, have the greatest effect, and *vice versa*.

Mr. Y. observes, that, in Experiments 10 and 11, the expence is about 40 l. and 133 l. per acre; and Experiment 12, produced 18 qrs. 1 bush. \* per acre; and thinks that 10 or 12 quarters per acre may be obtained by good common management.

Chap. III. sect. 1, culture of oats, in common management, costs per acre 2 l. and gives scarce profit to pay interest; but improved culture gives 4 l. per acre: nearly ten times as much.

Section 2, drill culture, shews a loss of 4 l. per acre in oats.

Section 3, the drill culture of oats, 'another name for nonsense and absurdity.'

Section 4, seven bushels, or 7 bushels 2 pecks, the most advantageous quantity of seed-oats per acre.

Section 5 shews, that the best time of sowing oats is about three weeks from the end of February to the beginning of March; and that white should be sown before black oats.

Chap. IV. shews, that *buck-wheat*, on soils not in proper condition for barley, pays better than that grain, and pays well on the richest; that it should not be sowed till about the middle of May, and does not exhaust the soil like any other grain.

In book II. chap. I. sect. 1, Mr. Y. shews, that a crop of pease is sometimes attended with a loss of 8 l. 11 s. per acre, and sometimes with a clear profit of 6 l. 13 s. 3 d. but that the average of pease, in *common* husbandry, is 6 s. 0½ d. in *improved* 3 l. 16 s. 5 d. and in *perfect* the loss is 8 l. 11 s.

In sect. 2, he proves that the loss on horse-hoed crops of pease is above 4 guineas per acre; that the loss on double rows is 6 s. 5½ d. on treble rows 4 s. 8 d. and profit by quadruple rows is 8 s. 1 d. and that the loss on clay is 11 s. while the profit on gravelly is 1 s. 2½ d.

In sect. 3, Mr. Y. shews, that drilled pease, in equidistant rows at one foot, is the best for produce, broad-cast next, and horse-hoed worst; also that the expence of the *drilled* exceeding that of the *broad-cast*, is a circumstance which determines against the former in point of profit.

Sect. 4 asserts, that the best quantity of seed-pease is from 4 bush. 2 pecks to 5 bush.

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\* At the expence of 263 l. per acre.

In sect. 5, Mr. Y. concludes, that the new husbandry is no remedy for the want of fresh air among the stalks and branches.

Chap. II. sect. 1, shews that beans, in common management, leave above 5<sup>l</sup> profit per acre, and pay well for manure. But, *N. B.* Profit on this and other crops is raised by charging only for manure. Mr. Y. makes the average of a bean crop, in common management, 1 l. 12 s. per acre, which, when it is a fallow crop, is not despicable; and that it is incomparably the best to make it so.—But in sect. 2, he shews that by the new husbandry in beans, a profit of 4 l. per acre may be made by drilling double rows on 4 feet ridges; and that the average profit, without manure, is 3 l.

In sect. 3, hand-hoeing of beans pays the expence, and leaves 16 s. 8 d. per acre. Speaking of the expence of keeping drill ploughs in order, the Author supposes that some perfect ones may be in use. But should he not shew that such exist as do not make this article of expence a sad deduction from profit? He evinces the *drill* culture of beans to exceed that of *broad-cast* by 2 l. 3 s. an acre profit, besides leaving the land in fine order.

In sect. 4, he maintains that *February* is the best season for sowing, *January* good, *March* pretty well, but April out of the question.

Sect. 5 asserts, that bean crops, when hoed, improve by succession to each other, and that lands out of heart may thus be improved: also that the tick-bean exceeds the common horse-bean in produce.

In chap. III. Mr. Y. shews that tares, by hay, give a clear profit as high as 4, 5, and 6 l. per acre, and, at an average, 2 l. 15 s. 6 d. that they are an ameliorating crop, prepare as well as a fallow ground for wheat, &c. and by feeding of cattle, and producing of manure, are highly advantageous.

In chap. IV. experiments shew that lentils are good for the same purposes as tares, but produce less quantity.

Book III. chap. I. sect. 1, 2, and 3, turnips, broad-cast, and drilled, give no great crops of profit by the root, except by consequences, viz. bringing the soil by hoeings into good culture, and enriching it by manure. When the drilled turnips grow in treble rows, in 5 feet ridges, they are rather a weightier crop than that of broad-cast, which, however, is somewhat less expensive; but the drilled soil is in rather better order, and the weightier crop yields more manure. Yet then Mr. Y. observes that the expence of repairing the drill plough may amount to 2 s. 6 d. per acre.



In sect. 4, Mr. Y. produces a single experiment, to determine whether turnips are more profitable when *drawn* or *fed off*, and concludes for the former: but on many accounts (which our necessary brevity forbids a display of) the experiment seems not to us decisive.

In chap. II. he maintains, that carrots produce up to above 20 l. per acre profit; and that succeeding crops improve; and all this on a gravelly loam.

Chap. III. compares parsnip with carrots; and decides in favour of the former.

Chap. IV. sect. 1, shews that a crop of potatoes, in promiscuous culture, amounts on an average to above 10 l. per acre profit, and that some acres give 20 guineas.—*N. B.* This is an ameliorating crop.

Sect. 2, that horse-hoeing succeeds well with potatoes, but supercedes not the necessity of dung; and that 3 rows on 5 feet ridges, distant 1 foot, are the best method.

Sect. 3, the old method far superior to that of the drill.

Chap. V. red beets leave sometimes a profit of 10 l. per acre, or of 8 guineas on an average.—*N. B.* Clayey loams suit them best.

Chap. VI. Jerusalem artichokes give, on an average, 10 l. 15 s. 5 d. per acre profit, and thrive almost on any ground.

Book IV. that the *large garden cabbage* yields a clear profit of nearly 7 l. per acre, but will only last through *January*; and that the turnip cabbage, which lasts through the spring, is peculiarly advantageous for sheep.

Book V. chap. I. sect. 1, shews that the produce of an acre of clover, completely manured, is 8 l. 6 s. 6 d. and the succeeding crop is 7 l. 3 s. that a commonly manured crop is 5 l. 15 s. 3 d. and the succeeding is 4 l. and that a crop of clover unmanured is 3 l. 9 s. 9 d. Our Experimenter justly notes, that clover yields the greatest but most hazardous profit by feeding; and recommends feeding it with hogs as a most profitable practice.

Sect. 2 shews that autumnal sowing of clover is very expensive and hazardous.

Sect. 3. that from 12 to 17 l. of seed is best for clover, and that good soils require less seed.

Sect. 4, that *white* clover is much inferior to *red*, and best for sheep feed, or to mix with other seeds to lay down for grafs.

Chap. II. trefoil much inferior to broad clover, though on dry soils it may stand longer.

Chap. III. sect. 1, drilled lucerne, properly managed, yields 10 l. per acre for many years, but not in the first three years.—*N. B.* The profit of a manured crop rises nearly to 17 l. per

per acre. Mr. Y. thinks 64 square perches would keep 2 horses 6 months; and that the manure created by this summer-food over-manures the ground on which it grows.

Sect. 2, broad-cast lucerne not comparable to drilled, in continuance and profit.

Sect. 3, transplanted lucerne gives clear profit 6l. 4s. per acre in the third year, and is likely to increafe.

Sect. 4, when the three methods of cultivating *lucerne* are compared for the three first years, the drilled, transplanted, and broad cast, are nearly as 17, 11, and 7.

Chap. IV. broad cast sainfoin greatly exceeds the drilled for the three first years.

Chap. V. *burnet* gives no considerable profit in hay, but seems a good spring feed for sheep.

Book VI. Mr. Y.'s soil not loose and rich enough for madder, so that he lost prodigiously by it; but errors in the culture were committed.—*N. B.* The seller is at the mercy of the buyer.

Book VII. contains an accurate comparison of a course of drilled wheat crops, charge of drilled crops, and broad-cast; whence it appears that the last is far superior to the other two courses.—*N. B.* The similarity is as perfect as it can be made. The former of Mr. Y.'s experiments is printed so irregularly, as to pages, that it can scarce be reduced to order; and, in the latter, 2s. 1d. is substituted for 2l. 1s. 1d.

Book VIII. chap. I. sect. 1, shews that autumnal ploughing is advantageous to the soil for beans and turnips, not evidently for oats, &c.

Sect. 2, that many ploughings are superior to few, especially for turnips and barley.—Mr. Y. justly observes, that the expediency of numbers of ploughings depends much on season.

Sect. 3, ploughing for cabbages or turnips should be 10 or 12 inches; yet this depth does not seem to be advantageous to corn, but probably will in time.

Chap. II. gives the expence of labour, wear and tear, according to his register.

Book IX. chap. I. a grass field, by being well manured and hollow drained, paid betwixt 3 and 4l. per acre clear profit. The average of Mr. Y.'s improved grass fields, none very good, is 1l. 6s. per acre improvement.

Chap. II. sect. 1. Mr. Y. perceives no difference betwixt pastures constantly mown and alternately fed. He thinks manure so thin, as it proceeds from the feed, does little good, and the shade of the meadow much; and he judges *large* pastures most advantageous.

Sect. 2, rolling of grass lands does harm.

Sect.

Sect. 3 gives Mr. Y.'s expences in carting on grafs lands.

Book X. chap. I. 2 l. 2 s. per acre expended in covered drains brings 8 s. per acre, nay 15 s. improvement on arable ground. Draining per acre at 1 l. 11 s. improves pastures from 10 s. to 20 s.

Chap. II. Open drains much inferior to covered ones, being often to cleanse, and losing much ground.

Book XI. contains experiments of the expence of bringing the Suffolk fences, quick hedges, and ditches into good repair; also the expence of gate-ways with hollow trees, oak planks, and brick arches: but as these things are *topical*, we shall only barely mention them. Mr. Y. estimates the expence of fencing a new inclosure completely; which estimate must be useful to Gentlemen who inclose in the sort of country specified.

In Book XII. chap. I. he estimates the manure made in the farm-yard at an average by 7 loads per head of cattle, which will waste to 5.

Chap. II. horses, from October to Spring, create an average of 14 loads per head.

Chap. III. shews that the fatting-stall yields dung, which costs only, when litter is bought, 1 s. 4½ d. per load.

In chap. IV. the fatting hog-stye yields dung at 1 s. 6 d. per load.

Book XIII. chap. I. sect. 1, concerns the summer-feed of cows; from which little of general use can be concluded, except that clover suits them well, and lucerne better.—*N. B.* Mr. Y. hazards an opinion which will be greatly controverted, viz. that dry summers are as good for milk as wet ones.

Sect. 2 recommends potatoes for winter food of cows, and, still more, carrots.

In sect. 3, Mr. Y. makes the profit per cow 2 l. 15 s. 5 d. but he allows nothing for attendance. He states the quantity of butter and cheese, and estimates the product of a cow by swine, at about 1 l. 3 s. 6 d.

Chap. II. shews that a beast from 30 to 50 stone, with proper change of food, will feed in 3 months, otherwise in 4.

Chap. III. sect. 1, that plenty of any grafs, either natural or artificial, may be depended on for feeding sheep.

Sect. 2 recommends turnips for winter food for stock sheep.

Sect. 3, turnip-cabbage, lucerne and burnet, the best for spring food for sheep.—*N. B.* The first will pay 9 s. per ton.

Sect. 4 shews the *profit* of Mr. Y.'s breeding sheep per score to be from 12 l. to 5 l.—*N. B.* This is not *clear profit*.

Chap. IV. sect. 1, lucerne the best summer feed for horses. For *not depend*, read *depend on*.

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Sect. 2 shews that carrots are an excellent winter food for horses; that 2 bushels 2 pecks equal 1 bushel of oats; and that carrots may be grown for 3 d. per bushel.

Sect. 3, that average expence of horses per year is full eleven guineas.

Sect. 4 mentions what work Mr. Y.'s team did.

Sect. 5, Mr. Y.'s yoke of oxen cost in keeping 18 l. 13 s. 5 d. and ploughed 212 acres of land; that is at 1 s. 9 d. per acre. The Author says that oxen plough an acre for 1½ d. less than horses do; but that they have many advantages, as not diminishing in value, &c. &c.

Book XIV. is allotted to describe the implements of husbandry which Mr. Y. used.

In sect. 2 he shews, that by an *iron plough* 3 d. per acre is saved.

Sect. 3 recommends the double *mould ear plough*.

Sect. 6 shews many defects in Randal's drill plough.

The Appendix gives an account of weather during the years when these experiments were made.

We have now finished our review of this capital work in the agricultural walk. Some Readers will think it too long, and others too short; and such a difference of judgment could not reasonably be expected to be avoided. Those who are not *devotees* of the *rustic Muses*, must think our account too long by its whole extent; and those who are their admirers, will perhaps wish that we had treated the subsequent books of this work with an accuracy equal to that which we bestowed on the first. But we hold ourselves noways obliged to answer the expectations of either party. The former may pass over an article from which they can receive neither entertainment nor pleasure, and the other may seek a complete gratification by recourse to the work itself.

The principal design of a Review, according to our apprehension, is to shew, whether or not a work be worth the purchase; and then the Reader, when the subject suits, will consider whether he can afford to *buy*, or must endeavour to *borrow*.

With regard to the work under question, the price is considerable; but, as a gentleman lately observed, "in such a work we may expect to meet with much that is useless, but one improvement in practice shewn to be *considerably beneficial*, reduces the price to nothing." We think with him, and will venture to add, that what Mr. Y. has effected towards ascertaining the *real merit* of the drill husbandry, both in *general* and particular parts of that culture, renders the consideration of the price of his

his book not an object. We apprehend that whatever impartial person examines this point, will be of our opinion. What mountains of gold have been promised by the Drillers to their disciples ! yet, after all, it seems clearly to appear, that the practice of the drill husbandman is so far from being in general advantageous to the *individual* or the *public*, that, on the contrary, it is highly pernicious, and in some parts *ruinous*, especially the culture of barley, oats, and pease. Mr. Y.'s candour cannot be too much praised on this subject. He seems to have entered upon making experiments in this path with an unbiassed and honest intention ; in his progress to have been not a little prejudiced in favour of the drill culture ; but, in the further progress, to have been awakened from his dream of golden mountains : he appears, however, to have seen the excellency of the new husbandry in the only path where he could find it, viz. the culture of beans ; and having allotted a part of his work to an examination of the comparative merit of the two kinds, upon the whole, he very judiciously advises to make the most complete course of husbandry, by joining one drill crop with several broad-cast ones, viz. 1. drilled beans ; 2. broad-cast barley ; 3. clover ; 4. broad-cast wheat. His merit towards the public is also very great in *demonstrating*, that a much greater quantity of seed than the modern writers usually prescribe, is, in *most* instances, advisable, nay necessary. Another very considerable merit which he has, is his advising, on the foundation of indubitable experiments, that a junction of *tillage* and *manure* should be made, as the former will never be successful without the latter ; and that raising of large quantities of *manure* should be a principal object with the farmer. Future farmers will also, we apprehend, owe to Mr. Y. a great deal of important knowledge with regard to the time of sowing.

On some subjects he knows little, viz. the advantages of oxen for draught, and a large stock of breeding sheep ; but then he professes to know little, and seems to be in the right path to know much.—In short, “ *Non omnia possumus omnes* :” and of Mr. Y. may be said, with as much justice perhaps as of any man, “ *Damna juvant*.” He not only profits by his own losses, but teaches others to profit by them ; and as we ourselves are well satisfied with the uncommon pains which we have taken with this work, so, we hope, will his Readers be also.

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ART. VI.

ART. VI. *A Vindication of the Sacred Books, and of Josephus, especially the former, from various Misrepresentations and Cavils of the celebrated M. de Voltaire.* By Robert Findlay, A. M. one of the Ministers of Glasgow. 8vo. 5s. 6d. Glasgow printed, and sold by Cadell, &c. in London, 1770.

**I**T is an employment suitable and honourable to the ministerial character, to vindicate the truths of religion, and endeavour to explain or defend the declarations of Scripture, against the objections of it's enemies, or to remove the difficulties of such honest and well disposed persons who are it's friends. The writers who have devoted themselves to labours of this kind are almost innumerable: some, it must be acknowledged, with the best intentions, have been but very indifferently qualified for an undertaking of this nature: nevertheless there have been numbers even in our own country, exclusive of the several great and respectable names which foreign nations present, who have with eminent ability, erudition, and piety, appeared to assert and support the honour and truth of a divine revelation. It's several parts have been minutely examined, it's general scheme, it's particular relations, and the difficulties arising from errors in copies, translations, and other causes, very carefully and exactly attended to: we have seen the objections which may occur to intelligent readers, or which have been diligently sought out by it's adversaries, exhibited in their full force, and then, we apprehend, as to the far greater and more important part, sufficiently answered and removed.

It is not surprising, that writings so very ancient as the books of Scripture, amidst the various revolutions in the world, and the different interests, opinions, customs, prejudices and bigotry of men, (by all of which we may suppose them to have been in some degree affected) it is not surprising that these writings should furnish out some, and even many, parts, which it is difficult, in a manner perfectly satisfactory, to explain or reconcile to the current apprehensions of mankind. There appears much greater reason to wonder that they have reached our day in the state in which we find them, and with that strength of evidence which they have to support their authority; evidence which, we imagine, no objections to some particular parts, were they unanswerable, could invalidate, or possibly destroy.

Though every person who proposes his difficulties with any suitable candour, has a claim to some regard; yet, perhaps, the advocates of revelation have, in many instances, rather exceeded in the deference paid to their opponents, particularly by repeated answers to the same arguments or cavils, though given, it may be, under somewhat of a different form. What necessity,

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it may be asked, is there for multiplying books of this kind, when the objections started have been so often refuted, or if not absolutely refuted, weakened and obviated in a great degree, and as far as the knowledge and helps to be obtained at this distance of time will allow? And is there not some danger, lest, while so much application is bestowed on some branches of a subject, others may by this means be weakened, or the reasons assigned on one side of the question, clash with some that are offered on another? Or farther, may not too great a solicitude to answer all objectors, of itself rather prejudice a cause, by affording more importance to an adversary's arguments, than they would otherwise have, or by leading others unfairly to suspect some kind of interested view in the point debated? Far be it, however, from us, to say any thing which should discourage a studious application to these subjects, or, on proper occasions, the publishing what is the result of such application; especially as we are all pleased with novelty, and it is rather more likely that we shall be induced to consider any topic by some fresh performance which it has produced, than by having recourse to those solid and sensible reflections upon it which may be found in publications of a former date.

It is principally in this view that Mr. Findlay's book comes recommended to the world. The sarcasms and censures which the now aged, but still lively M. de Voltaire, has freely poured forth upon the Scriptures, have been circulated by various means, and have no doubt fallen into many hands. It is therefore proper to remind his readers, that his pleasantries are not solid reasoning, and that his objections may be answered, though some of them are so frivolous and unfair that they are not in themselves worthy of serious notice: for what sensible person would think it requisite formally to discuss all the sallies of wit and humour, or in a serious manner to reply to every censure and misrepresentation which are the evident effects of disgust, or ill-will to others, or dissatisfaction and displeasure with one's self? But since the satirical reflections (we might not improperly say concerning some parts of his works, the ribaldry) of the ingenious Frenchman have spread far and wide, it is a laudable attempt to point out some antidote against their venom: while at the same time it is to be feared, numbers will be amused by his humorous vein, who have not opportunity, or leisure, or inclination, to peruse such a work as that now before us, and which cannot come recommended to the public notice by any sprightliness or gaiety like that which so pleasingly distinguishes the writings of M. de Voltaire.

We shall now proceed to lay before our readers some account of the reasons which this Author gives for the present publication.

The preface informs us, that in the year 1765 he wrote a detection of several 'falsehoods which he perceived' in the forty-ninth chapter of Mr. Voltaire's *Philosophy of History*, which was esteemed worthy of a place in a periodical miscellany, for the month of December in that year. In the same collection he afterwards published some remarks upon the injuries which Josephus received from this celebrated writer. But finding, he tells us, that the animadversions on the Scriptures would become too learned and critical for that channel of conveyance, he determined to publish an account of Mr. de Voltaire's errors and misrepresentations relative to the Christian system, in a separate treatise,—which is now accordingly here delivered to the world.

Mr. Findlay does not seem to have been the most happy in his style and manner. Beside the Scotisms that frequently present themselves, he is, in some instances, a little inaccurate, verbose, and confused; nor does he always convey his ideas in that agreeable manner which, with a farther degree of attention, we apprehend, he might easily have attained. He, nevertheless, lays before us a collection of pertinent and useful reflections, and for the greater part, we imagine, solid and weighty arguments, which may be perused to advantage, especially by those who have received any ill impression from the works of M. de Voltaire, or other writers of that stamp. In regard to any deficiency in brilliancy of expression or elegance of composition, let us receive the Author's apology for himself: 'I have, says he, been abundantly sensible, while employed in meditating this criticism on Mr. Voltaire's works, that I could not write in his entertaining and sprightly manner; far less enliven my subject with his strokes of humour and railery: nevertheless, I have not been discouraged by the strongest consciousness of this inequality. For it seemed to me, that it was a man's duty, to use such talents of reason and learning as God had conferred upon him, for promoting the cause of truth and piety, though he might fall short of an adversary to it, in a lively and animated way of expressing his sentiments: the more, that numbers of mankind will hearken and yield to sound argument, though it may not be recommended by elegance in its delivery. It occurred to me, likewise, that if I wanted abilities for ridicule and wit, I *would* be more likely to escape the charge which hath been brought against some advocates for Christianity, of wandering far from the mark, and be less in hazard of irritating Mr. Voltaire's admirers to such a degree, as to steel them against the force of the evidence I offer, to evince his great neglect of veracity and fairness where religion is concerned.'

The preface concludes with the following declaration: 'I hope, it will be found, that I have not treated Mr. Voltaire with any undue severity and sharpness of expression. I am sure



I intended to avoid this, whatever provocation there might be to it on many occasions, by the strongest proofs of a bigotted and blind zeal for infidelity. Far from wishing him any hurt, I wish he may enjoy all happiness; and for this end, that he may become a firm believer of Christianity, upon *these* rational grounds on which it challenges our assent, and with diligence obey it's holy precepts.'

The work is divided into three parts; the first, which considers the injuries Josephus has received from Mr. Voltaire, consists of seven sections, but employs only forty-six pages of the volume. The reflections here made upon the misrepresentations of his opponent are very just, but generally of too great a length to admit of an extract consistent with our limits; we shall therefore make one short quotation, alone, from the beginning of the second section.

—' Let us proceed to the detection of a falsehood more important. Says Voltaire, chap. xxv. "Flavian Josephus does not hesitate saying, that Minos received his laws from a God. This is a little strange in a Jew, who, it should seem, ought to allow no other god than his own, unless he thought like the Romans his masters, and like all the first people of antiquity, who allowed the existence of all the gods of other nations." With the sentiments of the Romans, and other idolatrous nations, on this point, I have at present no concern. My business now is only to enquire, Whether Josephus hath allowed such divine authority to the lawgiver of Crete. This, I confess, would appear to me not a little strange, as Voltaire pronounces it: but altogether inconsistent with his character as a Jew, who professed to believe that Jehovah, the God of Israel, was the God of the universe, and that there was none besides. But there is no reason for imputing such an absurdity to him. What he says is, "Our lawgiver Moses, was not a juggler or impostor, as they say, reviling us unjustly, but such a one as the Greeks\* boast Minos to have been, and after him other lawgivers; for some of them said their laws were of divine original: Minos at least referred his laws to Apollo and his Delphic oracle, they either thinking it was so in reality, or supposing they *would* easily persuade the people of it: which is no more an argument that Josephus thought Minos received his laws from a god, than it would be an evidence that a Christian judged Mahomet to be a divine messenger and instructor, if he should say, that Jesus was such a person as the Turks believed Mahomet to have been.'

The remainder of the section is employed in censuring some sentiments of the same kind concerning Josephus, which have

\* Contra Appion. lib. 2. sect. 16. pag. 1376. Αλλ' ουκ παρὰ τὰς ἑλλὰσι αυθεν τοι Μινω γεγονεναι, &c.

been delivered by Dr. Middleton, a writer far more able and more distinguished, on these subjects, than even the witty genius whom this volume is immediately intended to oppose.

The second part of this book contains two chapters, each subdivided into sections: the first chapter treats of those misrepresentations of Scripture, for which Mr. Voltaire may plead the authority of the Vulgate version; and as the other sections here are generally too long, we shall select only the fourth as a specimen.

'A similar instance of misrepresentation supported by the Vulgate version, we meet with, in my opinion, in this same † chapter, when he says, "The Lord, in the prophecy of Amos, threatens that the cows of Samaria shall be put into the caldron, chap. vi."

'As no such expression occurs in the sixth chapter, I suppose he intended the fourth, for it begins thus, *Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters (those to whom they have sold them for silver) come and let us drink; the grandees of Israel being thus denominated, on account of their insolence, by which they resembled such wanton cattle, fed in the luxuriant pastures of Bashan, according to a figure used elsewhere, Ezek. xxxix. 18. Ps. xxii. 30. Then follows the word to which their attention was by this address awaked, The Lord God hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks. In room of which the Vulgate hath, 'Levabunt vos in contis, et reliquias vestras in ollis ferventibus, They will lift you up on poles, (or perches) and your posterity in boiling pots,' where every one sees the reason of his caldrons. But our translation appears far preferable. In other places of Scripture also, we find the invade of a country compared to anglers or fishers, Jer. xvi. 16. Habak. 1. 15. Then the word צַנּוֹת *Tzanoth*, by us turned *hooks*, in the former clause, properly signifies *thorns*, as in Prov. xxii. 5. Job. v. 5. From which sense the translation was easy and natural to this, as the sharp extremities of thorns were used in fishing, in the more rude and unimproved ages of the world, instead of the instruments we call hooks. And though סִיר *sir*, is often turned, a pot or caldron, and סִירוֹת *siroth*, pots or caldrons, yet סִירִים *sirim* is translated *thorns* in three different places, Isa. xxxiv. 13. Nahum i. 10. Ecclef. vii. 6. Nor can there remain any doubt, but it should be so ‡ rendered here, when it is joined with*

† Pag. 210. Philos. of History.

‡ I confess, however, the Targum hath, *fisher-boats*, instead of *thorns of fishing*.

דוגב *dugab*, as the participle דוגים *dugim* is *fishers*, Ezek. xlvii. 10 Jer. xvi. 16. God therefore threatens to draw the Israelites out of their towns, by their Assyrian enemies Tiglath-Pileser and Shalmanezzer, as fish out of their watry element, the one removing those whom the other had left. And where is there in this image of their captivity any thing blameable, or which deserves to be scoffed at? There was no intention § here to state a likeness between the treatment they should receive, and that of wanton cattle, by giving them the appellation of *kine of Basban*. Though elsewhere indeed, the oppression of the people by the princes is called, flaying their skin and breaking their bones, and chopping them in pieces as for the pot, and as flesh within the caldron, Micah iii. 1, 2, 3. it was only designed by that expression, in the passage under consideration, to delineate their criminal character, for which God was provoked to punish them, in the manner the prophet describes.\*

Allowing the Vulgate version of the passage in question to have been just, which it does not appear to be, the meaning is evident, and the expressions suitable to the eastern manner and the prophetic style: the ludicrous turn which is given them by Mr. Voltaire is hardly worthy of notice, and with persons of sense and judgment no doubt the ridicule will, as it ought, revert to himself. However, it is doing service to mankind, to shew that this writer is no longer to be regarded or depended upon than while the reader himself is able to produce evidence in support of his assertions. In the last section of this chapter Mr. Findlay justly chastises his antagonist, and observes, that the Vulgate translation affords no sufficient apology for (as we find it in the title of that section) *his fairness and candour* †; but we should suppose it ought to be, his *want of fairness and candour*: since several eminent persons in the Roman communion acknowledge that it is not without it's errors, and since Mr. Voltaire himself hath, in some instances, we are told, 'given a sense very different and contrary (to that version) where such

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§ 'Father Houbigant's note supposes the women of Samaria living in pleasure, to be signified by, the *kine of Basban*, and the denunciation to be, that they should be dealt with as fishes that sport and frisk in a pond, which the fishers draw out with poles and hooks, and throw into their boats, is worthy to be transcribed here

"Nec mirum videri deest, talem similitudinem adhiberi, postquam mulieres illæ appellatæ sunt vacce Basan, quia hoc erat nudum cognomen, ut tauri Basan, Ps. xxii. non autem similitudo." Vide Houbig. Bibl. in locum.

† Possibly the Author might intend this form of expression as somewhat farcical, if so, it seems rather trifling, especially in his grave performance.

desertion of it was needful to answer his view, and gratify him with the pleasure of deriding the sacred writings.'

The second chapter, in this part of the work, considers those misrepresentations of Scripture, for which Mr. Voltaire cannot plead the authority of any translation. As there are in the preceding chapter, some articles more material than that which we have exhibited as a specimen, but of too great a length for us to transcribe; this also is commonly the case with the present chapter: we shall, however, lay before our readers part of what Mr. Findlay says in the sixth section concerning the assertion, that the Jewish law required human sacrifices. The law referred to is found in Levit. xxvii. 29. Some interpretations that have been given of this statute are here considered, and particularly that of the late Dr. Sykes, 'who explains † the meaning of it to be no more than this, "That every person who is devoted or consecrated to the special service of God irreversibly, or for ever, by one having a right to do so, instead of being redeemed, shall die in that devoted state." The objections to this and other explications are mentioned, and our Author professing himself to be dissatisfied with those accounts, adds, 'I will propose another interpretation of it, and submit it to the candour of the reader.

'To make way for this I remark, that the Jewish masters very generally understand this twenty-ninth verse to treat of a very different kind of *bherem* or devotement, from that intended in the former verse, even one by which persons were separated, not to religious uses, but to excision or loss of life. And it will seem less strange, that the meaning of the term should vary in such manner here, when we consider that the same expression upon other occasions, comprehends under it both a separation to sacred services, and a separation to death, according to the different subjects to which it is applied.' Of this he proposes as instances, Joshua vi. 17, 18, 19, 21, 29. and then thus proceeds:—'This change of sense moreover, from a separation unto religious uses, to a separation unto the absolute loss of life, is sufficiently intimated by the finishing clause in the passage under our consideration (which, if I am not mistaken, hath been manifested in the last note to be incapable of any other interpretation than, *He shall be surely slain*, or, *He shall be surely put to death*,) since it shews that the *bherem* described in it, inferred an excision by violence from the land of the living, while the *bherem* spoken of in the former verse, only issued in a perpetual and unalterable state of holiness to the Lord.

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† See his *Connection of Natural and Revealed Religion*, chap. xiii. especially pages 313, 318.

‘ But though the Jewish doctors have commonly interpreted, as hath been said, the *hherem*, or devotement here, of a separation to be cut off, they never supposed it was the intention of the law to say, that a man with validity might devote, and with acceptance before God kill another, according to his fancy and humour; No. How indeed could they lodge a right of this kind in any Jew, when, as was shewed, they do not even allow to a Hebrew master the power of life and death over his Gentile slave? Now, a devotement is only made with binding force, to the extent of a man’s title of disposal; and procedure according to it is only just, in the same proportion, these rights being exactly paramount or equal to one another. They therefore limited and restrained this statute about devoting unto death, with a legal effect of excision, in respect of the persons who were the subjects of it; and so would I, though with some little alteration. For I suppose it to relate to none but those whose lives were appointed by God to be destroyed. Thus the Amalekites, and all the Canaanites who would not consent to terms of peace, were to be put to death by God’s express command, Deut. vii. 2. xxv. 17, 19. 1 Sam. xv. 3. In the same manner, whoever should lie with a beast, sacrifice to an idol deity, or commit certain other atrocious crimes, against which capital punishment was denounced in the law, were to be cut off. They therefore who belonged to these classes of men, or who perpetrated these enormities, might be devoted unto death without any injury or wrong to them. And on account of the conformity and agreeableness of such a measure to the will of God, they might *hereon* be said to be devoted, or as the phrase is in the book of Joshua vi. 17. about the inhabitants of Jericho, *To be accursed to the Lord*. And concerning such, when they had been devoted to death, I reckon the ordinance here to be enacted, *None devoted who is devoted of men, shall be redeemed, but shall sure’y be put to death.*’

Mr. Findlay endeavours afterwards to remove an objection or two that may be raised against this explication, an explication which Gussëtius, a celebrated critic, appears to have pointed at in his Commentary on the Hebrew Tongue, laying great stress on the omission of the words, *which is his*, in the 29th verse, whereas they occur in the 28th; part of his words on the place are here quoted in a note from Michaelis, as follows, “*Omne de votum,*” *omne scilicet aliud quod non est de propriis viri, ut erat ver. 28. quod anathema fit secundum vocabulum Dei.*” & And perhaps, adds our Author, from these last words I may have taken the hint of my explication.’

This section is concluded with some pertinent reflections upon the differences of opinion among learned men about the meaning of this law. ‘ That there are difficulties, he says, in ascertaining

ascertaining the original intention and sense of this statute, and thence a variety of opinions among divines concerning it, need not much be wondered at. In like manner, there are intricacies in some of the laws delivered by the decemvirs to the Roman people, and, on this account, a wide difference between the sentiments of civilians and critics about their import.' He proceeds to mention two examples, the one about punishing theft, upon search and discovery of the stolen goods, by the *lanx* and *licium*, concerning the sense of which words the learned have been greatly divided; the other is the law about the treatment of the insolvent debtor, which is also preserved to us by Aulus Gellius, and has given rise to several disputes. And this last, he supposes, 'may be thought more apposite, as, like that of Moses, it hath received an interpretation very cruel and inhuman.' —

'Now surely, it is added, if there are not wanting perplexities and difficulties in the laws of the decemvirs to the Romans, it is not surprizing that such should be found to attend this, as well as some other ordinances in the Mosaic code, when we consider that the Jewish lawgiver lived in times much more remote, and that there are not equal assistances for investigating the real design of every statute promulged by him, as there are for discovering the intention of these other legislators, by the many Roman Authors, whose writings are conveyed down to us; and who, if they lived not while their regulations were in daily execution, lived, one would think, when the remembrance thereof could not be altogether lost and obliterated. I needed not, however, to have gone so far back as the laws of the decemvirs. There are, I believe, in statute books far more modern, passages which are dark and obscure, so that those who are best able to judge, are not agreed about the certain and determinate meaning of them, but have much debate concerning it. Nor is it a circumstance peculiar to codes of laws; but common to all ancient writings whatever. This perplexity therefore, in the ordinance about devotement, and these different comments and expositions, to which the same hath given rise, should not offend us, far less lead us to form any conclusion to the prejudice of the authority of that body of laws in which it occurs. Of the divine original hereof there may be good evidence, whatever clauses may be therein found that are hard to be understood in these latter ages, and occasion disputes among us about their sense like the present one, even as there may be sufficient proof of the establishment of a statute book in any kingdom or realm, though there are obscurities in it, and therefore controversies about its exposition. Meantime, they exercise our diligence, try our candour, and serve to abate our pride and vanity.'

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In the twenty-seventh section, which is the last of the second part, this Author expresses himself thus, 'I shall only take notice of another misrepresentation of the sense of Scripture; and it is in his *Ignorant Philosopher*. But it is not the passage where he asserts, "That the holy Scripture," where it introduces God saying, *He will require the blood of men's lives at the hand of every beast*, manifestly supposes in beasts a knowledge of, and acquaintance with good and evil." For, I think, I may safely leave his conclusion to be judged of by every man's own unassisted sagacity. The passage I would examine, is in the article entitled, *The effects of the spirit of party and fanaticism*. After observing, there is room for mutual reproaches among papists and protestants, on account of religious cruelties, he goes on thus, "Compare sects, compare times, you will every where find for one thousand six hundred years, nearly an equal proportion of absurdity and horror every where amongst a race of blind men, who are destroying each other in the obscurity which surrounds them. What book of controversy is there written without gall? And what theological dogma has not been the cause of spilling blood?" And then adds, "This was the necessary effect of these sensible words, 'Whomsoever listens not to the church, shall be looked upon as a pagan and publican.' Each party pretended to be the church, each party has therefore constantly said, We abhor the officers of the customs, we are enjoined to treat whoever differs from us in opinions, as the smugglers treat the officers of the customs when they have the superiority. Thus the first dogma every where established, was hatred."

Mr. Findlay considers his opponent here as attributing the persecutions that have been so shamefully exercised in the Christian world, to the words of Christ, Matt. xviii. 17. 'But what can be more injurious, says he, than such a reflection founded on this text? Indeed, I am not able to recollect, that it hath ever been pleaded by any of the patrons and advocates of severities for difference of opinion.'

After shewing, than which nothing is indeed more evident, that persecution is utterly repugnant to the spirit of the gospel, he proceeds to prove that a rule of this kind is not contained in the place mentioned: because it is plain from the context that Christ is 'not speaking of errors in speculation, or mistakes in opinion, but of injuries between man and man as to substance, or reputation, and good name, or some similar interest:' farther also it is certain that the treatment to which the words direct is very different from that which M. Voltaire mentions: — 'When was it ever heard, says Mr. Findlay, by what ancient writer is it at all recorded, that the Jews were accustomed, whenever they were equal to the work and favoured with an opportunity for it, to dispatch a heathen or publican? which,

it seems, is the manner of the smuggler's dealing with the officers of the customs in Mr. Voltaire's country. What then is the rational and likely meaning of the words of our Saviour, "Let a brother who is deaf to rebuke in all these methods, be to thee as a heathen man, or a publican?" It appears to be this; that he whom he had injured, should consider him as unworthy of all tenderer affection, and more intimate society, and *carry at a greater distance* from him, as the Jews did to heathens or publicans.

One should have been almost tempted to think that this Author's zeal had carried him too far, as it is not credible that Voltaire should himself believe the words were intended to favour persecution, though he might suppose that some Christians had given them such a turn; but his own expressions as here quoted, it must be owned, do appear to lead to some such meaning. This, among other instances, must be sufficient to satisfy every reader, that though our sprightly foreigner has been justly celebrated for genius and wit, he is greatly defective as to fidelity and veracity; and in regard to points of history and fact, and not unfrequently as to other subjects, is to be read with great suspicion, if not with utter distrust.

The third part of this work consists of remarks upon, and answers to some injurious assertions which its Author finds advanced by his opponent, with regard to several of the books of Scripture. The whole is concluded by an appendix, consisting of observations on those remarks which Mr. Voltaire has made on the silence of cotemporary writers concerning the miracles of Christ, and several other extraordinary events which the Scriptures relate. Among a variety of observations, agreeable to what learned men have offered at different times with great propriety and strength on these subjects, we may transcribe a few lines, which are likely to afford a little assistance to such of our readers as have found difficulties on this question, and who have not had much opportunity for removing them: they are taken from that part of the work which considers the omission of *the slaughter of the infants* by other historians. 'Bethlehem, says our Author, was but a small town, of little note or fame:—it could not be of great extent, for the hill on which it stood, and of which it occupied only a part, according to travellers, does not exceed in its whole circumference a thousand paces, that is, a single mile.—The children, then, in this place and its confines, from two years of age and under, who were cut off by Herod's decree, must have been but a handful in comparison. Why then should it be thought strange, that these Gentile writers, who had so large a field before them, and who *needed* to treat of so great a variety of events interesting to the Roman government, should have been silent about this slaughter of some babes in a small corner of the Roman empire,



empire, for the sake of the interest of a petty prince? And how ridiculous is it to make their *omission to mention it*, a ground of unbelief, especially when it is considered, that they either, through study of brevity, pass Herod's story altogether; or if they do not, they comprize all they tell us about his elevation to the throne, his behaviour in it, his death, and the division of his kingdom among his sons, whose very names withal they omit, in three or four lines."—In another place, on the same subject, he proceeds,—‘As we believe, on Josephus's authority alone, many things about Herod which none beside him attest; so we credit many things about the Cæsars upon Tacitus's relation, which Suetonius, who was his cotemporary, passes; and many things upon Dio's assertion, though he lived about 100 years later, which neither of them mentions in their histories of their lives and reigns. Is it not then very equitable to rely upon Matthew's account of this action, though omitted by Josephus?’

Towards the close of the appendix it is added, ‘The speedy alteration in the world itself, of which there are most authentic monuments in the relations of heathen historians, and in the rescripts of heathen princes and governors, is a strong proof of the truth of the miracles and prodigies, notwithstanding the silence of Jewish and Gentile writers, still remaining enemies to our religion, about them; which is only a difficulty easy to be solved from a knowledge of human nature, without saying, as Mr. Voltaire does in his ironical scoffing manner, “I suppose God would not allow such divine things should be committed to writing by profane hands.”’

We shall only observe, in the conclusion, that we have trusted to Mr. Findlay as to the fidelity of the quotations which he has made from the works of Mr. Voltaire.

**Hi!**

ART. VII. *An historical Essay on the English Constitution; or, an impartial Enquiry into the elective Power of the People, from the first Establishment of the Saxons in this Kingdom. Wherein the Right of Parliament to tax our distant Provinces is explained and justified, upon such Constitutional Principles as will afford an equal Security to the Colonists as to their Brethren at home.* 8vo. 4s. Boards. Dilly. 1771.

THE institutions, laws, and customs of the Northern nations have often been the pleasing subjects of enquiry to the learned and curious, and we cannot be uninformed how much a spirit of liberty prevailed among the Teutonic tribes in general. This is finely represented in Tacitus's admirable Treatise on the Manners of the ancient Germans; in which treatise, as hath frequently been observed, we may plainly discern how early the foundations were laid of those free principles

ciples and modes of government which afterwards extended through the greatest part of Europe, and produced such extraordinary effects with regard to its situation and affairs.

Of all the people of Germany, none seem to have had a more independent spirit, or to have more steadily preserved, and more wisely improved, the system which they brought with them from the continent, than our Anglo-Saxon ancestors. It cannot justly be denied that, from *their* institutions have been derived several of the most valuable customs, and of the most important privileges, which subsist among us at present. It is no wonder, therefore, that the Saxon constitution should be deemed a noble object of study, by English lawyers, politicians, and scholars; and we believe that it will be found, upon enquiry, to have been the completest model of government which hath ever been carried into practice. Such, at least, is the opinion of our most judicious and enlightened antiquarians; and, among the rest, of the sensible Writer of the work before us.

It is to be lamented that we have so great a scarcity of historical evidence, with respect to many things which relate to this admirable form of policy. Our Author observes, however, that there are four sources from whence we may draw our intelligence concerning the principles and manner of conducting the first establishment of our mode of government in this kingdom: first, from the great remains of it we have, in our government, now in use; secondly, from the several Saxon establishments that are still in being, but of no use, with respect to the end of their first establishment; thirdly, from the glimmering lights of ancient history; and, lastly, from the known alterations that have taken place at and since the conquest. There are also, he says, many customs, forms, principles, and doctrines, that have been handed down to us by tradition, which will serve us as so many land-marks to guide our steps to the foundation of this ancient structure, which is only buried under the rubbish collected by time, and new establishments. Our Essayist, availing himself of these advantages, hath given a curious and entertaining account of the first settlement of our constitution by the Saxons, to what is commonly called the Norman conquest; which account we shall lay somewhat largely before our Readers.

Having premised, that the principle of annual election is the first principle of a government that is founded on the natural rights of mankind, he describes the establishment made by our ancestors, under the heptarchy, in the following manner:

‘ They first divided the land into small parts, and that divided the inhabitants upon that land, and made them a distinct and separate people from any other. This division they called a tithing.

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Here they established a government, which was, no doubt, the same as that under which they lived in their mother-country; and, with as little doubt, we may say, it was the same which is used in our corporations at this day; as will hereafter more fully appear. They had two sorts of tithings, one called a town-tithing, and the other a rural tithing. These were governed upon the same principles, only thus distinguished; as one is expressive of a town, having such a number of inhabitants as to make a tithing of itself; and the other of a tithing situated in the rural part of the kingdom. Thus they went on, as they conquered the country, to divide the land, till they had cut the whole kingdom into tithings, and established the same form of government in each.

‘ In this manner they provided for the internal police of the whole country, which they vested in the inhabitants of the respective tithings, who annually elected the magistrates that were to administer justice to them, agreeable to the laws and customs they had brought with them from their mother-country. And this internal police was so excellent in its nature, that it hath had the encomiums of most Authors of our history, who observe, that, in the reign of Alfred, it was in so great perfection, that, if a golden bracelet had been exposed upon the high road, no man durst have touched it.’

‘ The principal officer of a tithing was vested with the executive authority of the tithing. They had, likewise, a legislative authority in every tithing, which made laws and regulations for the good government of the tithing. Besides these they had a court of law, whose jurisdiction was confined within the same limits: all which were created by the elective power of the people who were resident inhabitants of the tithing; and the right of election was placed in every man that paid his shot and bore his lot. From hence we may easily perceive, that, under the establishment of these tithings, by reason of their smallness, the natural rights of mankind might very well be preserved in the fullest extent, as they could delegate their power by election, without any confusion or inconvenience to the inhabitants.

‘ Having advanced thus far, I would make one observation; which is, that all elective power in the people at large, after it had established the executive and legislative authority in the tithing for one year, and duly vested the officers in their respective departments, then stopped, and proceeded no farther than the tithings. But the principal officer of each tithing (whom for distinction's sake we shall call mayor) had afterwards the whole care of the interest of the people of the tithing vested in himself alone, in every matter that respected their connection with the higher orders of the state: for these tithings were the root from whence all authority in the higher orders of the state sprung.

‘ The first connection the tithings had with one another, was to form an establishment for the military defence of the country. For this end, a number of these tithings were united together, so far as related to their military concerns. This union necessarily created a larger division of the land, equal to the number of tithings that were thus united; and this they called a wapentake, or weapontake.

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Here, likewise, they established a court of council, and a court of law, which last was called a wapentake-court. In the court of council, the chief magistrates of every tithing assembled to elect the officers of the militia to their respective command, and regulate all matters relating to the militia; in which every individual tithing was concerned. The court of law was to enforce these regulations within that jurisdiction.

Let us now consider the third and last division which they made in the land. This was composed of a certain number of wapentakes united together, which they called a shire, or one complete share or part, into which they divided the land. This division completed their system of internal police, by uniting all the tithings within the shire into one body, subject to such laws and regulations as should be made in their shiregemots, or shireparliaments, for the benefit and good government of the shire.

The members that composed the shiregemot were still the chief officers of the tithings; who always represented the tithings in every thing in which they were concerned. It was in this shiregemot where the great officers of the shire were elected to their office; who, consequently, were elected by the immediate representatives of the people, but not by the people at large. This seems to satisfy what historians observe, that the great officers of the shires were elected by their peers. What I understand by this is, that they were elected by men who were members of the wittenagemot, or parliament, and consequently peers or equals, at that day, to any men in England. There were many titles that seem to have belonged to their superior orders of men; but they were only titles of office, and not personal titles of honour. And we shall, hereafter, have occasion to observe, that, when the office by which they held their titles was abolished, from that time the title vanished with it.

As this division comprehended many tithings, and many people, so it had the greatest court of council in England, except the high court of parliament; and the chief officer was vested with as high a jurisdiction in the shire, as the king in the kingdom. He was vested with the executive authority, and was commander in chief of all the militia; in short, he was the same in the shire, as the king was in the kingdom. They had, likewise, a court of law, called the shire-court; to which, I make no doubt, every man might appeal who thought himself injured by the inferior courts in the shire. These divisions in the land are what I call the skeleton of the constitution, which was animated and put in motion by all these establishments.

We may consider each shire as a complete government, furnished with both a civil and a military power within its own jurisdiction. The expence attending each government of a shire was merely local, and confined to the shire, which was supported by taxes charged upon the people by the shiregemot, with the assistance of certain lands, appropriated to that purpose, which was a clear and distinct thing from a national expence, and never brought to the national account at all. And, indeed, it is the same at this day, though conducted in a different manner; for the internal government of this kingdom is no expence to the state, and is founded upon this equitable principle, that whatever expence concerns only a part,

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ought to be paid by that part only; but what concerns the whole community ought to be paid by the whole community. I would here just beg leave to observe, that the government established for the internal police of our American provinces, is founded upon the same principles as that which our Saxon forefathers established for the government of a shire. And their connection with, and duty to the legislative authority of the whole united kingdom, is, constitutionally considered, the same in each.

‘ Let us now see by what mode of union these shires became united together into a kingdom. And it will be found, I apprehend, that they pursued the same principles which they had used in every other establishment; that is to say, wherever a combined interest was concerned, and the people at large were affected by it, the immediate deputies of the people, who were always the chief officers of the tithings for the time being, met together to attend to the respective interests of their constituents; and a majority of voices always bound the whole, and determined for any measure that was supposed to operate for the good of the whole combined body. This meeting of the deputies of the people was called, by the Saxons, the wittena-gemot, or an assembly of the wise men of the nation, which composed this national council and legislative authority.

‘ Let us suppose, for instance, that one of these small kingdoms was composed of five shires; then a deputy from every tithing within the five shires, meeting together, would compose the constituent parts of the parliament of the little kingdom to which they belonged. This agrees with what St. Ammon \* says, in his Essay on the Legislative authority of England, that the judges, or chief officers of the tithings, represented the tithings in the Saxon wittena-gemot, or parliament.

‘ We know very well what town tithings, or boroughs are, because they are now in use, in some respects, for the same purpose as formerly; but we are not so well acquainted with the dimensions of the rural tithings, according to their ancient establishment. But it is very probable that the division in the land, which we now call the high constable's division, was the bounds of the ancient rural tithings: and what makes this the more probable is, that the high constable, in his division, is a man of a very high authority, even at this day, and as ancient a peace officer as any in the kingdom. However, be that as it will, from what has been said we may conclude, that the constituent parts of the legislative authority, during the heptarchy, consisted of two bodies of men, which were both elective; and respectively represented the inhabitants of the towns, and the inhabitants of the rural parts of the kingdom.

‘ But as a considerable alteration was made, in this respect, at the union of the seven kingdoms into one, by Alfred the Great, it will be proper here to remark the constituent parts of the parliament, and the rights of election of the people, during the heptarchy. First, the representatives of the town tithings, or boroughs, were always their chief magistrates for the time being, by virtue of their office; to which they were annually elected, by every man that was a resident inhabitant of the town, and that paid his shot and bore his lot.

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\* The Author should have said, St. Amand.

‘ Secondly,

' Secondly, the representatives of the rural tithings were, likewise, their chief magistrates for the time being, by virtue of their office ; to which they were annually elected, by every man that was a resident inhabitant of a rural tithing, and that paid his shot and bore his lot.

' Hence it is evident, that the people never delegated their power to their members of parliament for a longer time than one year : because the powers, vested in them, must of course expire with their office ; they being mayors, or chief magistrates, in their respective divisions : and before such a member was out of his office, as mayor he was obliged by law (*ex officio*) to assemble the people of the town, for the election of officers, to serve for the ensuing year ; the principal of whom was their mayor elect, who, consequently, was their member elect : and, for the same reason, it was not in the power of the king to continue the same parliament longer than one year. Thus we see that the constitution hath doubly armed itself against long parliaments, by confining the power of the members within the duty of an annual office.'

From the state of things under the heptarchy, our Author proceeds to the state of things under the monarchy ; and introduces this part of his subject with some observations concerning the origin of our house of Lords, and the excellent character of Alfred the Great. When, under the heptarchy, it was necessary for the Saxon nations to unite together for their mutual protection and defence, one of the seven kings was always chosen generalissimo over the whole body ; and they appointed him a standing council, of a certain number of deputies, from each state, without whose advice and concurrence it is probable he could not act. The deputies, who composed this great standing council, were raised to their trust by the joint consent of the king and parliament of the little kingdom from whence they were sent. When Alfred united the seven kingdoms into one, ' he, undoubtedly, (says our ingenious Writer) with the approbation of the people, incorporated this great council, as a separate branch of the wittena-gemot, or parliament ; so that they still continued to be the king's great council, and a branch of the legislative authority, which they are at this day. In confirmation of which it is observable, that the consent of the parliament continued necessary for creating a baron of the realm, about as low down as Henry the Seventh.'

When one parliament was to be established in the room of seven, for the service of the whole united kingdom, the question must have been how to reduce the representatives to such a number as would be convenient for transacting the business of the nation, and yet preserve the elective power of the people unhurt. Our Saxon ancestors, according to the account given by our Author, were exceedingly happy in their removal of this difficulty.

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‘ They excluded, says he, from this parliament, all the representatives of the rural tithings, as being a body of men the most numerous of any, considered collectively, and yet elected by the fewest people, in proportion ; which must be very evident, since the rural part of the kingdom must, of course, be more thinly inhabited than the towns ; besides, the town tithings, or boroughs, where a great number of inhabitants are collected together upon a small compass of ground, were undoubtedly the most conveniently situated for the commodious exercise of the elective power of the people. And the towns being few, in comparison to the rural tithings, and at the same time dispersed over the whole country, were the best adapted to receive the regulations they intended to make in their plan of forming the constituent parts of the new parliament.

‘ In satisfaction for abolishing the representatives of the rural tithings, they substituted two new bodies of men. The first, as hath been hinted before, were the members of the great council of the nation, which attended the generalissimo under the heptarchy ; who were, upon this occasion, incorporated as a distinct branch of the parliament, under the monarchy. And whatever their power might be, as the king’s great council, they were now incorporated as a distinct branch of our parliament ; as a body of great freeholders, exercising their legislative power in person ; and for that reason have since, by way of eminence, been stiled barons of the realm. It is upon this ground that our house of commons are of opinion that a lord of parliament hath no right to interfere in matters of election.

‘ Though the barons of the realm carried into parliament the greatest concern for the interest of the rural part of the kingdom, of which, perhaps, they were the greatest proprietors ; yet, not being elective, they were not such a body of men as the constitution and the safety of the inhabitants of the rural tithings required ; and therefore they constituted shire elections, for two members to represent the shire in parliament ; and those representatives were the origin of our knights of the shire.

‘ The barons of the realm, and the knights of the shires, I consider as two bodies of men that were substituted, at the establishment of the monarchy under Alfred the Great, in the place of those representatives that used to serve, under the heptarchy, for the rural tithings. The alteration that was made, with respect to the towns, or boroughs, was simply this ; that all boroughs that used to send one member to the little parliament, to which they belonged under the heptarchy, should, for the future, send two to the great parliament of England.

‘ Thus the seven kingdoms of the heptarchy became finally united under one king, or chief magistrate, and one parliament : by which means the members were properly reduced to a convenient number, to hear and to be heard, to inform and to be informed, by argument and debate ; which is no small difficulty in a government founded upon the common rights of mankind, where the elective power of the people is diffused through a whole kingdom like that of England.’

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The Author now concludes this part of his subject, by enumerating the constituent parts of the parliament, as it was thus new modelled under the inspection of Alfred the Great :

‘ First, it consisted of the barons of the realm, created by the mutual consent of the king and parliament.

‘ Secondly, of the knights of the shires, elected by the rural inhabitants of the shires, paying their shot and bearing their lot.

‘ Thirdly, of the burgesses, who represented the people of the towns, and were elected by every resident inhabitant that paid his shot and bore his lot.

‘ I have thus endeavoured to give the history of the mode of government introduced into this kingdom, by our Saxon forefathers, about the year 450, to the union of the seven kingdoms into one, when the constitution of this country became finally established as a great nation. And whoever attentively considers this matter will see that our Saxon forefathers had only one mode of government, which they made use of on all occasions, both to govern a town, a city, a wapentake, a shire, or a kingdom : and that the power vested in our Saxon kings was circumscribed by the same rule, was of the same genius, spirit, and temper, as that vested in the chief magistrate of a city. The only difference between them was in the circle and duration of their authority ; the care of the one being annual, and confined within the walls of his city, and the care of the other being for life, and extended over the whole kingdom.

‘ There were three things essentially necessary to form a Saxon government, which they applied to every case where a combined interest was concerned ; and these were a court of council, a court of law, and a chief magistrate. A court of council, to consider what was for the benefit of the whole society ; and to make laws, orders, and regulations, for the good government of the people within that jurisdiction. A court of law, to enforce due obedience to the acts and orders of the court of council. One chief magistrate, who was vested with the executive authority to administer the constitution to the people, and whose duty it was to take care that every man within his jurisdiction paid a due obedience to the law.

‘ In this manner every borough was furnished with a court of council, a court of law, and a chief magistrate. Every wapentake and rural tithing had the same. Every shire had likewise a court of council, called the shire-gemot, and a court of law, called the shire-court, and a chief magistrate. The same establishment held good in the administration of the government of the whole kingdom : for the court of council was the high court of parliament ; the king’s court was the court of law ; and the king himself was the chief magistrate. As it was impossible for the chief magistrate, in great towns, to execute the business without encroaching too much upon his time, and hindering his attendance upon the higher orders of the state, where his presence was more particularly necessary, they elected a number of men, whose business was to assist the chief magistrate in the execution of his duty at home. The principal of these were what we now call the aldermen of a town ; and there were besides many other inferior officers.



‘ The first duty that the chief magistrates of the tithings had out of their own division, was to attend at the wapentake meeting, where they formed the wapentake court of council. Their second duty was to attend at the shire-gemots, where they again formed the court council. And, lastly, they attended in the wittena-gemot, where they formed the common council in the high court of parliament.

‘ It is very evident from history, and I think it is generally agreed, that our Saxon kings, after their establishment in England, enjoyed the crown during their natural lives ; and that, at their death, their successor was elected to his office by the parliament : however, they generally gave the preference to some one of the same family, who was capable of executing his office in person : for our Saxon forefathers had no principle in their mode of government, by which power, or office, could be obtained peaceably by any other means than by receiving it from some body of men who had a right to give it.

‘ Were an old Saxon to rise out of his grave, and be told, that there was an hereditary right to power in kings, and that England was sometimes governed by a child, he would be greatly surprized, and tell you it was the oddest conception that ever entered the mind of man. And yet, as things are now situated, wife men are of opinion that chance, in this case, is better than choosing.’

We have chiefly confined our extracts to this part of the historical Essay, not only because they afford an entertaining account of the political wisdom of our ancestors, but because they exhibit likewise the grounds on which our Author builds his reasonings in the remainder of his performance. The annual exercise, in particular, of elective power, he justly insists upon as the quintessence, the life, and soul of the Saxon constitution ; and upon this principle he strictly examines, and severely condemns, the alterations that have taken place in succeeding periods of the English government. We could with pleasure transcribe many of his observations, if it would not extend the present article to an improper length. In most things we entirely agree with him, and especially in his condemnation of the members of the long parliament of 1640, for procuring an act *that the parliament should not be dissolved without the consent of both houses*. This memorable event, he says, will be marked, in our future annals, like that of Marius and Sylla, in the Roman History, who taught future adventurers the way to destroy the Roman constitution, and make slaves of the people : for it is the first instance, in the English history, wherein the House of Commons impiously violated the rights of the people, and gained an establishment by act of parliament, by consenting to a law for their own duration ; whence the elective power of the people was destroyed, and our free state converted into a fixed and standing aristocracy.

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We equally concur with our Author in his censures of the aristocratical measures that have since been pursued, and particularly the septennial act, which has fettered down the elective power of the English in such a manner that it is only suffered to go abroad, *once in seven years*, for an airing.

But though, in general, we greatly approve of the performance before us, we by no means consider it as free from errors. Facts are not, in every instance, accurately stated, nor are the remarks always judicious. It is a capital defect in this historical Essay, that the authorities on which it is grounded are wholly omitted. These were the more necessary and desirable in the account of the Saxon government, as many things relating to it are involved in much controversy and difficulty. Indeed, the insertion of the proper authorities would have raised what, at present, can be considered as little more than a temporary political pamphlet, into the character of a solid and lasting treatise on the true nature of the English constitution.

The Author's vindication of the right of parliament to tax our distant colonies, is worthy of attention.

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ART. VIII. *Memoirs of Agriculture and other æconomical Arts.*  
By Robert Dossie, Esquire. Vol. II. 8vo. 5s. Boards.  
Nourse. 1771.

WE introduced our Review of the former volume \* of this work, by offering our congratulations to the public, that the study of *agriculture*, and other æconomical arts (always of confessedly great advantage, and peculiarly so under the circumstances of high price of labour, &c.) was pursued by *men of fortune*, the most proper persons to risque the expence of untried experiments; and we observed, that as a channel was necessary to communicate improvements, so the *London Society for Encouragement of Arts, &c.* had, by unforeseen accidents, been hindered from opening one for improvements addressed to them, but had now encouraged Mr. Dossie to publish, from time to time, such pieces on the subjects of arts, manufactures, and commerce, as they think proper to lay before the public.

After the space of about three years, we are presented with the second volume, which we shall treat with that *respect* which the patronage of the Publisher deserves, and with the *freedom* which our duty requires.

The preface informs us, that an earlier publication of this volume, promised at the time when the former was completed,

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\* Rev. February, 1769.

had been hindered by unforeseen accidents; and that an omission of the continuation of the proceedings of the *Society*, is to be ascribed to certain alterations in those proceedings. Mr. Doffie promises, however, this continuation in his third volume; and recommends the contents of this second volume as compensating for that delay. He apologizes for the republication of several pieces, by observing that most of them had been surreptitiously obtained \*, and faultily printed, so as to be unworthy of the *Society*. He recommends the pieces not communicated by the *Society*, as of *apparent importance*, and modestly defends the last article of this collection, viz. his own dissertation on the *murrain*. We think, indeed, the objection to it, as being treated *too scientifically*, ill grounded. In short, we honestly deem it of more value than all the rest of the articles here collected.

The first article gives Mr. *Baldwin's* 'improved method of cultivating lucerne.'—This Gentleman proposes to shew that his distance of rows in drilling lucerne, viz. 20 inches, is superior to that of Messrs. Tull, Lullin, Du Hamel, &c. &c. viz. 40 inches. But he states his experiments in so confused a manner, that he must be an *Oedipus* who discovers his conclusion from his premises, viz. that the produce of a rod of his is 2 cwt. and 1 lb. whereas Mr. *Baker's* produce is only 1 cwt. and 12 lb. But, on supposition that the produce, as ascertained by Mr. *Baldwin*, be exact, it is so indecisive as to be of no value; for Mr. *Baker's* produce was only the second year's growth, and Mr. *Baldwin's* the third. Who sees not the inadequateness of the parts of the comparison?

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\* By this is meant the publication whose title is "*De Re Rusticâ*," which we did not properly review, but gave a slight account of, as to the titles of the main pieces, and the names of their Authors, in our number for February last. The Editor of the *Memoirs of Agriculture* asserts, that the pieces for which the *Society* give premiums, become their property, and that they have consigned them to the publication of Mr. *Doffie*; so that every other publication, whether with or without the leave of the Authors, must be surreptitious. This seems reasonable. Fame adds, that the Editor of them, in the publication styled "*De Re Rusticâ*," is above pecuniary emoluments, and published them out of pique to Mr. *Doffie*, whose publication he boasted hereby to forestall; but that the success has not answered his expectation, either as to reputation or profit. Fame is often a tattling gossip; but if she speaks truth in all this, we rejoice that such a design was thus frustrated.—So far as the public is concerned, it is our duty to observe, that it is much more their interest to be served with a regular publication of the pieces which the *Society* approve, by a channel which they point out, than to be deceived into a double purchase of the same work by surreptitious editions.

His

His calculation that an acre will keep five horses three weeks, or one horse fifteen weeks, is not at all to the honour of lucerne, notwithstanding his encomiums. Who can guess what is meant by  $11\frac{1}{2}$  and 12 lb. of *fat of Welch wethers*? Is the weight of the quarters meant? What proof of the goodness of lucerne is this?

This Gentleman now expatiates on his own *new-invented horse-hoe* and *hoe-plough*, and recommends the man who makes them (*under his direction*) to the Society. We should be sorry to check a spirit of recompensing the labours of any *ingenious, honest* man; but, from Mr. Baldwin's description, these instruments seem liable to the inconveniences found in their predecessors, though extolled beyond measure.

Art. II. contains a receipt of the late excellent *P. Wych, Esq;* for a *cheap* †, durable, and handsome coping of walls:

R Of such plaster as is commonly burnt for floors about Nottingham, 4 or 5 bushels; beat it to fine powder, then sift and put it into a trough, and mix therewith 1 bushel of pure ashes of coals, well calcined. Pour on water till the whole becomes good mortar. Lay this in wooden frames of 12 feet in length on your walls, well smoothed with common mortar and dry, the thickness of 2 inches at each side, and 3 inches in the middle. When the frame is moved, to proceed with the work, leave an interval of 2 inches for this coping to extend itself, so as to meet the last frame-work.—This is the sum of a much more diffusive narrative.—Mr. *Doffie* well observes, that any *tarras, plaster, or calcined gypsum*, may be applied with as much success as the species here particularized: also, that though Mr. *Wych* uses old plaster *new calcined*, yet *fresh* is much better; and we suppose it used.

Art. III. is Mr. *Doffie's* account of a recipe for making mortar *impenetrable* to moisture, and of great hardness and durability, supposed to be that of the ancients.—Communicated by him to the Society, &c. in 1760.—*N. B.* Lord M——— I had it from a gentleman of *Neufchatel*, and saw the mortar, and gave the following recipe to Mr. *Doffie*:

R ' Mix thoroughly one-fourth of fresh unslaked lime with three-fourths of sand, and let five labourers make mortar of these ingredients by pouring on water, with trowels, to supply one mason, who must, when the materials are sufficiently mixed, apply it instantly as *cement* or *plaster*, and it will become hard as stone.' This is the summary of the recipe.

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† *N. B.* Mr. *Wych* rates the square-foot of this coping *only*  $1\frac{1}{2}$  d. and says it has lasted 20 years.

Mr. Dossie well notes, that the lime used should be *stone-lime*; that before use it should be preserved from access of air or wet, and the plaster screened for some time from *sun* and *wind*. He remarks well, that the excellence of it arises from the particular attraction betwixt *lime* and *sand*, which is destroyed by flaking of the lime. He advises the use of *skimmed milk* instead of *water*. For the similarity of this mortar to that of the ancients Mr. Dossie refers us to Pliny, Vitruvius, &c.

Art. IV. gives the Rev. Mr. Howman's observations on the utility of the drill husbandry, and on the turnip-cabbage, and raising of white clover by manure.

This very sensible but modest clergyman will allow the drill method very profitable in *some* particulars, but most justly entertains 'many doubts whether the public would receive *any* advantage from the *universal* prevalence of it.' Here Mr. Dossie has a note, 'that the *warmest* of the *rational* advocates for the *drill husbandry* have never pretended that the universal practice of it in the culture of wheat would afford either public or private benefit.' We are glad to hear this; but we cannot agree with Mr. Dossie in the sequel of his note, that there are any accounts yet 'laid before the public which *provide* any foundation towards deciding that there is even one particular case in which the drill culture of wheat can be profitable, either to the farmer or public.' We shall confirm our opinion, in our review of Sir D. Legard's account.

The acute and judicious Mr. Howman observes, in this account, that according to Sir D. Legard's concessions, 1st, the comparison is to be made between the use of the *drill* and the *broad-cast husbandry*, according to the modern improvements of introducing turnips and clover instead of fallow; and, 2dly, the advantage of one *method* over the other is not to be determined in a particular crop, but by many successive ones. Mr. Howman is so genteel as to allow Sir D. Legard, that in a comparison of *several* crops the drill method was superior; but we cannot pay Sir Digby that compliment, as we shall shew, in our review of his latter account. Mr. Howman, however, denies the general proposition, that 'the drill method is *superior*.' Here Mr. Dossie has another note, viz. that 'this word *superior*, when applied to *drill culture* of *wheat* compared with *broad-cast*, must be taken in a *limited* not *absolute* sense.' We have a proper esteem for Mr. Dossie (especially as a writer on the murrain) but he must forgive our *broad smile* on this occasion. Sir D. Legard manifestly contends that the drill culture of wheat is on the whole the *superior* mode. Mr. Dossie contends that this superiority is not *absolute* but *limited*. Look to the sequel of his note, and you see that, in his opinion, it is not even true in a limited sense

As far as any improvements in the drill culture have been hitherto laid open to the world (that is, including Sir D. Legard's) there are *more cases* where the broad-cast would be more advantageous than the drill.—Is not this pleasant, Reader?—Let us hear the equally acute and candid Mr. *Howman*:—

‘For the public it certainly cannot be most profitable, whilst it produces a less quantity of grain upon a given quantity of land; for then, in order to raise the same quantity of grain, we must take more land; and if so, what becomes of our clover and turnips, the necessary provision for our live stock? If, on the contrary, we should in the drill way cultivate the same quantity of land for each respective crop, as we do now, then there would be a deficiency in every crop. I think, therefore, that the drill never can be pronounced to be the *superior* method, till it can be *demonstrated* that it produces an equal quantity of grain, acre for acre.’ A sensible Reader will, on this occasion, exclaim to Mr. *Howman*, as our Harry the Eighth did to *Cranmer*, “You have got the right sowing by the ear!” The candid Mr. *Howman* proceeds: ‘Then, indeed, I will acknowledge it to be *vastly superior*; as there will be a saving of seed (a great national consideration) and a great quantity of manure may be applied to pasture land, with much profit.’ But here we must beg leave to dissent from Mr. *Howman*.

In our review of the former volume of these *Memoirs* we observed, “the manifest saving of manure and seed seems to be the *main* supports of its alledged superiority,” p. 151 of our Review above referred to. But we have since been convinced, by the experiments of Mr. *Young*, that there is no such saving of seed as has been pretended, and that manure is wanted to drill crops as much as to broad-cast; nay, that drill crops often pay for a full fallow. On the supposition that one bushel of seed was quite sufficient for an acre (as asserted in p. 354 of the *Memoirs*) we justly exclaimed against sowing three, as little short of wilful waste. But we are now fully convinced that the drillers have done all they could to ruin broad-cast crops, by persuading men to sow far too little seed; and the public are much obliged to Mr. *Young* for undeceiving them in so material a point. As we advised the common farmers to try that delusive advice of the drillers, they have a right to this our retraction. Beside, we must remind Mr. *Howman*, that if the quantity of product by the drill were equal to that by the broad-cast, the saved seed would be a trifle in comparison of the superiority of expence in the drill method.—On Mr. *Howman*’s honest exhortation of Sir D. Legard to try to produce an equal quantity of corn by the *drill* as by *broad-cast*, Mr. Dossie observes, in a note, that ‘it seems not *very probable* that  
a quan-

a quantity of ground, much less *than half*, should be made to produce [without manure too] as much as the *whole*.' This would be *πλεον ημισυ παντος* with a witness.—He talks of this equality of crops as founded on *some experiments*, but owns that neither the *instruments*, nor manner of using them, are known. He promises, however, in a subsequent article, to specify in what particular cases the drill method seems advantageous.—Mr. Howman gives an account of a crop of  $8\frac{1}{2}$  quarters of oats as a proof of the great effects of pulverisation, and thinks it an hint that the principles of the *new* husbandry may be advantageously applied to the *old*.

Mr. Howman has discovered a notorious fallacy in Sir D. Legard's reasoning, which we had marked for censure; but as he has anticipated us, let him enjoy the honour. 'The profit, says he, in a great measure arises from cultivating the sum total with grain in the drill instance; whereas the broad-cast must be divided into four equal parts, so that the value of the grain produced by the drill exceeds the value of the grain, turnips, and clover, produced by the broad-cast. But this would be an impossibility in universal practice; some part of the land must be appropriated to clover and turnips,' &c. p. 35. The fallacy is so apparent, that we blush for its author's suffering it to escape his pen.

Mr. Howman justly observes, that the prices of labour, manure, product, &c. are so different in different parts of England, that nothing *general* can be concluded from *particular* instances, and would have *quantities* only expressed, and *value* left to every Reader to substitute. But we think with Mr. Doffie, in a note on the place, that money should be expressed, and Readers left to make the several charges agreeable to their situation.

Mr. Howman mentions two instances (in confirmation of Sir D. Legard's assertion) of white clover's being raised by manure, and adds, that his was pond-mud; and remarks, that dung rotted to black mould has the same effect. Mr. Doffie, in a note, mentions other instances, and concludes the effect to arise from the *quantity* not *quality* of the manure. But what is this observation? The effect evidently arises from the manure's warming and opening the soil. Must not a *larger quantity* of *weaker manure* equal a *smaller quantity* of *stronger*? This is no new discovery.

This observing, ingenious clergyman remarks, that his *turnip cabbages* suffered in the frost of 1768, sooner than his *turnips*. Mr. Doffie remarks, in a note, that the *local hardiness* of plant should be attended to. The agricultural philosopher, however will not stop here at the fact, but proceed to enquire into the cause.

Art. V. contains Mr. Reynolds's observations on the *turnip-rooted-cabbage*, or *cabbage-turnip*, and on *raising melons in bark alone*.

In our conclusion of the review of the former volume of this work, we expressed a fear lest Mr. Doffie should be tempted by the Society's patronage, to practise something like *Author-craft*, by swelling, &c. See p. 153 — We have so much respect for the work and for Mr. Doffie, that we are necessitated, by our duty, to instance the continual repetition of Dr. *Templeman's* letters, which are neither *entertaining* nor *instructive*, as an asterism would sufficiently denote the pieces which came recommended by the Society.

Mr. Reynolds's letter to Dr. *Templeman*, prefixed to this article (or a part of it) informs the Reader that the tops of the cabbage-turnip, when boiled, exceed all greens in colour, and the roots sliced improve soups for a prince. He yet knows not whether the root is *biennial*, *triennial*, or *perennial*. We apprehend that the late severe winter will determine this point.

We have, in our review of the former volume of this work, given a general account of this plant from Mr. Reynolds, and shall therefore only add here what seems new and considerable. Mr. Reynolds's first remark is, that half an acre of cabbage-turnip produced 17 tons of rich food; and Mr. Doffie calculates from Mr. Reynolds's account of the stock kept, that the value is *nine pounds eighteen shillings* per acre, or 7l. 10s. clear profit. This is certainly very considerable. Mr. Reynolds's second remark is, that these plants may be propagated through all summer, and gives an instance of propagating them successfully by sowing them as late as *August* the 24th. Mr. Reynolds's third remark is, that this root promises plenty of winter-food for cattle. He proposes to plant this root after *rye*, *pease*, and *white oats* are reaped, and affirms that an acre may be planted for 7 s.

Mr. Doffie, in a note, candidly owns, that persons who have propagated this root from Mr. Reynolds's seed, complain that it amounts not to Mr. Reynolds's boasted magnitude; and as candidly answers, that their soil may occasion this failure; that Mr. Reynolds's soil was *not rich*, and that this root appears to have many advantages over *turnips*. Mr. Doffie also in another note observes, that from Mr. Reynolds's further verbal account, transplantation of this root seems preferable to sowing and hoeing.

Mr. Reynolds steepes his melon seeds in warm milk, sets them in *powdered bark*, in a bed of common bark, covered with glass frames, &c.

[To be concluded in our next.]

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ART. IX.



ART. IX. Martini Lister, M. D. *Historiæ five Synopsis Conchyliorum et Tubularum Anatomiarum. Editio altera, &c.* Oxon. 1770. Folio. 3l. 13s. 6d. in Sheets. Prince & Oxford. Payne and White, London.

THIS work was published by Dr. Lister in detached and separate parcels, and at different times. Some of these were printed off without any names or descriptions of the shells; others had both: then a new impression was made of the former, and descriptions, &c. added. These detached pieces the Doctor presented to his friends, or let a few of them go into public sale. But it is plain that no regular method was observed in this affair: for of numberless copies which were extant, very few were perfect in every part. The plates of shells were deposited in the Museum at Oxford. Mr. Whiteside, keeper of that Museum, did, about the year (as I conjecture) 1721, take off a few impressions of the work, which are the most perfect of any before this new edition; but they had still many faults.

In 1769 the book became so very scarce, that a copy, tolerably perfect, sold for 12l. The curators of the Oxford press determined to print a new edition of it, and committed the care of it to the present keeper of the Museum.

In this new edition the literal errors, which were numerous in the descriptive part, are corrected.

The references to the anatomical tables are also accurately adjusted.

As it was impossible to alter the disposition of the shells to correspond with the more improved systems of natural history, the Editor\* has endeavoured to obviate that difficulty by adding two indexes.

The first is a kind of syllabus of Dr. Lister's method of classifying the shells.

The other is taken from the last disposition of Dr. Linnæus with references to the plates of this work, as exact as it was in the power of the Editor to make them.

By these indexes the Reader is enabled to find instantly any specimen he is in search of, which was almost impossible in any former edition.

The last index also, being printed on a strong paper capable of bearing ink, and having large margins and spaces left, will be of great use to the collectors of these natural bodies towards arranging their own cabinets, supplying the English names and correcting those mistakes which the situation of the Editor made it impossible for him to avoid.

Some few observations of Dr. Lister's are inserted in the work

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\* William Huddesford, B. D. Fellow of Trinity College.

The new edition consists of 1059 plates, exclusive of the anatomical ones. It has the two plates mentioned in Gaignat's catalogue. Paris, 1769.

(From a Correspondent.)

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ART. X. *Observations on the external Use of Preparations of Lead, with some general Remarks on topical Medicines.* By John Aikin, Surgeon. 8vo. 1 s. 6 d. Johnson. 1771.

IT would tend greatly to the advancement of medical knowledge, and to the advantage of the public, if the real merits of newly-discovered or proposed medicines were always discussed with the same philosophical spirit and intelligence, and with the same temper and impartiality which are manifested in this very sensible and well-written pamphlet. The discoverers or patrons of new medicines, by their indiscriminate and too extensive recommendations of them, frequently indispose the sober and rational part of the faculty against the reception of them. The various preparations of lead, in particular, which have lately been so strongly recommended by M. Goulard, as topical medicines adapted to answer the most various and even contrary indications, and as possessed of a kind of elective power of penetrating so far into the habit, as to do good, while they refrain from entering deeper to do mischief, however valuable they may really be for some purposes, run some hazard of a total rejection, on account of this mode of indiscriminate and universal recommendation. The Author, however, sensible that M. Goulard has said many things in their favour, which well deserve attention, and desirous to separate and distinguish their real virtues from the sanguine additions of a prejudiced admirer, attempts to place these medicines upon the rational footing of others in common practice, and to shew what may, and what may not be expected from them; assigning to them their proper rank among surgical topics, not merely upon the confidence of theoretical reasoning, but 'on a very extensive and accurate observation of their effects in real practice.'

After some short preliminary observations on the different medicinal preparations of lead, Mr. Aikin treats of the penetrability and primary effects of saturnine preparations. On the first of these subjects the Author justly reprehends M. Goulard for that 'licentious spirit of conjecture' which he indulges, when, in accounting for the effects of these topics, he represents their minute and subtle particles entering the pores, forcing themselves through, grinding down, and dividing the obstructing matter, and then, after having performed the business, retreating through the same passages—and this, with all the confidence of a spectator, who had actually seen them employed in this work through  
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a microscope. The Author, with a commendable degree of scepticism, appears rather inclined to doubt of the penetration of the saturnine particles to any considerable depth, on a consideration of their remarkable stipticity and evident astringency; and because none of those pernicious effects which attend the internal exhibition of this metal, have been observed, even in the smallest degree; to follow the most liberal external administration of it. M. Goulard's own testimony on this head is fully corroborated by that of the Author, who, after an attentive observation of its effects, in numerous instances where M. Goulard's saturnine preparations were used during a considerable time, in large quantities, and in all the circumstances which could be supposed to favour its absorption, declares, that none of the symptoms ever appeared which invariably attend its admission into the stomach or lungs.

These, and other observations of the Author, incontestably overturn M. Goulard's theory of the action of this metal, so far as he founds it on its analogy with the well-known absorption of mercurial preparations; which evidently produce the same good or bad effects, whether externally or internally administered. On this occasion Mr. Aikin justly observes, that M. Goulard has no right to avail himself of the activity or intimate penetration of a medicine in a favourable consideration of it, while none of the noxious effects appear, by which its presence and activity should be ascertained. We take this opportunity of acknowledging, that the apprehensions which we formerly expressed concerning the liberal use of saturnine applications\*, founded on a very natural suspicion that the absorbed particles might prove injurious to the nerves, appear from this additional testimony of Mr. Aikin's on their behalf, to have been rather premature. The Author, however, afterwards treating of the use of this remedy in the itch, justly observes, that it would be inconvenient, and might be even dangerous, on account of its repulsive quality, to apply it to so large a surface as that of the whole body; as thereby perspiration might be checked, and other concomitant eruptions, which it would perhaps be unsafe to repress, might be struck in.

As the sedative virtues of saturnine applications appear to be satisfactorily established by the observations of M. Goulard, and as the most liberal use of them has never been observed either by him or Mr. Aikin to be productive of tremors, constipations, or other paralytic affections attending the internal exhibition of this metal, the Author concludes, that the action of these preparations is limited to the parts near the surface of the body; and supposes, that by diminishing the sensibility of the nerves of

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\* Monthly Rev. vol. xli, October 1769. p. 312.

skin, they may appease pains seated there; while, not being able to penetrate to those which are more deeply situated, and particularly to the nerves subservient to the muscles, they cannot affect the moving powers of the body.

In opposition to M. Goulard, the Author contends for and establishes the repellent quality of saturnine topics, and justly criticises his paradoxical assertions concerning their power in discussing tumours of every kind, and even abscesses containing matter already formed, by causing an actual transudation of the pus through the pores of the skin. As many of the disorders for which M. Goulard recommends his medicines, are such as have usually been treated with emollient applications, the use of which he strongly condemns, the Author next enters into an examination of the nature and properties of emollients, with a view of shewing the great difference between their qualities and those of saturnine topics. The result is, that the former are relaxant, suppurative, and septic; whereas the latter are astringent, discutient, and antiseptic. They both however appear to be sedative, though by different modes of operation: the former by counteracting the causes productive of irritation, but without affecting the susceptibility of the nerves to receive impressions; and the latter, by some unknown specific quality, tending to diminish or destroy their sensibility and influence.

After this general examination of the properties of saturnine topics, our Author attends M. Goulard in the discussion of the virtues which he ascribes to them in particular cases, and with great judgment and precision compares their effects with those of other applications in common use. The disorders of which he particularly treats, are inflammations and their consequences, ulcers, ankyloses, the herpes and itch, herniæ, and disorders of the *urethra*. In the discussion of these subjects, we find Mr. Aikin frequently confirming the observations of his Author, and often, but with great candour, dissenting from him. He does not, however, confine himself to the office of a mere commentator on M. Goulard, but on all these subjects makes many judicious and general observations, which induce us to wish that he may execute the more comprehensive work, which, in a postscript to this pamphlet, he expresses some inclination to undertake; if the public should approve of the design on which this piece is executed: we mean a general and methodical treatise on the topical remedies used in surgery, founded on scientific principles. In this wish, we imagine, those who have perused this specimen of his abilities for such a task, will very readily concur with us.

B--y.

MONTHLY

## MONTHLY CATALOGUE,

For JUNE, 1771.

## P O E T I C A L.

Art. 11. *The Funeral of Arabert*, Monk of La Trappe; a Poem.

By Mr. Jerminham. 4to. 1s. Robson. 1771.

**M**R. Jerminham has once more paid his court to his favourite muse Melpomene, and solicited her auspices in another tender tale. We have had so many occasions to speak of this gentleman's poetical merit, that we shall now rest satisfied with letting his works speak for themselves.

Arabert, previously to his monastic engagement, had a love-affair with Leonora; but being seized with illness, and having made a vow, in case of his recovery, to retire into the convent of La Trappe, he was under the necessity of fulfilling his vow, and he retired. Leonora followed her lover, and, by disguising herself in man's habit, obtained admission into the monastery; where, a few days after, she assisted at the funeral of Arabert. On the fatal news of his death, she discovers herself to Anselm, a venerable monk, who had attended Arabert in his last moments, and naturally intreats him to inform her whether her lover had totally cast her off from his thoughts. The monk answers,

As at his side I took my mournful stand,  
With feeble grasp he seiz'd my offer'd hand,  
And thus began—"The fatal dart is sped;  
Soon, soon shall Arabert increase the dead.  
'Tis well; for what can added life bestow  
But days returning still with added woe;  
Say, have I not secluded from my fight  
The lovely object of my past delight?  
Ah, had I too dethron'd her from my mind,  
When, here, the holy brotherhood I join'd,  
Remorse would not, increasing my disease,  
Prey on my soul, and rob it of its ease:  
And yet I strove, unequal to the part,  
Weak, to perform the sacrifice of heart:  
And now, ev'n now, too feeble to controul,  
I feel her clinging to my parting soul:"  
He spoke, my sympathetic bosom bled,  
And to the realms of death his spirit fled.

The Fair rejoin'd; "Milded by foul distrust,  
To him whose heart was mine, am I unjust?  
Ah, Arabert, th' unwilling fault forgive,  
Dead to th' alluring world, in thee I live.  
My thoughts, my deep regret, my sorrows own,  
No view, no object still but thee alone.  
At all the vengeance bursting from above,  
Alarm'd, I weep—I shudder—yet I love."

As thus she spoke, the death bell smote her ear,  
While to the porch the funeral-train drew near.

Ah,

Ah, Leonore! in that tremendous hour,  
 Didst thou not feel all heaven's avenging power?  
 When moving through the isle, the choral band  
 And vested priests, with torches in their hand,  
 Gave to thy view, unfortunately dear,  
 Thy lover sleeping on th' untimely bier?—

With trembling hand she now the veil withdrew,  
 When, lo! the well-known features struck her view:  
 Absorb'd in grief, she cast a fond survey—  
 At length her thoughts in murmurs broke away:  
 "That eye which shed on mine VOLUPTUOUS LIGHT,  
 Alas! how sunk in everlasting night!  
 See from those lips the living colour fled!  
 Where love resided, and where pleasure fed!  
 And where bright eloquence had pour'd her store;  
 Dumb horror sits—and wisdom is no more.  
 Yet ere the worm, since this is doom'd its prey,  
 Shall steal the lingering likeness quite away,  
 On that cold lip—

Thou, who art ev'n at this dread moment dear,  
 Oh, shade of Arabert, still hover near.  
 I come"———

——— And now, emerging from her woes;  
 ('Twas love's last effort) from the earth she rose;  
 And, strange to tell, with strong affection fraught;  
 She headlong plung'd into the gloomy vault;  
 And there, what her impassion'd wish requir'd,  
 On the lov'd breast of Arabert expir'd.

We must do Mr. Jerningham the justice to observe that there are finer lines, and more beautiful passages in his poem, than those we have quoted.

Art. 12. *An original Essay on Woman*; in four Epistles. Written by a Lady. 4to. 2 s. 6 d. Swan.

We pay the greatest deference to the noble Author of this poem, the right honourable Lady Mary Seymour Montague\*; and we most humbly impore her Ladyship's pardon, if we presume to present our Readers with one precious nosegay from her defensible garden:

What if the farmer's wife, to shew her taste,  
 Should all her time with prating parrots waste;  
 Neglect her poultry and her dairy's care  
 To hear the feather'd mimics sing and swear;  
 Or should her joys upon a monkey fix,  
 Admire his grin, and doat upon his tricks;  
 Would not such fooleries as much surprize,  
 As if you saw a duchess making pies;

\* The Author's preface so signed; a stale trick of prefixing names of quality to works of trash.

Or some fine countess in the laundry's floods,  
Involv'd in steam, and spatter'd o'er with suds. **L.**

Would the Reader know more concerning this *original* performance:—it is Pope's Essay on Man, turned into an Essay on Woman  
Art. 13. *Cautions to a Lady*; a Poem. By the Author of Scarborough. 4to. 1s. Doddsley. 1771.

The precepts in this poem are good, and the language is not bad. Instructions for guarding against the common dangers which youth and beauty are exposed, and which await the very important decision of the matrimonial choice, fill ten thousand volumes and cry aloud from the shelves of every circulating library. The still, small voice in which they speak, from this little pamphlet, may not be disagreeable to our fair Readers, and we shall therefore venture to recommend it to them; as they will here and there meet with a verse that is new, and a thought that is not old: such, for instance, is the following couplet:

Coxcombs, like cancers, on the vitals prey;  
Coxcombs, like cancers, kill, when cut away. **L.**

Art. 14. *The Merchant*, a naval Lyric, written in Imitation of Pindar's Spirit, on the British Trade and Navigation. By Dr. Young, LL.D. 4to. 2s. 6d. Swan.

The late Dr. Young was unfortunate in his idea of the sublime lyric poetry. He imagined it best expressed by the gig-like air of short quick rhymes, and thought it lost nothing of its dignity by the admission of familiar expressions, vernacular terms, and, in short, the *dominantia nomina rerum*. Hence his odes are the idlest of his compositions. In fact, he was not sufficiently skilled in numbers to sustain the variety of the ode. There is a monotony in his stanza in the last degree mortifying and tiresome. His muse was too antithetical, his taste too low, for the dignity of the lyre.

**I** Stanza III.

By George and Jove it is decreed  
The mighty months in pomp proceed,  
Fair daughters of the sun!—O thou divine,  
Blest Industry! a smiling earth  
From thee alone derives its birth;  
By thee the ploughshare and its master shine.

This is quite in the style of Sir William Browne.

George thus address'd his brother gods.

George and Jove thus associated make a ridiculous figure. In the above stanza the earth is called the daughter of Industry; and conceit in the last line is insufferably low.

From thee, mast, cable, anchor, oar;  
From thee, the cannon and his roar!

Not the cannon only, but his roar. Let us add;

So Noah of old, in his good ark,  
Preserv'd the dog and the dog's bark.

When he would rouse the languishing spirit of Trade, he has the air and manner of a waterman who calls on his wife to wake his sleeping 'prentice,

Wake, fling her up. *Trade!*

Another instance of low conceit is the following line :

Her pilot into service lifts the stars.

Notwithstanding these strange faults, the poem is not without marks of genius ; but it is genius misemployed, exerting itself on a subject to which it is unequal ; in measures ill varied and ill sustained, and in language sometimes low, and frequently obscure. Upon the whole, we cannot but condemn the motives from which the poem was reprinted, and brought out of that obscurity where it ought to have remained. We have, however, no doubt that this ' noble pindaric,' as the Editor styles it, is really the production of the justly admired Author of the NIGHT THOUGHTS.

Art. 15. *Poems*, from a Manuscript \* written in the Time of Oliver Cromwell. 4to. 1s. 6d. Murray. 1771.

These poems bear not only certain marks of originality, but some marks of genius. There is something uncommon in the idea of the extortioner's epitaph :

Who, without horror can that house behold,  
Though ne'er so fair, that is with tombstones made,  
Whose walls, fraught with inscriptions writ of old,  
Say still HERE UNDERNEATH some body's laid.

Though such translated church-yards shine with gold,  
Yet they the builder's sacrilege upbraid,  
And the wrong'd ghosts, there haunting uncontroul'd,  
Follow each one his monumental shade.

But they that by the poor man's downfall rise,  
Have sadder epitaphs carv'd on their chests,  
As here the widow, here the orphan lies,  
Who sees their wealth their avarice detests !

The last verse but one of the last stanza is pointed with extraordinary force, and we do not remember to have seen any thing like either that or indeed the whole epitaph. The pamphlet contains some other curious pieces.

Art. 16. *The Inundation ; or, the Life of a Fenman ; a Poem :* With Notes critical and explanatory. By a Fen Parson. 4to. 1s. Baldwin.

In those melancholy tracts of this island, where, secluded from the society of mankind, in miserable huts constructed of clay and rushes, exposed to the impetuosity of winds and waters, obliged to delve their wretched way from place to place with toil and difficulty, like a man who tempers clay for bricks with his feet, chilled through

\* The previous advertisement ascribes these poems to ' one Cagney, a man of whom we know nothing, and whose reputation, possibly in his own time, never went beyond the circle of private friendship.'



the whole current of life with damp abso:bing air, with fallow febrile countenances, unknown to cheerfulness, and unvisited by charity. In those regions, where people thus circumstanced spend their tedious days, is it not strange that any thing like the voice of poetry should be heard? Fair befall thee, thou kind and adventurous son of God! Right wife and learned clerk. fair befall thee and thy children nine! Seeing thou, like another Ovid in Pontus, like another Orpheus in the infernal regions, or, rather, like Arion on the back of a dolphin, surrounded by the inhospitable main, hast introduced sounds of humanity to an amphibious race of men! For this courageous deed, when, in the depth of winter, thy palfrey plunges deeper than his tail,—may'st thou, may he emerge to day-light! May thy geese, if geese thou hast, when divested of their plumage, so swell the couch of luxury, what time the general scream rises from fen to fen, and the astonished traveller apprehends that the ranks of geese have rebelled against the race of men, and stripped the felves for battle, may thine at that critical juncture, when 'like a rat without a tail,' they swim in ragged deformity, and shew their nakedness to hide thy own, escape the pestilent hail-storm that would quickly lay them low! For thou, though not the sweet singer of Israel, hast sung one of the songs of Sion in a strange language, yet hadst thou not one hospitable willow whereon to hang thy harp.

Art. 17. *A poetical Essay on the Attributes of God.* Part II.

the Rev. W. H. Roberts, Fellow of Eton College. 4to.

Wilkie. 1771.

In our Review for March\*, we took notice of the first part of this poetical work, and observed that though the Author's sentiments were common, his poetry did him no discredit. The same may be said of the present performance, with this additional observation, that it contains more poetry than philosophy, and more orthodoxy than either. Whether Mr. Roberts has rightly thought it would contribute to the honour of the attributes, to represent the Supreme Being punishing the breach of one social duty with an

—— horrid dungeon, drear, and dark,  
Whence pestilential vapours taint the air,  
And livid flames ascend——

• And to describe the wretch condemned to this abode,

Writhing with agonies and parch'd with fire,——  
we shall leave our Readers to determine.

P O L I T I C A L.

Art. 18. *Freedom of the Press, and Privileges of the Commons,* considered: In a Letter to a Country Friend. 8vo. 1 s. 6 d. 1

1771.

• In this very contemptible performance, the Author would suppose the conduct of the House of Commons in their late transaction against the printers; but he seems to be equally a stranger to the nature of the English government, and to the rules of good composition.

Art. 19. *Two Speeches of an Honourable Gentleman on the late Negotiation and Convention with Spain*. 8vo. 1s. 6d. Almon. 1771.

The subject of the speeches before us is canvassed in them at considerable length, and with equal candour and ability. They prove, in the most irrefragable manner, that Spain, in the affair of Falkland's Island, offered a wanton and ignominious insult to the British flag; and that the conduct of our negociators, with regard to it, justified sufficiently the discontent and clamour which attended it. To spread among all ranks of men a high sense of our national dignity and importance, has been esteemed no impolitic measure under some administrations; and to tarnish our national glory by tame and dastardly submissions must lead certainly to the most dangerous consequences. How far, in transactions of this kind, our rulers have fully discharged the duties of their offices, or whether they have directed themselves by motives pernicious to the freedom, the honour, and the security of their fellow-citizens, may hereafter be more clearly seen than at present.

Art. 20. *The Debate in the House of Commons, February 27, 1771, on the Bill to repeal a Clause in the Act for quieting the Possession of the Subject, commonly called the Nullum Tempus Act*. 8vo. 1s. 6d. Almon.

On the principle that *nullum tempus occurrit regi*, an estate, which had been above seventy years in the possession of the Duke of Portland's family, was given to Sir James Lowther. The purpose of this grant seems to have been to carry an election, and to support the crown: a proceeding which has been censured as violent, tyrannical, and unjust. It is curious to observe, in the publication before us, what arguments the friends of government employed to defend it.

Art. 21. *A Defence of some Proceedings lately depending in Parliament, to render more effectual the Act for quieting the Possession of the Subject, commonly called the Nullum Tempus Act*. With an Appendix, containing an *Affidavit* in the Court of Exchequer, concerning a Spoliation which has happened among the public Records relative to the Title of certain Estates belonging to the Duke of Portland, lately granted by the Lords of the Treasury to Sir James Lowther. 8vo. 1s. Almon.

Strongly supports the Duke of Portland's claim to the estates of which Sir James Lowther obtained the grant. The above-mentioned affidavit is annexed to it, in order to prove that a spoliation had been committed in the record relating to these estates, and that men of rank, and of office, are capable of committing acts of the utmost injustice and oppression.

Art. 22. *The Philosopher*; in three Conversations. Part II. With a second Dedication to Lord Mansfield. 12mo. 1s. 6d. Becket. 1771.

That because a man has once done well he must always do so, is by no means an established maxim. In Authorism, particularly, it rarely holds good; and of second parts, in general, we may say as Cæsar said of the second legion, that they follow the first only numerically.

merically. But though we can say but little in favour of the dialogue, there is the same peculiar spirit in the dedication to Lord Mansfield which distinguished the former publication. See Review for January last, page 35.

Art. 23. *The political and commercial Works of that celebrated Writer Charles Davenant*, LL. D. relating to the Trade and Revenue of England, the Plantation Trade, the East-India Trade, and the African Trade. Collected and revised by Sir Charles Whitworth, Member of Parliament. To which is annexed, a copious Index. 8vo. 5 Vols. 1 l. 5 s. Boards. Horsfield, &c. 1771.

The public-spirited Editor justly observes that the subjects treated of, in this collection, are such as every nobleman and gentleman of this country ought to be well acquainted with; that the times which Davenant wrote the principal part of these valuable treatises were soon after that happy era of our English constitution, by the accession of King William and Queen Mary; and that his discourses may properly be called the foundation of our political establishments. Several public regulations have taken place from the hints which he threw out. It is certain that the political and commercial pieces of this able and eminent Writer have long been held in the highest esteem, and deemed as valuable as they were scarce. He publishes them at different periods, from the year 1695 to 1712; and, in many detached treatises, that to collect them in an entire and uniform edition, was, undoubtedly, a very desirable work.—The account of the life and writings of the Author, here prefixed, is extracted from the *Biographia Britannica*.

#### TRADE and COMMERCE.

Art. 24. *Considerations on the present State of the Trade to Africa* with some Account of the British Settlements in that Country, and the Intrigues of the Natives since the Peace: In a Letter addressed to the People in Power, &c. By a Gentleman who resided upwards of fifteen Years in that Country. 8vo. 1 s. 6 d. Robinson and Roberts. 1771.

Recites the several inconveniences and gross abuses which have crept into our African trade. The Author seems to have written from unquestionable experience, and his observations appear to be so important as to merit the serious regard of all who are interested in the subject.

Art. 25. *An Anglo Lusitanic Discourse, concerning the Complaints of the British Factors, resident in the City of Lisbon*. By a Serious and Impartial Wellwisher to the Prosperity of both Nations. 8vo. 1 s. 6 d. Wilkie. 1771.

In the Review, vol. xxxvi. p. 68, we gave an account of a pamphlet containing *Memorials of the British Consul and Factory at Lisbon* relating to commercial grievances therein complained of. The present Discourse is a discussion of those complaints; the origin of which is ascribed to the machinations of the Jesuits, who are represented as having, by various arts, endeavoured to calumniate his Portuguese majesty ever since the commencement of his reign; and not to irritate the Portuguese nation against the English, than the English against the Portuguese. We are now told that our comm

has sustained no injury by any internal regulations of his Portuguese majesty; and the Writer gives the amount of the specie remitted from Portugal by various conveyances to Britain for four years, subsequent to the above-mentioned Memorials; as under:

Years.		l.	s.	d.
1766	remitted	906,286	9	5½
1767		813,370	8	4½
1768		930,461	4	4½
1769		902,455	19	6
Sum total		3,552,574	1	7½

The names subscribed to those Memorials this Writer affirms to consist of book-keepers, clerks, and even of individuals of a lower class; the merchants of any consequence refusing all concurrence therein. Such opposite allegations must be left to the reviewal of gentlemen engaged in the Portuguese trade, who only know the particular facts; and of which we can say nothing positively. We shall therefore only remark, that what he advances seems plausible; and that, if the king of Portugal labours to introduce indoltry among his people, this alone may render some of the mercantile profession there discontented; though so far, there can be no justifiable complaint against him by foreigners.

N.

M E D I C A L.

Art. 26. *The Female Physician; or, every Woman her own Doctress.*

Wherein is summarily comprized, all that is necessary to be known in the Cure of the several Disorders to which the Fair Sex are liable; together with Prescriptions in English of the respective Medicines proper to be given in each Case. By John Ball, M.D. Author of the Modern Practice of Physic, &c. 12mo. 2 s. L. Davis. 1770.

Dr. Ball, or his bookseller, will probably be more benefited by this publication than the good ladies of Great Britain.

We should be extremely sorry to see those females, who are not so happy as to be mothers, making free with Dr. Ball's *prolific tincture*.—Here it is:

'Take of Peruvian bark in powder, an ounce and a half; cinnamon, gum guaiacum, rhubarb, each half an ounce; Virginia snakeroot, three drams; Peruvian balsam, two drams; saffron, one dram; best French brandy, two pints.

'Infuse them together in a bottle or decanter well stoppt, for a fortnight, often shaking the vessel, then strain off the clear tincture for use.

'Of this beautiful cordial tincture the patient may take four large spoonfuls, or a wine glass two or three times a day.'

Twelve large spoonfuls of French brandy, independent of the fiery ingredients with which they are loaded, are much too large a daily allowance for any fair lady, be her constitution ever so phlegmatic. Whatever Dr. Ball may think, this is downright *dram-drinking*.

D.

Art.

**Art. 27. *Proposals for Publishing by Subscription, a Synopsis of the General Practice of Physic* :** Explaining, in a full and concise Manner, the Nature of Diseases, internal and external, with the proper Method of treating them. Translated from the Latin of Joseph Lieutaud, Chief Physician to the Royal Family of France By T. Tomlinson. 8vo. 6d. Birmingham printed, by Barker ville, and sold in London by Nicoll.

These Proposals are accompanied with a specimen of the translation; from which it appears that Mr. Tomlinson is well qualified for the work which he has undertaken, and we wish him success in his labours.

It seems however that, 'Many difficulties occur to the Editor of *Lieutaud's Synopsis* either in carrying on, or discontinuing this translation. To the former a more numerous subscription than what at present is raised, is necessary; and in respect to the latter, after the pains and expence already bestowed, and the trouble given to the subscribers, he feels himself at a loss how to make an apology.'—He adds, 'As to the present attempt the Editor can only say, that he stands acquitted to himself in his intentions, and humbly hopes that the subscribers will excuse him from prosecuting it to his own loss, as the proposals have been in the particular mode in which they were dispersed, unsuccessful. In respect to the public, he submits with that deference due to it, the proposals and specimen here annexed, being still desirous either of continuing the work by subscription, or of resigning the property into the hands of any bookellers who choose to engage in it.—'

N. B. Gentlemen who choose to encourage this undertaking are requested to give in their names to the Editor in Birmingham. (Letters post-paid) or to William Nicoll, No. 51, St. Paul's Church-yard, London.

**Art. 28. *An Essay on the Use of the Ganglions of the Nerves*.** By James Johnstone, M. D. 8vo. 2s. Shrewsbury printed, and sold in London by Becket and Co. 1771.

The substance of this Essay has already appeared in the *Philosophical Transactions* \*.

The doctrine advanced by our ingenious Author, and which he here further illustrates and supports, is briefly this;—that the ganglions are the immediate sources of all the *involuntary* motions; the instruments by which the motions of the heart and intestines are, from the earliest to the latest periods of animal life, uniformly kept up.—'The ganglions, respecting their structure, may justly be considered as little brains, or germes, of the nerves detached from them consisting of a mixture of cortical, and nervous medullary substance nourished by several small blood vessels, in which various nervous filaments are collected, and in them lose their rectilinear parallel direction, so that a new nervous organization probably takes place in them.

'Respecting their uses, ganglions seem the sources, or immediate origins of the nerves, sent to organs moved involuntarily; and

\* Volume liv. and lvii.

probably, the check or cause which hinders our volitions from extending to them.

Ganglions seem analogous to the brain in their office: subordinate springs, and reservoirs of nervous power, they seem capable of dispensing it, long after all communication with the brain is cut off. And though they ultimately depend upon the brain for its emanations, it appears from facts, that *that* dependance is far from being immediate and instantaneous.

From the ganglions serving as subordinate brains, it is, that the vital organs derive their nervous power, and continue to move during sleep: and to the same cause, as well as to its greater irritability, we may refer the continuance of the motion of the heart so much longer than that of the voluntary muscles, in perfect apoplexies. From thence too the motions of the heart receive for some time support, even after the spinal marrow and the intercostals in their descent along the neck, are cut through: so that animals survive this experiment sometimes thirty hours, which however proves at length certainly fatal, by cutting off all communication with the prime fountain of nervous emanation.

The ganglions considered in this point of view, have a very singular and useful office; they controul the powers of the soul, and limit its authority in the animal machine;—hence we cannot, when under the unhappy influence of some moody or froward fit, arrest the motions of the heart by a *meer volition*; and thus, in one capricious moment, for ever lock up the springs of life.

N O V E L S.

Art. 29. *The Favourite*; a moral Tale. Written by a Lady of Quality. 12mo. 2 Vols. 5s. sewed. Baldwin.

The favourite here exhibited, is not the favourite of a king, as in these times many persons might suppose, from the title; but the favourite daughter of a termagant mother, who leads an easy husband, and another daughter, a good tempered sensible girl, most uneasy lives, while she cherishes the bad qualities of her darling child. The event is answerable; and similar to what we meet with in many other novels:—unhappiness and disgrace on the one side, and permanent felicity on the other. There is another story interwoven, which, in several particulars, is somewhat exceptionable; but though the whole has a moral tendency, and is written with ease and freedom, we cannot think it merits a more particular examination. If one of these compositions will afford an afternoon's amusement to a novel-reader, and do *her* no harm, it is as much good as can be expected from it.

Art. 30. *The Divorce*. In a Series of Letters to and from Persons of high Rank. 12mo. 2 Vols. 5s. sewed. Baldwin.

From the title of this performance, and the dedication prefixed to it, the Writer means to have it understood as founded on a late adventure in high life. He represents the husband in an amiable point of view; but if the manners of our great people are so abandoned as they are here represented, if high life consists in being superior to all the restraints of virtue, honour, and honesty, no good can be done by recording and embellishing their profligate transactions, which can only tend to contaminate the bulk of the people in lower stations,

tations, where the small remains of these virtues are principally to be found.

Whatever may be said in favour of some characters here introduced, or of the catastrophe of the story, we are firmly convinced of the bad tendency of putting such decorated pictures of vice into the hands of young persons, whose passions are more mature than their powers of reflection, and whose dispositions are pliable to the most alluring bias.

Art. 31. *The Generous Inconstant*; a Novel. By a Lady. 12mo. 2 Vols. 5 s. sewed. Nicoll.

Sophistical reasonings put into the mouth of an avowed libertine, may but too readily be adopted by similar dispositions; and where the other parts of a licentious character are favourably represented, vice is but too much recommended to those light minds which resort to novels, in order to fill up the vacancies of time. We are, therefore, persuaded that such productions are rather calculated to confirm bad dispositions than to reform them; as the proper inferences will seldom be drawn or subscribed to but by those who stand in no need of these equivocal monitors. This observation, applied to the present performance, will comprehend all the praise we can bestow upon it.

Art. 32. *Rosara; or, the Adventures of an Actress*: A Story from real Life. Translated from the Italian of Pietro Chiari. 12mo. 7 Vols. 7 s. 6 d. sewed. Baldwin.

This work, though we have inserted it in the class of novels, is given to the public, not as a matter of fiction, but matter of fact. It pretends to recite the real adventures of a young Italian damsel, said to have been well known at Naples, Palermo, &c. first as a rope-dancer, and afterwards as an actress. Lastly, she here introduces herself (for she is her own biographer) to her readers, in the character of Lady B——, wife to the Count of B——, an Italian nobleman.

If the narrative be true, it is curious, from that circumstance; if it be a mere fiction, it has little merit, although it appears to be not ill written, in the original: for it wants that power of invention, as well as variety and importance of incident, which are necessary to render it acceptable as a work of imagination. It abounds, however, with sensible reflections; but the translation is not extremely elegant, as will appear from the following, out of many, instances of vulgarity, which might be produced:

“ I revealed my suspicion to the Count and Don Cirillo:—they were fit to die of laughing:” vol. ii. p. 203.—“ It would [says the Lady] be a ticklish matter to trust Lady A—— with my secret:” ib. p. 205.—“ I know,” says a Gentleman (Major-domo to the Marchioness of B——) “ that I am hurting the apple of my master’s eye:” vol. iii. p. 31.—“ But a ticklish doubt still remained:” ib. p. 190.—Signora’s affairs are, indeed, of so *ticklish* a nature, that we desire to have nothing more to say to them.

Art. 33. *Memoirs of Lady Woodford*. Written by herself, and addressed to a Friend. 12mo. 2 Vols. 5 s. sewed. Noble.

Tenderness and simplicity are the principal characteristics of this innocent novel.

Art,

Art. 34. *The Fatal Compliance ; or, the History of Miss Constantia Pembroke.* 12mo. 2 Vols. 5 s. sewed. Jones.

Miss Pembroke is just such another Miss as the rest of the Misses who top their parts in the characters of novel-heroines. Her story is told in natural, easy language ; some of the *letters* (for the epistolary form is become the high mode of modern romance) are sprightly ; and none of them are ill written.

Art. 35. *The British Moralist ; or, Young Gentleman and Lady's Polite Instructor.* Being a new Collection of Novels, Tales, Fables, Visions, Dreams, Allegories ; selected from the most celebrated Moderns that have been published during the last ten Years. To which are added, I. Rules for acquiring true Politeness. II. Parallels between ancient and modern Characters. III. A concise View of the British Constitution. 12mo. 2 Vols. 6 s. Robinson and Roberts. 1771.

The Editor intends this compilation as a supplement to the several collections which have been made, for the profitable amusement of the British youth. The pieces which it contains are detached from the moral and entertaining productions of Johnson, Hawkesworth, Sterne, Langhorne, Shenstone, Goldsmith, Brooke, &c. The articles are not ill chosen ; and there is a great variety of them ; so that the book cannot fail of being agreeable as well as useful to young Readers.

## RELIGIOUS and CONTROVERSIAL.

Art. 36. *The Christian Minister's Reasons for baptizing Infants,* and for administering the Ordinance by sprinkling or pouring of Water. By Stephen Addington. 12mo. 2s. Buckland. 1771.

The subject of this little tract has been long the cause of great dispute in the Christian world ; happy, could we add, that it had not been the occasion of much rancour and ill-will ! The champions on the opposite side of the question to our Author have, sometimes at least, defended their arguments with such warmth and confidence, we had almost said *presumption*, that, judging alone from thence, it must have been concluded that their opinion was most clear and certain, and that of their opponents utterly indefensible. But the fair and unbiaſſed mind must perceive, that this is very far from being the true state of the case ; since, though an ingenious person may offer something plausible on almost any subject, it would then be impossible to say so much as is said, with the force of sound truth and reason, in opposition to the *Antipædo-baptists*, who, notwithstanding all, frequently continue to contend for their own favourite scheme, with that pertinacious zeal which might lead one to suppose, that the whole of religion consisted in or depended upon this, after all, very questionable point.

The performance before us is written with candour : it considers most of the principal arguments which are used by the *Pædo-baptists*, both as to the mode and the subjects of baptism, attended also with a few suitable criticisms on some parts of scripture. If there are any parts of the work which are not fully conclusive, or to be regarded chiefly as an argument *ad hominem*, or probable reasons, there are others which appear on the whole very satisfactory, and at least entirely



tirely sufficient to shew, that the practice of infant-baptism is proper, allowable, and justifiable; we apprehend, therefore, that we may venture to recommend this small Treatise, among others, particularly one published some years ago by Mr. Towgood of Exeter, to the perusal of those who wish to be more entirely settled on this point.

The following observation, though not new, may be laid before our Readers, 'Of all the different sects,' says this Author, 'into which the church was divided in the third and fourth centuries, and which were always ready to detect and oppose every thing in each other, that did not appear authorised by the word of God, not one ever upbraided the other with baptising infants as an innovation; but, though of very different sentiments on many other doctrines of the gospel, in this they all agreed; and those whose other principles would have inclined them to oppose the practice in their day, and to have disputed the divine original of it, if its divine original could have been questioned, even they declared, that they never heard nor read of any, whether true Christian, heretic, or schismatic, who denied baptism to infants.'

The controversial part of the book is concluded with these observations, 'We have not met with one text in the whole Bible, that requires the immersion of the whole body in Christian baptism.—Not one in which Christ commanded his ministers to baptize believers, much less believers only.—No command, either from him or his apostles, to baptize such again in adult years, who were baptized in their infancy, nor any word that authorises to call a second washing baptism.—Nor have we met with a single instance recorded in the New Testament, in which the descendants of Christian parents were baptized in adult years.'

In what particular sense the Author understands the word (*believer*) in the above passage, we know not; but should this, or any other part of his performance be liable to any just objection, we must leave it to him to vindicate himself.

Art. 37. *A Letter to the Rev. Mr. Cr——man, occasioned by his Sermon preached at Sud—y, May 25, 1769.* Published at the Request of some of the Clergy. 4to. 6d. Evans. 1770.

This Letter-writer is very angry with Mr. Cr——man\*, and at the same time professes himself very sorry for that gentleman's mistake in 'fancying himself a reformer.' when he is 'what the devil is said to be, an accuser of his brethren.' This Mr. Cr——man is informed how little he understands his duty when called upon to preach at a *visitation*; that an attempt in one of his rank to instruct the clergy at that time is 'impertinence, presumption, and impudence.' Surely this Writer is here under some little mistake himself; we have ourselves heard, what we thought very useful and proper admonitions addressed to the clergy on such occasions, nor can we suppose this to be unsuitable or unbecoming, if performed with modesty and decency. But the preacher who is here attacked seems to have failed in these last essential requisites, having, we are told, loaded his brethren 'with the blackest accusations, and most undeserved calumnies.' The publication of his sermon, notwithstanding, is said to have been re-

\* See Rev. vol. xli. p. 80. The first Sermon in the list.

quested by the archdeacon, and some of the clergy. The Author of the Letter is desirous it should be known, that though he thought the preacher deserved such a punishment, he was not one of the number who solicited the favour; and he has been informed, he says, that the request was 'a piece of pleasantry' in some of the clergy, and 'owing to a story they had heard of Charles the Second, who, when any of his chaplains preached a sermon more than ordinary foolish, commanded him to print it.' 'I acknowledge,' says he, 'this was carrying the joke too far, but even *animis cœlestibus iræ*,—by their rash request, and your not having the fear of ink before your eyes, they have told their own shame, or yours, to formidable posterity, and published it in the annals of Grubstreet.' But, however impertinent or impudent, groundless or undeserved may be the charges alledged in Mr. Cr—man's sermon, this Letter-writer does not greatly attempt to exculpate the clergy, or the patrons of livings, but chiefly aims (if that be any vindication) to shew, that Mr. Cr—man is culpable equally with others, or in a greater degree, in the very instances he has condemned. Hi.

Art. 38. *The Acts of the Days of the Son of Man, or the History of our Lord and Saviour Jesus Christ.* Comprehending all that the four Evangelists have recorded concerning him. All their Relations being brought together in one Narration, so that no Circumstance is omitted, but that inestimable History is continued in one Series, in the very Words of our English Version. 12mo. 2 s. Lewis. 1771.

This work appeared first in the German language. The Author, we find, is Samuel Lieberkühn, M. A. who 'made use of Luther's version of the New Testament, altering here and there a word agreeably to the original, or to render the sense of the passage more clear.' The Translator 'adheres strictly,' he tells us, 'to the English version in use, inserting in some places a few words for the sake of connection, or by way of illustration.' There is no doubt but thousands have read the detached history of each Evangelist in the sacred writings with great advantage, nevertheless, though it is not possible to obtain perfect exactness as to the order of time and place, it must be acknowledged that such a harmony as can be gained in this respect is of real utility. 'It might be wished,' observes this Writer, 'that we could arrive to a certainty touching the order of time in which the matters followed upon each other. But as the Evangelists have not observed the same order of time in their relations, it has proved a subject for many controversies among the learned. Some assert, that all the four Evangelists have wrote according to the true order of time, which obliges them to repeat the very same transaction two or three times. Others are of opinion, that Mark and Luke; and others, that Matthew has kept closest to the order of time. But we will not enter here into this controversy, for this obvious reason, we cannot determine any thing positively. In this harmony we have made the Evangelist Matthew our rule, as to the order of time, and we have herein chiefly followed the late Dr. Bengelius, and his harmony of the four Evangelists; and he had many learned men who were his fore-runners in this method. In this arrangement it is laid down as a rule, that we reckon no more than three Easters from the baptism to the death of our Saviour, which John plainly shews in his gospel. Secondly, that we transpose the relations of Mark and Luke in some places, and range

range them according to the order of Matthew. All this has solid reason for its support, and on this account is more followed at present.'

In this manner the Author speaks of his performance, which we think may be read with satisfaction and advantage by those who cannot easily consult larger or more elaborate works of this nature.

**Art. 39.** *A Letter to the Monthly Reviewers*, containing Censures and Repentment, for many Instances of their strange Misbehaviour, especially their Title-page Remarks on the *EXEMPLAR*, or an Exposition of the Prophecies now fulfilling. With a brief Recital or Plan of the Work, and some Additions. 8vo. 1s. Printed for the Author, and sold by Stevens in London. 1771.

In our Catalogue for January 1769, in mentioning the *Exemplar*, an huge, expository quarto, on the visions of Daniel, and the Revelation of John, &c. &c. we gave the very uncouth and verbose title-page, as a sufficient specimen of what every Reader of discernment and taste had to expect from the Author. Such brevity of notice, however, seems to have given no small offence to the Gentleman who had been at the pains of writing, and perhaps the expence of printing this great volume: but it is natural that every author whose work (inestimable in his fond eye!) a Reviewer does not approve, should conceive himself and his learned labours to be ill-treated, and that he should complain of the envy of critics, and the malignity of criticism. This Letter writer, accordingly, in the fulness of his avowed *resentment*, considers the Monthly Reviewers as a set of very bad people, enemies to religion, infidels, &c. But we hope it does not follow, that every man who dislikes the plan, or dissents from the principles of any piously intended book (among the thousands of wrangling and contradictory ones with which the Christian world hath been troubled), is therefore irreligious, or an infidel!—In brief, we still think of the *Exemplar* as we thought before; and this Letter from our disobliged Friend and Correspondent, has only served to confirm us in the Idea, that he is a good Man, but not a good Writer.

**Art. 40.** *The Methodists vindicated from the Aspersions cast upon them by the Rev. Mr. Haddon Smith.* By *Philaetides*. 8vo. 1s. Bladon.

It is currently supposed that the Methodists are an ignorant and illiterate set of people, who are incapable of offering any arguments worthy of attention, in support of their religious principles or practice. But the present Writer's manner of repelling the attack made upon the Methodistical party by Mr. Smith\*, is far from contemptible, and we much question if the Rev. Curate of Bethnal Green will be able to stand his ground against the efforts of an antagonist, who is well furnished with weapons, offensive and defensive, and who knows how to employ them, either in his own cause, or in that of others: for he declares, that he is not, himself, a Methodist.

#### MISCELLANEOUS.

**Art. 41.** *Ten Dialogues on the Conduct of Human Life.* To which is added, *Zara*, a moral Tale. Small 8vo. 2s. Carnan.

These Dialogues are held between a young lady and a gentleman, and treat of ambition, love, avarice and prodigality, anger

\* See Review for October last, p. 327.

and rage, hatred and revenge, envy, jealousy, compassion, society, company, &c. With respect to the tale of Zara, if young persons, for whose use this publication is calculated, do not read the narrative and overlook the preceptive parts of it, which may too often be the case, they may collect variety of good sentiments from it. **N.**

**Art. 42.** *The Knowledge of the World, and the Attainments useful in the Conduct of Life.* Translated from the French of Monsieur Callieres, Secretary of the Cabinet to Lewis XIV. one of the Forty Members of the Academy, and Minister Plenipotentiary at the Peace of Ryfwick. 12mo. 2 s. 6 d. sewed. Baldwin, &c.

The knowledge here displayed, is that of the French world as it stood more than half a century since. M. Callieres was a sensible man, but his rules for pleasing in conversation will only enable persons to talk all day long without saying one word to any profitable purpose; and many of our countrymen are not so far behind their neighbours, but that they can perform this already without any instructions from them. The Translator indeed anticipates this objection without obviating it satisfactorily; for it is difficult to conceive how a company, who set out with a principle of yielding to, and complying with, each other's foibles, can ever assert opinions of their own, or talk like men of sense. **N.**

**Art. 43.** *The Conduct of the Royal Academicians,* while Members of the Incorporated Society of Artists of Great Britain, viz. from the Year 1760, to their Expulsion in the Year 1769. With some part of their Transactions since. 8vo. 1 s. Dixwell. 1771.

It appears, from this publication, that the Royal Academicians, while a part of the Incorporated Society of Artists of Great Britain, obstructed the order of that Association, and usurped, by their address, the supreme direction of it; that the arbitrary measures they prosecuted, gave rise to a powerful opposition against them; and that the check, which was thus given to their ambition, induced them to erect a separate institution, to which they had the influence to procure the Royal Sanction. We would not, however, advise the Readers of this pamphlet to adopt all its conclusions, before they know what the Royal Academicians have to urge in their defence. **N.**

**Art. 44.** *The Merchant's Complaint to the Lawyers at the Devil.* Shewing the Hardships, Inconveniencies, and Injustice, to which every honest Man of Property is exposed, from Jew Bail, sham Pleas, Demurrers, Writs of Error, and Injunction Bills. With some Hints for redressing those Grievances. By a Merchant of London. 8vo. 1 s. Wilkie. 1771.

We are here presented with some strictures on the disadvantages attending the forms of procedure in our courts of law. They are judicious, and worthy of an attentive perusal: and we wish they may give occasion to any remedy of the abuses enumerated in this complaint. **St.**

**Art. 45.** *A Vocabulary adapted to the new Latin Accidence;* designed to exercise Children in the Application of the Grammar Rules, while they are acquiring a Copia of Words. 12mo. 1 s. Lowndes. 1771.

The Author of this small performance seems to suppose it unquestionably certain, that the public must be well acquainted with the *New Latin Accidence*, of which some account was given in the Review for

for October last. We are here informed, that 'this collection is published as a sketch only, which,' the Compiler thinks, 'may be useful in its present form, but means to make it as perfect hereafter as the plan requires.' The book consists of lists of substantives to exercise the rules of declensions and genders; of adjectives, adverbs, conjunctions and interjections; of verbs with their compounds, to exercise the rules for the perfect and supines, and, farther, a number of examples to exercise the Syntax rules: after which the vocabulary is Englished, and also the Syntax examples. This publication may prove an useful assistant, particularly to such who have recourse to grammar, which it is designed to accompany.

**Art. 46.** *A New French Dictionary, in two Parts:* The first French and English; the second, English and French: containing several Hundred Words not to be found in any of the Dictionaries hitherto published: the various Meanings of Words, often explained by French or English Sentences: the Genders of Nouns, Adjectives and Pronouns, and the Conjugations of Verbs: the Irregularities of the Parts of Speech. To which is prefixed, A French Grammar shewing how to form the regular Parts of Speech. By Thomas Deletanville. 8vo 7s. London. Nourse and Vaillant. 1771

This Dictionary seems to be more copious and perfect in every respect than the abridgment of Boyer. We must beg leave, however, to suspend our judgment with respect to Mr. Deletanville's assertion that it contains several hundred words not to be found in any of the dictionaries hitherto published.

**Art. 47.** *A Memorial and Petition to the King's Most Excellent Majesty, on the Principles of public Faith, common Justice, and his own Royal Promise.* By Samuel Lee, Surgeon-general to the Army and to the Hospital for Relief of indigent sick Persons afflicted with Ruptures. 8vo. 1s. Williams.

It appears from this Memorial, that Mr. Lee has been singularly successful in his management of ruptures.

As to his pecuniary claim upon the crown, it has already had hearing in some of the courts of judicature, and is most certainly not determinable in the court of criticism.

## S E R M O N S.

I. *The Grace of our Lord Jesus Christ, the Love of God, and a divine Communion,* recommended and enforced in a Sermon at a Meeting of the People called Quakers, in Leeds, the 26th of the 5th Month commonly called June, 1769. Carefully taken down in Character at the same Time. By James Blakes, jun. 8vo. 1s. Nicoll, &c.

II. *The Folly and Danger of conforming to the World*—at a Monthly Exercise, at the Rev. Mr. Reynold's Meeting-place near Cripplegate, March 1, 1771. By Samuel Stennet, D. D. 8vo. 6d. Buckland.

III. Two Sermons occasioned by the Death of the Rev. Robert Lawson, A. M. at the Scotch Church, London Wall, May 5, 1771. By Thomas Oswald, Minister of the Scotch Church, Russell-Street Covent-Garden. 8vo. 1s. Buckland.

\*.\* Mr. Farmer's *Dissertation on Miracles*, and Dr. Henry's *History of Great Britain*, in our next.

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# A P P E N D I X

## TO THE

### M O N T H L Y R E V I E W,

VOLUME the FORTY-FOURTH.

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#### F O R E I G N L I T E R A T U R E.

##### A R T. I.

*Voyage Littéraire de la Grèce, &c.*—A Literary Journey through Greece, or Letters on the ancient and modern Greeks, with a Parallel of their Manners. By M. Guys, Merchant, of the Academy of Marseilles. 12mo. 2 Vols. Paris. 1771.

**T**HES E volumes contain a variety of miscellaneous observations on the national character, arts, manners, customs, and commerce of the Greeks. The Writer seems to be a man of spirit and sentiment; but he frequently indulges his vivacity, or his turn for speculation, till his subject is out of sight. He writes without much order or connection; but his matter is various; and as he is by no means a dull Writer, there are many to whom his book may afford an acceptable amusement.

From this Literary Journey we shall, in the first place, give our Readers the 39th letter of the second volume, as it is on a subject for which the Greeks have ever been famous, the first and best of social virtues, the love of our country.

‘ You ask me if the Greeks still love their country? That virtue is still theirs; and notwithstanding the present state of Athens, Sparta, Mytilene, and Corinth, the inhabitants retain the most ardent affection for their respective cities. That sentiment, which Nature has written on the hearts of mankind in general, the Greeks have cultivated with peculiar care; and it has even survived the fair monuments of their former glory.

I speak not here of that blind attachment, that connection formed by habit, strengthened by ignorance, and confirmed by the ties of property. Barbarians and savages love nothing, because they know nothing more than their huts and hearths. Even

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among

among civilized nations the common people blindly follow one instinctive sentiment; but men of enlightened minds, have distinct ideas of their inclinations and their duty; are attached to their country upon different principles.

I never felt more strongly the force of natural eloquence than when I heard two Greeks disputing on the pre-eminence of their respective countries.

I travelled with a Tiniot \*, who had carried on a maritime commerce more than twenty years. He left his island to go to Smyrna, where he laid out his money in merchandize, which he carried to Marseilles. From the last place he embarked for our American islands, and returned, in a regular course of change, to the port from whence he set out, and where he should again renew the same system of commerce.

I was with him and M. Peyssonel † in 1748, during the war between England and France, in a small Swedish boat which was wrecked off the isle of Andros. This Greek spoke many handsome things of Marseilles, and of our colony, but no country, he said, was comparable to his own. His utmost ambition was to end his days in his island, and to carry thither the fruits of his toil and travels.

Such were all the Greeks I have known. One cannot be interested in that pleasure and admiration with which they speak of their native country. The very name of it awakes their passions and their powers; excites their tenderness, their eloquence, their ardour. I have made some reflections on patriotism of the modern Greeks in comparing it, as is the usual method, with that of their ancestors, and even with that of the Romans. Suffer me to submit these reflections to your judgment.

The patriotic affection was so universally embraced by the ancients that it could hardly become a question; but for us it may not be useless to expatiate upon it from time to time. We have in reality no attachment except to our capitals, where the assemblage of arts, talents, and pleasures draws us irresistibly, and where we frequently forget the places of our nativity.

The patriotism of the ancient Greeks was founded on most powerful motives:

1. Natural inclination, the first seed of the passion, in the process of time, became an hereditary virtue, and was often carried to extremes.
2. The principles of education.

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\* A native of Tine, a small island in the Archipelago.

† Now the French Consul at Smyrna.

3. The beauty of the country and the climate. For local physic is not the feeblest tie that binds us to our common mother.

4. The lectures of the ancient orators, always eloquent on this point.

5. The preference which the Greeks gave to their own laws and customs above those of other nations.

6. The examples of those who had signalized themselves by the zeal they had testified, or the service they had done, for their country.

7. The religion of their country, which ever leads men to the local worship of their fathers; and under this head I comprehend festivals and dances, to which the modern Greeks are not less attached than were their remotest ancestors.

The people of Candia called their country *their mother* \*. "Though older," says Plutarch, "than our immediate parents; she has a stronger right to our affection and duty †."

Nature and law, according to Lucian, place the patriotic before the filial duty. We learn arts and sciences, says he, for no other purpose than to be useful to our country. We enjoy no property but to support her interest and security. Whatever she may be, she is still the object of our affection, and we are afraid of being banished from her, even after death.

The body of Palinurus thrown by the waves upon a foreign shore, is what the Trojans considered as the most deplorable circumstance attending their pilot ‡. For, independently of the religious rites of burial, the ancients thought highly of the privilege of dying in their own families, and amongst their friends. Orestes, before he is sacrificed in Tauris, takes measures to secure his interment; and Iphigenia, who does not then know him, promises to supply the place of a sister.

The Greeks were not less attached to their laws than to their country. Busris and Spertis, Lacedæmonians, went courageously to Xerxes, and offered him their lives to discharge the punishment their fellow-citizens had merited for massacring his heralds. The king, struck with their generosity, offered them the pardon they demanded for the Spartans, on this condition, that they should remain upon honourable terms at his court. The two Spartans refused this advantageous offer, saying, that

\* Pindar, in like manner, calls Thebes his mother, *Ματὴρ ἱμα-  
χρυσίου βρέα*. Isth. 1.

† Telemachus says to Idomeneus, who presses him to stay, "What! shall I renounce my father, my mother, my country, which ought to be dearer to me than both?" *Odys.* lib. 23.

‡ Nudus in ignota, Palinure, jacebis Arena.

Virg. *Æn.* 6.



they could not possibly live at a distance from their country, and under foreign laws. Death seemed preferable to this.

A stranger said one day to Theopompus the Lacedæmonian without doubt from a design to pay his court to him, "My name is Philolacon," that is, a lover of Sparta; "I wish," said the Spartan, "the love of your own country had induce you to take your surname from it. It would have done you more honour than that which you affect."

It is observable, that the antient, like the modern Greeks assumed their Patronymics, not from selfish motives, as Theocritus did to distinguish himself from another poet, to whom he was much superior, but that they might bear a name which to them was dearer than any other. "I am Thyrsis of Ætna," says one of the pastoral poet's shepherds, with great complacency, as another Greek would have said, I am Dionysius of Halicarnassus, or I am Thales of Miletum."

While the Greeks thus assumed the name of their country they found motives to do honour to it by their virtues or the talents, and consequently an emulation to exert both. "I yield to no man," says Ajax, "my birth and my education at Salamis have sufficiently formed me to valour."

These brave people looked upon it as a thing impossible to survive the ruin of their country. In Homer, to whom we must necessarily refer, when we speak of the manners and customs of the Greeks, Priam is able to support his grief for the loss of Hector, but cannot survive the destruction of Troy. "May the gods," said he, "send me down to the shades, before I see my city destroyed by the Greeks \*."

Aristotle dies content with having obtained from Alexander the re-establishment of Stagyra, his native place, which the conqueror had given up to the ravages of his troops.

This tender attachment to the place of our nativity † is the portion of those virtuous and sensible hearts which Nature has formed

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\* This noble sentiment is in the 24th Book of the Iliad. It was one of the great characteristics of antiquity. In the infant state of society, man was in love with Nature, and with the scene of his existence. When Mr. Guys observed, that the antients held the love of their country prior to all other duties, he might have confirmed his observation by a remarkable passage in Valerius Maximus: *Pietas, scilicet, erga patriam, cujus majestati, etiam illa quæ Deorum Numinibus æquatur, auctoritas parentum vires suas subjecit.* Val. Max. l. v. c. 6.

† When Ulysses, in the island of Calypso, is desirous of once more beholding his native country, the poet represents him as sitting on the banks of the sea, his heart oppressed, and, as he looks over the island

formed for the impressions of paternal love, filial piety, faithful friendship; in order to fulfil the several duties connected with those sentiments, to animate indifference, and to shame ingratitude.

Let us now consider the conduct of the Romans in this respect. Zealous republicans, fond of glory, jealous of liberty and independence, but ambitious of place and power, accustomed to look upon their citizens as superior to kings (of whom they shewed their contempt by dragging them behind their triumphal cars), and to consider Rome as the mistress of the world, the Romans, in their attachment to their haughty country, had more of ostentation and vanity, than of sentiment.

The patriotism of the Romans resembled that of the Lacedæmonians. It was a sublime but severe virtue, an imperious passion, impatient of controul, and carried almost to the delirium of fanaticism. This does not carry with it the idea of those gentler sentiments, those natural attractions, we find in our hearts, and that affection we experience for the place of our nativity \*. The rage of patriotism with them stifled all other sentiments. At the same time it made them capable of such prodigies of valour as astonished their enemies, and of such barbarous sacrifices as were shocking to humanity. The ancient Romans were devoted to the commonwealth, and made themselves victims to its aggrandisement. The Lacedæmonians were of the same principles. They would live in hardships, and die with joy, to render Sparta the mistress of Greece †.

Cicero preached this doctrine to his fellow-citizens, at a time when they were incapable of receiving it. *Cari sunt Parentes, cari liberi, propinqui, familiares; sed omnes omnium caritates patria una complectitur, pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus.* Nothing was more commonly adopted than the *Decorum pro patria mori*. It was the motto of that military race of men which gave the world so magnificent an idea of Rome. The sole idea of the happiness of their country, their common mother, gave the Greeks more temperate, more pleasing, and consequently more durable sentiments.

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men's plain of waters, tears rising in his eyes. Surely he only could shed such tears who could imagine them,—the great disciple, not of human science, but of Nature, the immortal Homer!

\* Oppian observes, that Nature has given the same attachment to animals. De Venat. l. 2. v. 313.

† M. Duclos, speaking of this kind of patriotism, adds, such are our Religious, whom the zeal of the house of God hath eaten up. Their families become strangers to them. They know no family but that which they have adopted. The monastic virtues give way to the genius of monkery.

The Greek orators express a sensibility by no means inferior to that of the Romans, when the love of their country is the subject. To be satisfied of this, we need only consult the eulogium of Athens by Isocrates \*.

They, moreover, confirmed their doctrine by their own examples. Demosthenes, when exiled, seeks no other revenge of his fellow-citizens, than that of doing them fresh services. When besieged in the temple of Hercules, where he had taken refuge, he chuses rather to end his days by poison, than to attach himself to the tyrant of Athens.

Dion Chrysostom, who by his government had embellished and improved his country, notwithstanding the oppositions, the disgusts, the insults he had encountered, and the dangers to which he had been exposed †, Dion, though long in exile, a fugitive, wandering from one retreat to another to escape the hatred of Domitian, asked no other favour of his friend Nerva, when he succeeded to the empire, than that he might be permitted to return to Prusa ‡. his country, and make some improvements there at his expence. On his return to Bithynia, he made a public speech, wherein his affection for his country and his fellow-citizens is expressed with great energy and sensibility.

Nothing can be more striking than a view of the Greeks returning to their country after a short absence. They invoke their gods; they salute it with all the eagerness of joy. Imagine to yourself the transports of those brave soldiers of Xenophon (in the retreat of the ten thousand) on the sight of the sea which opened their way to Greece. They erect trophies in memory of their achievements and their return; they congratulate each other; they embrace, and, in the first emotions of their general joy, there is no distinction between officer and soldier §. This retreat, so famous in history, is the most glorious monument, not only of the courage and firmness of the Greeks, but of their affection for their country.

Every other sentiment seems to have been absorbed in this. When Athens had the ingratitude to banish Lycurgus, Aristides, Miltiades, Phocion, and Themistocles, those virtuous citizens still loved their country, as the poet loved his mistress,

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\* Mr. Guys here alludes to the following passage, "Our origin is so pure and unmixed, one city having produced us all, and been still possessed by us, that we are the only Greeks who can give our native place the dearest and tenderest of all names, who can call it at once our nurse, our country, and our mother."

† In an insurrection occasioned by a scarcity of corn, when the people attempted to burn his house.

‡ A city in Bithynia, sometimes called Prusias.

§ Xenoph. De Cyri Exped. Hist. lib. iv. c. 7.

though he knew her to be false \*. If they had divisions among themselves, they still united to defend their country. Imprecations were publicly pronounced against him who introduced a foreign army into his country †. In time of peace they employed themselves in embellishing and adorning their native cities. The decoration of their towns and temples announced the progress of arts, and the zeal of the citizens. It is observable, that the genius of the fine arts has always been ambitious of doing honour to the country where they flourished.

The Romans, at the expence of the Greeks, whom they stripped of their ornaments, had the same ambition to enrich their country, to transport the arts thither, and make them submit to the masters of the world.

One cannot consider the patriotic affection of the Greeks and Romans, different, indeed, in its character and nature, without finding among the modern Greeks the same features which that virtue wore with their forefathers. It is that natural love of the native place, which Virgil expresses so well in the person of Melibœus, whose principal regret seems to arise from his forced desertion of his beloved country,

*Nos patriæ fines, & dulcia linquimus arva ;*

*Nos patriam fugimus, &c.*

The same poet, when he paints the patriotic affection of a virtuous citizen, represents a young Greek, who followed the fortunes of Evander, dying in a foreign country, and at the point of death wholly taken up with the remembrance of his dear Argos :

——— *Duces, moriens, reminiscitur Argos.*

Thus Ajax, in Sophocles, just before his death, " Fair Sun, I behold thee for the last time. Salamis, palace of my fathers, Athens, friends, rivers, fountains, that bore witness to my birth, receive the last adieus of Ajax."

\* The poet here alluded to by Mr. Guys is Tibullus, who says of his mistress,

——— *Quamvis perfida, cara tamen !*

The patriotic affection did not, however, always meet with so ungrateful a return. The city of Mytilene caused a medal to be struck in honour of Potamon, the son of Lesbonax the philosopher, who was represented on the reverse returning from Rome, where the Emperor Tiberius had loaded him with favours: but he chose rather to fix his residence in his native city, and to give his lessons to his fellow-citizens, than to reap the greatest advantages in the capital of the world. The passport Tiberius gave him on leaving Rome is curious. " If any one dares to insult Potamon, the son of Lesbonax, let him first consider whether he is able to resist

TIBERIUS."

† Esch. Sept. ap. Theb.

The Abbe De Chaulieu has expressed the same sentiments, much in the same manner, in his tender adieu to Fontenay, the place of his nativity.

*Fontenai, lieu délicieux,  
Ou je vis d'abord la lumière ;  
Bientôt au bout de ma carrière,  
J'irai rejoindre mes ayeux.  
Muses, qui dans ce lieu champêtre  
Avec soin me fîtes nourrir,  
Beaux Arbres qui m'avez vu naître,  
Bientôt vous me verrez mourir.*

In English :

Farewell fields of Fontenay,  
Where I first beheld the day !  
Soon to close my aged eye,  
Soon to join my ancestry,  
When I seek their lowly cell,  
Fields of Fontenay, farewell !  
When the muse that wak'd my lyre,  
Sees the breath she tun'd expire;  
When the groves that wont to wave  
O'er my slumbers, shade my grave ;  
Where I once enjoy'd the day,  
Farewell fields of Fontenay !

Let us read the Iphigenia in Tauris of Euripides, the most interesting tragedy perhaps of the whole Greek theatre, as well on account of its situations and sentiments, as of that peculiar air of truth and probability which the poet has had the art to give it. Let us hear the chorus of Greek women tenderly bewailing the loss of their country in the second and fourth acts. I shall quote only the following strophe :

“ Far from my dear country, I sigh for the society of the Greeks. Who will lend me wings to fly to Diana, the Cynthian goddess ? When shall I behold the palms of Delos, the groves of laurel for ever green : the shades of Olive consecrated by the genial bed of Latona ? O lakes, whose waters are covered with swans ! O swans, friends of the muses, when shall I behold you again ? ”

When Iphigenia would bind Pilades by the strongest oath, she says, “ If you prove false, what shall be the punishment of your infidelity ? ” Pilades answers, “ May I never more return to my country ! ”—And your punishment, Iphigenia, in the like case ? ” “ May I never more,” she replies, “ see Argos ! ”

Such was the influence which this patriotic affection, inspired by Nature, had in ancient Greece ; and though in modern Greece it appears not with equal éclat, it is still deeply impressed upon the hearts of the people.

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The Greeks, enamoured of their own country, travel not but for the advantages of learning or commerce, which they always return to enjoy in the place of their nativity. Under the yoke of the Turks, their very chains seem only to bind them more firmly to the country of their ancestors. Modern Greece, covered with the long veil of slaves \*, is a captive mother in affliction, whom her children embrace with tenderness, and affectionately promise that they will never forsake her †.

Mr. Guys's Letters have one kind of merit which must recommend them to men of learning in general. The intelligent Writer, in most of them, illustrates and explains the ancient usages on record by the modern manners and customs of Greece. Of this we shall give a specimen from his fifth letter.

‘ I observe that now, as in former times, in the principal families of Greece, the nurse of the master or the mistress makes a part of the family. Among the ancients, the woman who had nursed a young lady never forsook her, even after her marriage ‡. She was her governess, her confidant, her counsellor. Hence it is, that in the ancient Greek tragedies, and in those of the Latin written upon the same plan, no woman of rank ever appears upon the stage without being accompanied by her nurse. This usage is so attentively preserved, that the modern name of a nurse is *Paramana*, a word of great tenderness, and even more expressive than the ancient, as it signifies *second mother*. The nurse is always lodged in the house where she brought up her child, and from that time she is adopted into the family.

The Greek ladies still refuse to nurse their children, that they may preserve their beauty, the elegance of their bosoms, and even their health, to which they suppose that this contributes. In this, however, they have been often told that they are mistaken, and that, by giving up their children to the nutrition of strangers, they make themselves mere stepmothers. But the force of custom supercedes all arguments. Of all that has been written in our times on this interesting subject, nothing is more to the purpose than the discourse of a great philosopher,

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\* The slave's veil was made longer for the sake of distinction, particularly when the female slaves were offered to sale

† This fine image naturally reminds us of the medals of Vespasian and Titus, struck upon Jerusalem's being taken by the Romans—A woman sitting at the foot of a palm-tree, covered with a long veil, her head reclined and supported by her hand, with this inscription, *Judæa captiva*.

‡ This custom is of high antiquity. When Rebecca left her country and her father's house to marry Isaac, she was accompanied by her nurse.

preserved entire by Aulus Gellius. This philosopher went to pay the wife of one of his scholars, who was a woman of distinguished rank, a lying-in-viſit. After the firſt compliments, he took upon him to aſk the mother of the lady, if her daughter intended to nurſe her child herſelf. "God forbid!" answered the mother, "after my daughter has ſuffered ſo much, would you have her charged with further cares or troubles?" "Ah! Madam," replied the philoſopher, "let not your daughter content herſelf with being half a mother, and, after having borne nine months in her belly, and nourished with her own blood, a being ſhe neither ſaw nor knew, reſuſe the milk which Nature has given her to a creature that ſhe ſees, that looks upon her with its eyes, and implores her ſuccour with the moſt pathetic cries \*."

Next in rank to the nurſe are the ſlaves and maid-ſervants. Phedria, in one of Terence's comedies, ſays to Thais his miſtreſs, "Did not I, when you told me that you wanted an Ethiopian girl, neglect every other buſineſs to hunt for one? Then you wiſhed for a Eunuch, becauſe none but princeſſes have eunuchs. I procured you a eunuch †."

Thus the Greek ladies of antiquity, we ſee, had not only ſlaves, but eunuchs, a ſpecies of creatures now reſerved for the ſervice of the Turks.

The female ſlaves among the Greeks are now treated, as they were of old, with great lenity and kindneſs, and, after a certain time, are indulged with their freedom.

The Greeks too have what they call *the girl of their ſoul*, (Pſychopedi, pſicopela) whom they adopt very young. "Such was the fair Melantho, whom Penelope," ſays Homer, "had taken very young, and brought up as her own daughter, indulging her in every pleaſure ſuited to her age."

The maid-ſervants or ſlaves work at embroidery with their miſtreſſes, as they did antiently, and do all the interior buſineſs of the houſe. Ariadne, when abandoned by Theſeus, cries, in her diſtreſs, that ſhe was willing to ſubmit to the condition of her maid-ſervants. She conſents, like a ſlave, to make the

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\* This paſſage is very beautiful in Gellius. *Amiſſe in utero ſanguine ſuo neſcio quid, quod non videret; non aliter nunc ſuo lacte quod videt, jam viventem, jam hominem, jam matris officia implorantem.* Aul. Gell. Noct. Att. l. 12. c. 1.

† Nonne, mihi uti dixti cupere te ex Æthiopia  
Ancillam, reliſtis rebus omnibus,  
Quæſivi? Eunuchum porro dixti velle te,  
Quia ſolæ utantur his reginæ: repperi.

Eun. Aſt. 2. Sc. 2.

beds, to carry the heaviest pitchers, and to bring her dear Theseus water to wash before he sits down to table \*.

Sometimes a female slave is not only a confidant, like the nurse, but even consulted and advised with on occasions of consequence. Agreeably to this, Phocylides says, "Refuse not to hear and consult your slave, if you know him to be capable of giving you good counsel."

The female servants never stay at home, when their mistress goes abroad. They are obliged to follow her, and this custom likewise is very ancient among the Greeks. In one of Terence's comedies, a slave, informing his master what ladies were arrived, asks, whether he does not know them by their train of maid-servants. *Anillarum gregem ducunt secum.*

In Plautus, a woman who is going no farther than her next neighbour's, bids her servants follow her. And it is obvious, from other passages of antiquity, that this was not only meant as a mark of consequence and consideration, but that it was also prescribed by decency and a regard for reputation, and distinguished the woman of honour from the courtesan †.

One cannot here omit a curious circumstance relative to female trains, recorded by Plutarch in the life of Phocion. "When the Athenians were assembled at the theatre to see a new tragedy, one of the principal actors, who was to play the part of a princess, just as he should have come upon the stage, demanded a royal mask and a magnificent train. As Melanthius, who defrayed the expences of the evening, had not provided these, he gave himself airs, and made the people wait, for without his retinue the player would not appear. Melanthius, tired with his impertinent difficulties, forcibly pushed him on the stage, crying, *You see the wife of Phocion, attended only by one maid, and do you want to make a parade, to corrupt the manners of the women?* This, which was heard all over the theatre, was received with universal applause."

Zaleucus, the disciple of Pythagoras, and the famous law-giver of Locris, to repress the vanity and the luxury of his times, ordered that no freewoman should be attended by more than one maid—*unless she were drunk* †!

The retinue of slaves and followers that attends a Greek woman in the streets is the same mark of distinction that a fine equipage is with us; but with this difference, that, among the

\* Adferre aquam supercœnalem.

Nonn. l. xxvii. v. 390.

† Adlat ea in via sola? Prostitulum fané est.

Plaut. Amph.

† See Diod. l. 12. It is remarkable, that the celebrated legislator of Bath wrote his rules quite in the taste of the Locrian philosopher. Greeks,



Greeks, no woman of character can go out of her house without having at least one servant with her. Those of superior rank, who have a mind to shew their opulence or their vanity, are followed by numbers.

The young Greek women rarely used to go out, never to church, till they were married. The latter custom, though of great antiquity, is not now observed with the same severity. Nevertheless, they are as much confined as they were anciently. They never venture to shew themselves in the company of men, unless the father or the mother be present, or it be with their approbation.

Young Nausicaa says to Ulysses, "Which of us would appear in public with a man, without the permission of our fathers and mothers, before we are married \*." Such wisdom and simplicity had the manners of ancient times! How far are we from them!

The Greek ladies have always been fond of covering themselves with precious stones. The buckles of their girdles, their necklaces, their bracelets, are all set off with them; and tho' they delight in simpler ornaments, and adorn their hair with the fair flowers of the Spring, still the diamond must shine in the midst of jasmine and roses. They often dress without going from home, without any intention to be seen, merely to please themselves. They never lay aside their ornaments, except on some occasion of severe sorrow or mourning.

One cannot possibly speak of the ornaments of the Greek ladies, without recollecting an anecdote recorded by Plutarch †. An Ionian lady, a friend of Phocion's second wife, took a pleasure in shewing her her jewels, which consisted of bracelets and necklaces, adorned with gold and precious stones; "for my part," said her friend, "my only ornament is Phocion, who has for twenty years been general of the Athenians." One might still find the same sentiments among the modern Greeks, could one find Phocians.

To form an idea of the excess to which the Greek women carried their luxury, we need only attend to St. John Chrysostom, when he delaims against its progress in his time. "Beside ear-rings, says he, they have other ornaments for the extremities of their cheeks. Their eyelids and the whole countenance is painted: their petticoats are interwoven with thread of gold: their necklaces are gold: they wear plates of gold upon their sleeves: their shoes are black and shining, and terminate in a point: they ride in chariots drawn by white mules,

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\* Odyss, l. 6.

† Plut. in Vit. Phoc.

with a numerous retinue of chambermaids and other maid-servants †."

The modern Greek women, when they go to any great distance, never shew their jewels by the way: they are carried along with them: they put them on before they enter the house whither they are going; and, when their visit is ended, put them off before they return. This likewise is an ancient custom. The maid-servant of Thais, in Terence, says of her mistress, "She has privately taken off her jewels and given me them to carry: this, I know, is a sign that she will go as soon as she can †."

Madam Dacier remarks on this passage, that courtezans were not allowed to wear gold or jewels in the streets. But the truth is, and the present custom confirms it, that Thais, like other Greek ladies, had her jewels carried backward and forward, only that they might appear with greater splendor at the place of entertainment §.

The origin of the veil is of remote antiquity; for we have it as high as Abraham, but the Greeks ascribe it to the natural effect of modesty.

Pausanias has recorded a delicate little story on this subject.

At the distance of thirty furlongs from the city of Sparta, says he, is a statue of Modesty, which was erected there by Icarius for the following reasons:

Icarius, having married his daughter to Ulysses, endeavoured to prevail on his son-in-law to fix his residence at Sparta; but his endeavours were vain. As these hopes proved ineffectual, he applied to his daughter, and conjured her not to abandon her father. At the moment she was about to depart for Ithaca he redoubled his intreaties; and, when she actually set off, followed her carriage. Ulysses at length, tired of his importunities, told his wife, that she might make her choice between her father and her husband, and that he left it to her own pleasure, whether she would go with him to Ithaca, or return to Sparta with her father. Then, it is said, the fair Penelope blushed, and made no other answer than by throwing a veil over her countenance. Icarius understood

† See Montfaucon's extract from the works of St. John Chrysostom.

‡ Interea aurum sibi clam mulier  
Demit, dat mihi ut auferam.  
Hoc est signi; ubi primum poterit,  
Sese illinc subducet, scio.

Eunuch. A&C. 4. Sc. 1.

§ This shews to what unwarrantable assertions the indulgence of conjecture will frequently lead commentators. For our parts we believe with Mr. Guys, that this was the custom then, as it is now.

what

what this answer meant, and left her at liberty to go with husband; but, affected with the embarrassment in which he seen his daughter, he erected a statue to MODESTY, in place where Penelope had thrown a veil over her blushes, in imitation of her, all women might wear a veil."

Agreeably to this tradition, Homer represents Pene followed by two of her women, and her visage covered with magnificent veil.

The veil still worn by the Greek ladies is of muslin, and gold tissue at the extremities. That of their women is all a piece, and without gold. It is always white, such as *Ho* and the ancient monuments represent the veils of *Helena* *Hermione*.'

From the above quotations the Reader will perceive in a manner *M. Guys* has made the ancient and modern customs mutually illustrate each other, and at the same time will knowledge the utility of this kind of writing. All we have observe further, is, that those who read for sentiment and edification will be better satisfied with these volumes, than those who open them in pursuit of curiosities.

## A R T. II.

*Histoire de l'Academie Royale de Sciences, &c.*—The History of the Royal Academy of Sciences at Paris, for the Year 1755. Continued from the Appendix to the XLIII<sup>d</sup> Volume, 1755, and concluded.

### HYDROSTATICS and HYDRAULICS.

MÉMOIR I. *Reflections on some new hydrostatical Phenomena.* by the Abbé Nolle.

THE paradoxical air of this article, and the singular manner in which the phenomena related in it were first produced induce us to give a somewhat particular account of it.

In the course of this year, the Abbé Nolle had been informed that, in Spain, water had lately been raised to the height of 60 feet, apparently in direct violation of the established laws of hydrostatics, by means only of a simple sucking-pump. He paid, however, little attention to this marvellous and uncircumstantial relation, till he read, in one of the *D* prints, that the late *M. Le Cat* had ascertained the possibility of the fact by actual experiments at Rouen. On his enquiring of that gentleman, by letter, whether it was really true that the laws of nature had of late undergone some remarkable change, *M. Le Cat* set the Abbé at ease with regard to their immutability; but at the same time assured him of the truth of the fact in general, and sent him a relation of the singular manner in which the discovery was originally made.

A Tinman at Seville, ignorant of the general principles of hydrostatics, and equally ignorant of the bounds which nature has set to the ascent of water *in vacuo*, as of the cause of its elevation, confidently undertook to convey it up to a terrace 60 feet high, by means of a simple sucking-pump. Having completed his apparatus, he falls to work upon the top of the terrace; but the water refuses to obey his repeated suction. Irritated at this disappointment of his hopes, he runs down in haste, and in a fit of rage and desperation throws a hammer, which he held in his hand, at the pipe, with such good-will, and in such a direction, as to make a hole in it, at the height of about 10 feet above the reservoir; and, in consequence of this lucky hit, the water instantly rushes up to the place of its destination. Thus chance produced what genius had never yet effected, and a passionate blockhead, by a dash of a hammer, drove water up through the pipe of a simple sucking-pump to the height of 60 feet, which before, and ever since the days of Torricelli, would never proceed much farther than 30.—In a somewhat similar manner, a painter, we have somewhere read, after many fruitless attempts to paint the foam about the mouth of Bucephalus, dashed his pencil in a rage against the picture, where instantly an excellent foam appeared, when he least expected it.

But it is incumbent on us to explain, if the philosophical Reader has not already anticipated us, the cause of this effect. It appears evidently, from the Abbé Nollet's experiments, that the pressure of the atmosphere does not, in this case, raise a solid or continuous column of water 50 or 60 feet in height, or, in other words, a weight greater than its own; but that it only elevates a compound column of water and air intermixed, which is considerably lighter. In fact, the water having been first raised to its usual height, by the rarefaction of the air within the tube, the external air rushes in through the small artificial aperture; and while it depresses the water below the orifice, which consequently falls into the basin, having now only the weight of a column of water 20 feet high above it, that is, 2ds only of the weight it is able to sustain, it elevates it, but at the same time however in its passage upwards becomes intermixed with it; and the whole compound mass of air and water is, by the continued pressure of the atmosphere, carried up to the height of 50 feet above the aperture.

Chance, as we have already mentioned, gave rise to this observation; though the effect might undoubtedly, we think, have been conjectured *a priori*. It is well known, that on lifting up the tube of a barometer out of the basin, so as to permit a part of the mercury to fall out, and of air to enter, the remaining column, now become lighter than the atmosphere, is suddenly elevated and dashed against the top of the tube: so that the most  
remarkable

remarkable circumstance in the Seville experiment is, that the water, instead of being elevated to so considerable a height, does not rather descend through the air, a fluid so much lighter than itself; while the latter might naturally be expected to rush through it to the top of the tube. This event however does not take place, when the tube is of a proper bore, and the aperture is made at a certain determinate height above the surface of the reservoir. It may be proper to observe, that in the Seville pump, as well as in M. Le Car's imitation of it, the stream at the top is intermittent; and that it is necessary, after the first discharge of water, to stop the hole for a short time, in order to procure a second; or, in other words, that the hole must be alternately stopped and opened by an assistant, or otherwise, during the working of the pump.

Soon after the Abbé had cleared up this hydrostatical paradox, the truth of his explication of which he afterwards confirmed by experiments made with glass tubes, in the presence of the Academy, he was informed of another singular machine of the same kind, which excited more surprize than the former. He was told that the Sieur Bellangé at Paris had actually constructed a simple sucking-pump, which not only raised water to the height of 55 feet, but delivered it in an uninterrupted stream, as long as it was worked, without requiring any attendance at the little aperture. He made a visit to that artist, and found that the performance of his pump was such as it had been represented to him. The bore of the pipe of this machine was 10 lines in diameter, and that of the little aperture, which is by no means a matter of indifference, half a line. The latter was pierced at the distance of a foot from the surface of the water, and had a slender valve, which was fixed on the inside; although the machine would work, if the aperture remained always open. On applying his ear to this opening, the air was heard rushing in through it with a hissing noise; and from this, and other circumstances, he was convinced that the pump did not raise a continuous body of water 55 feet in height, but an interrupted column, consisting of alternate masses of water and air. On this account, the quantity of water delivered by it falls very much short of what might otherwise be expected, and renders it, at least in its present state, rather a matter of curiosity than of much use. Nevertheless, there may be some circumstances in which this construction may be employed to advantage; particularly where the source is inaccessible, or so situated as to render the fixing of any of the common pumps difficult or impracticable.

MEMOIR II. *On the Motion of Fluids running through given Apertures in the Bottom of a Vessel.* By M. Le Chevalier De Borda.

In questions of pure geometry, the science of certainty, no difference can arise in the solutions of geometers: but when they

they are complicated with physical considerations, the minutest circumstance added, overlooked, or neglected, is sufficient to produce error in the results. The problem which is the subject of this Memoir has been profoundly investigated by several great geometricians; particularly by Messrs. Daniel Bernoulli, and D'Alembert. M. De Borda, however, thinks their solutions in some respects erroneous, and here endeavours to substitute others more just and accurate, founded on a different hypothesis, and on actual experiments.

We shall only give the titles of the two remaining Memoirs of this class. The first treats of the different methods of laying the foundations of bridges and other works under water: the second contains an account of the scheme of bringing the waters of the river D'Yvette to Paris, together with proofs of their salubrity.

#### A S T R O N O M Y.

MEMOIR I. and II. *On the Theory of the Planet Mercury.* By M. De la Lande.

These Memoirs are curious, not only as astronomical articles, but likewise on account of the critical discussions, relative to a curious and interesting part of ancient literature, contained in them. We shall accordingly give a short and general abstract of their contents.

The theory of the planet Mercury, it is well known, is far from having been carried to that degree of perfection, which has been attained to with regard to that of the other planets. This imperfection has evidently arisen from the great rarity and insufficiency of observations; and these have been caused by the extreme smallness of that planet, and his vicinity to the sun even at his greatest elongations, which render him frequently indiscernible even by modern astronomers, provided with the best instruments; especially in his passage over the meridian, where M. De la Lande has frequently not been able to observe him, with the assistance of a large reflector moving in the plane of that circle. We are not to wonder, therefore, that the antient observations of this planet amount only to sixteen, which are all contained in the only monument of the antient astronomy which is come down to us, the *Almagest* of Ptolemy; and these we owe to the favourable situation as well as industry of the observers. Copernicus, situated in a more northern climate, and consequently in a more oblique sphere, and incommoded by the fogs arising from the Vistula, lamented that he could never once obtain an observation of this planet. Tycho Brahe, Hevelius Riccioli, and other more modern astronomers, were, however, more fortunate. After discussing the respective merits and defects of their observations, M. De la Lande produces a few lately made by himself, under favourable circumstances and si-

tuations of the planet, and from thence corrects the errors of tables, and deduces the place of his aphelion for the present time.

In the second Memoir, the Author undertakes to determine the motion of the aphelion, and the mean motion of Mercury together with the mean time of his revolution, and his distance from the sun. For these purposes he enters into a critical examination of the sixteen observations abovementioned, contained in the *Almagest*; several of which he judges to be of the greatest importance, and to be as capable of affording a determination of the motion of the aphelion, as well as of some of the other elements relative to the theory of this planet, as exact at least as all the observations made in the last century. The numerous difficulties which the Author meets with in this undertaking, give him frequent opportunities of displaying not only his well-known astronomical knowledge, but likewise his exertion; and of exercising his critical discernment, in correcting the unavoidable errors which have crept into that precious monument of antiquity, during a course of more than sixteen centuries, through the faults of copyists and translators, and afterwards those of printers. The manuscripts of the *Almagest* in the original Greek, were for many ages lost to the world: the Arabs had translated this work into their language, and from these Arabic versions were made the Latin translations which we now possess. Long afterwards, however, a copy of the original Greek was discovered, and published towards the beginning of the 16th century, from the fifth edition of which the Author transcribes the sixteen observations which are found in it, not only by Ptolemy and his predecessors, relative to this subject; but also correcting the text where it is faulty, and elucidating it where it is obscure.

Of the difficulties attending this undertaking, some arise from the manner of computing time used by this ancient writer; from obscurities in expression both on that and other subjects. The Egyptian year, and the *Æra* of Nabonassar, used by Ptolemy. M. De la Lande first reduces to the Julian year, and the vulgar *Æra*. In opposition to some of the learned, who have erred on this head, he shews that the first day of the first year of Nabonassar falls precisely on the 26th of February, 747 years before Jesus Christ; a date incontestibly established on astronomical principles, and on the authority of Ptolemy himself, who gives the places of all the planets for that day: on which occasion M. De la Lande observes, that no other day or year can possibly agree with all their different longitudes (particularly that of the moon) except those above indicated. By calculating the true places, and comparing them with the actual observations as given by Ptolemy, he determines a point which was doubtful, but which

was necessary to be ascertained, with regard to his manner of reckoning the day, and finds that he began the day, as modern astronomers do, at noon; and not, as the antient Egyptians did, at sun-rise. Finally, among other ambiguities relative to the text of this Author, he settles that important one arising from his frequent manner of expressing the distances of Mercury from the fixed stars, which are not given in degrees and minutes, but in *moons, half-moons, thirds of moons, &c.*; that is, in diameters of that planet, and in parts of that diameter. M. De la Lande, by a delicate calculation, discovers the precise value which Ptolemy assigned to that measure; and finds his lunar diameter to have been equal to  $32'. 45''$ . He expresses his surprize how, without the use of telescopes and micrometers, he could approach so near to the true measure of the moon's diameter. He supposes it however not to have been obtained by actual measure, but deduced from calculations of eclipses. The Author having, in these two Memoirs, determined all the other elements of Mercury, except the equation of the centre, proposes to render his theory complete, by a determination of that element, which is to be the subject of a future Memoir.

MEMOIR III. *On the Motion of the Nodes, and the Variation in the Inclination of the Orbits of the Satellites of Jupiter.* By Mr. Bailly.

In our xxxviii<sup>th</sup> volume (Sep. 1767. p. 167.), and in the Appendix to the xlii<sup>d</sup>, p. 503, & seq. we have given a short account of Mr. Bailly's attempts to perfect the theory of the satellites, by calculations and reasonings founded on the theory of gravitation; with which the variations observed in their inclinations had by some been supposed to be incompatible. In this Memoir he continues the investigation, and finds almost every where a perfect coincidence between the results of the calculations grounded on the Newtonian system, and the best actual observations.

MEMOIR IV. *On the Horizontal Refraction.* By M. Le Monnier.

In this Memoir M. Le Monnier proposes a new method of ascertaining the quantity of the horizontal refraction, and its smallest variations, with the greatest precision, by means of some of the circumpolar stars of the first magnitude, which remain a short time under the horizon, observed at the time of their rising and setting. To be more particular; his method consists in measuring the arch of the horizon intercepted between the two points at which the star rises and sets; and he proposes the bright star in *Lyra* as the most proper for these observations in the meridian of Paris. To give an idea of the great precision of this method, we shall add that, according to his calculations,

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supposing



supposing the horizontal refraction to be 32 minutes, the arch of the horizon between these two points will be diminished by the said refraction  $3^{\circ} . 58' . 2''$ ; but if the refraction be supposed equal to 33 minutes, the same arch will be diminished  $4^{\circ} . 27' . 6''$ : that is, a variation of a single minute in the horizontal refraction, will produce no less than a difference of  $29' . 4''$  in the measure of that arch: so that an error even of a minute, in observing this horizontal angle, will produce an error of 2 seconds only, in the quantity of the horizontal refraction.

A very short account of the remaining articles of this class will be sufficient. These are, 1. *Inquiries with regard to the longitude of several places*, by Mr. Pingré; undertaken principally with a view to determine the quantity of the solar parallax in which it is a necessary element, and which M. Pingré still persists in fixing at 10 seconds; attributing the different determinations of other astronomers, in part, to the errors committed in settling the longitude of the places of observation. 2. *An attempt to determine the principal elements of the theory of Jupiter*, by M. Jaurat. 3. *A Continuation of M. Du Séjour's new analytical methods of calculating eclipses of the sun, and occultations of the planets and fixed stars by the moon*. In this fourth Memoir, the Author applies the equations demonstrated in the three preceding Memoirs, to the solution of several astronomical problems. 4. *On the first Comet of the Year 1766*, by M. Pingré. While the Author and M. Messier were both employed, but without effect, during the month of March, in endeavouring to discover the satellite, which has so often been supposed, and of late confidently affirmed, to attend the planet Venus, which was then in the most favourable situation for such a discovery; the latter, whose vigilance and success in the detection of comets is well known to the public, caught this in the very fact of stealing out of the solar system, as eight days afterwards it became totally invisible. M. Pingré here gives its elements deduced from the observations of M. Messier, and confirmed by those of the Abbé Chappe.—We think it unnecessary to enumerate the several observations of particular eclipses, &c. given in this volume.

#### GEOGRAPHY and HYDROGRAPHY.

Under the first of these two classes is given an account of some maps of the late M. Delisle, published this year by his brother. The first is a general map of Georgia and Armenia, designed when he resided at Petersburg, and constructed on some curious and very particular maps of these countries, furnished him by a Georgian prince, who was then in that capital. The second is a map of Babylonia, or that part of Asia formerly called Sennaar and Chaldea; principally founded on the relation of the expedition of the emperor Julian into this country; the itinerary

nerary of the celebrated Jew, Benjamin de Tudella, who travelled through it in the 12th century; and lastly that of Teixeira, the learned Portuguese geographer. On the *data* furnished by their different routs, which remarkably correspond with each other, the Author has satisfactorily determined the courses of rivers, and the position of places which have been rendered interesting to the readers of antient history, by the great events that have formerly passed in this part of the world.

Under the second of these classes we meet with an account of the present state of the useful enterprise undertaken by the orders of the French court, and executed by M. Chabert, of rectifying the sea-charts of the Mediterranean, by geometrical operations combined with astronomical observations. The particulars of a new and ingenious method are here given, proposed by M. Chabert, of determining the longitude of places, in expeditions of this kind; which consists in facilitating the means of observing the moon's passage over the meridian, together with those of such of the fixed stars as have the same declination: these observations being afterwards compared with correspondent observations made elsewhere. The nature of the subject prevents us from entering into any particular detail of this method. We shall only observe, that the Author describes a very simple and expeditious process, by which a quadrant or transit instrument may, in the space of five or six hours, be fixed exactly in the plane of the meridian, under the shelter of a temporary observatory or tent; and the proper observations be taken with the utmost promptitude and precision.

The only articles remaining to be noticed are, an account of various machines or inventions produced before the Academy, of the different arts and manufactures, the history of which is annually published; and the Eloge of that excellent chemist, M. Hellot.

**B—y.**

### A R T. III.

*Questions sur L'Encyclopedie*.—Questions, or Doubts, suggested from a Perusal of the *Encyclopedie*. 8vo. 3 vols. 1770.

**T**HIS performance bears evident marks of the pen of Voltaire. It has all the engaging vivacity of that celebrated writer, and contains many of those exceptionable opinions, for which he has so frequently and so strenuously contended. As his attention, however, has here been chiefly employed on subjects of taste and criticism, he has furnished a number of articles which are truly valuable and interesting. It was his intention to supply some omissions, which had been made by the authors of the *Encyclopedie*, and to make some additions to that justly admired work. In both these respects he has succeeded in a

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great

great measure; and his observations and reasonings, even where they attack religion and morality, are entitled to approbation.

Under the title *Auguste Octave*, he has made the following remarks, which will not be unacceptable to our Readers:

‘It has often been asked, under what designation, or under what title, did Octavius, surnamed Augustus, a citizen of a small town of Veletri, exercise dominion over an empire, which extended from Mount Taurus to Mount Atlas, and from Euphrates to the Seine? It was not as perpetual dictator. That title had been fatal to Julius Cæsar; and Augustus lived only for eleven days. The dread of perishing like his predecessor, and the advice of Agrippa, determined him to renounce it. He had recourse to other measures; he insensibly vested his person with all the places of trust and of dignity in the republic. Thirteen consulates, the tribuneship renewed in his favour every ten years, the appellation of Prince of the Senate, that of Emperor, which originally expressed nothing more than commander of the army, but which afterwards came to be taken in a more extended sense; these titles seemed to legitimate his power. In the mean time, the honours of the senate were tarnished; and it always preserved very considerable privileges. Augustus divided with it all the provinces of the empire; those which he retained to himself were the most powerful and important: and his command of money and troops made him absolute.

What is strange, Julius Cæsar was not made a god till after his death; but Octavius was deified during his life. It is true that, at Rome, he was not absolutely considered as a deity; but he was viewed in this light in the provinces, and had temples and his priests. The *A bays d'Éncy*, at Lyons, was one of the places where he was worshipped. Horace has said of him;

*Farandisque tuum per nomen ponimus aras.*

We may hence collect, that, even among the Romans themselves, there were courtiers, polite enough to raise altars to him in their houses. He was, therefore, in effect, canonized during his life; and the appellation of *Deity* became the title and surname of his successors.

Caligula found no difficulty in making himself a deity. He required that the people should pay him adoration in the temple of Castor and Pollux; and his statue was placed between the statue of these divinities. Nero enjoyed the title of *Deity*; he was condemned to die by the senate.

We must not imagine, that the term *Deity* had the same signification in those times as at present. Blasphemy could not

carried to so daring a length. *Divus* had precisely the same meaning with *sanctus*.

We ought to judge of the manners of Augustus only from the facts recorded of him; and the facts on which we found our conclusions ought to be incontestable. It has been asserted, that this man, who is so extravagantly extolled as the restorer of the Roman manners and laws, was, for a long time, a most infamous libertine. His epigram on Fulvia, composed after the horrors of the proscriptions, is a demonstration, that his contempt of decency in expression was equal to the barbarity of his conduct:

*‘Quod fuit glaphyram Antonius, hanc mihi pœnam  
Fulvia constituit, se quoque uti futuam.  
Aut futue at pugnemus, ait; quid quod mihi vitâ  
Charior est ipsa mentula? Signa canant.’*

This abominable epigram is a strong testimony of the reproachable manners of Augustus. Sextus Pompey objected to him his infamous weaknesses: *Effeminatum injectatus est*. Antony affirmed, before the triumvirate, that Cæsar, the grand-uncle of Augustus, had adopted him, because he had been subservient to his pleasures: *Adoptionem avunculi stupro meritum*.

The same reproach was thrown upon him by Lucius Cæsar, who affirmed also, that he had carried his meanness so far as to sell his modesty to Hirtius for a considerable sum. His impudence made him take a woman of the highest quality from her husband while at supper. He retired with her to a neighbouring apartment, and having gratified his desires, he conducted her to the table, while neither he himself, nor the lady, nor her husband, were seen to blush at this indecency.

There still remains a letter from Antony to Augustus, conceived in these terms: *Ita valeas ut hanc epistolam cum leges non inieris Testullam, aut Terentillam, aut Ruffilam, aut Salviam, aut omnes. Anne refert ubi, & in quam arrigas*. We must not translate this licentious epistle.

The scandalous feast, which he celebrated with five of the companions of his debauchery, and six of the principal ladies of Rome, is well known. They represented so many gods and goddesses, and practised the grossest obscenities:

*Dum nova cœvum cœnat adulteria.*

He was, at length, publicly marked out on the theatre in the following famous verse,

*Vides ne ut cinædus orbem digito temperet.*

Almost all the Latin authors, who have spoken of Ovid, have observed, that Augustus was induced to send this celebrated Roman into exile from no other reason, but because he had

surprised him in incest with his daughter Julia ; and they have also asserted, that it was a motive of jealousy which made him banish Julia. This appears the more probable, as Caligula boasted publicly, that his mother was the fruit of the incestuous commerce of Augustus with his daughter.

It is not disputed, that Augustus repudiated the mother Julia, on the very day that he had celebrated his marriage with her ; and that on that day he carried off Livia, who was with child by her husband Tiberius, another monster, who succeeded him. Such was the man, of whom Horace has said,

*Res Italas armis tuteris, moribus ornes,  
Legibus emendes, &c.*

It is with the utmost indignation, that we read in the *Georgics*, that Augustus is one of the greatest deities, and that we find the poet at a loss what office shall be assigned him as god ; whether he will hold dominion in the air, whether he will be the protector of cities, or whether he will accept of the empire of the sea ?

*An deus immensi venias maris, ac tua nautæ  
Numina sola colant, tibi serviat ultima Thule.*

Ariosto has expressed himself with more propriety as well as grace, when he says, in his admirable thirty-fifth canto,

*Non fu sì santo ne benigno Augusto,  
Come la tromba di Virgilio suona ;  
L'aver avuto in poesia buon gusto,  
La proscriptione iniqua gli perdona, &c.*

In proportion to the excess of debauchery in which he indulged, the cruelty of Augustus was atrocious and deliberate. It was in the midst of jollity and mirth that he gave orders for the proscriptions. In consequence of these, 300 senators were put to death, 2000 knights, and a number of individuals of obscure families, but whose riches were considerable. The great object which Octavius and Antony had in view, in the murders they committed, was the wealth of the proscribed. In this respect, they differ not, says M. Voltaire, from those highwaymen whom we break upon the wheel.

Immediately before the Peruvian war, Octavius gave a donation to his veteran soldiers of the lands which belonged to the citizens of Mantua and Cremona : thus recompensing the murders by depredation.

It is but too certain, that the world was ravaged, from the Euphrates to the heart of Spain, by a man, who had neither modesty, honour, nor probity ; whose avarice, ingratitude, and cruelty, were excessive ; who could maintain tranquillity

the midst of crimes; and who, in a well-constituted republic, ought to have died by the hands of the executioner.

The government, or administration, of Augustus, notwithstanding, is a subject of admiration; because Rome enjoyed under it the advantages of peace, pleasure, and abundance. Seneca says of him, *Clementiam non voco lassam crudelitatem*. I do not give the name of clemency to a lassitude produced by cruelty.

It has been thought, that he became mild in his disposition, when his ambition rendered it no longer necessary to him to commit crimes. When he was absolute master of the state, it was his interest, it is said, to be just. But I must be of opinion, that there was more of cruelty than of clemency in his nature: for, after the battle of Actium, he ordered the son of Antony to be put to death at the foot of Cæsar's statue; and he had the barbarity to cause Cæsario, the son of Cæsar and of Cleopatra, to be beheaded, though he himself had acknowledged him as the king of Egypt.

He one day suspected that the prætor, Gallius Quintus, had come into his presence with a dagger concealed under his gown, and he ordered him immediately to be put to the torture. Being called a tyrant by this sufferer, he, in the heat of his rage, with his own hands tore out the eyes of the unhappy senator: for this fact, we have the authority of Suetonius.

It is well known, that Cæsar, his adoptive father, had the greatness of mind to pardon almost all his enemies. But it does not appear to me, that history has recorded, of Augustus, one example of such generosity. I doubt extremely of what is said concerning his clemency toward Cinna. The story is neither mentioned by Suetonius, nor by Tacitus; and the former, who professes to give an account of all the conspiracies which were formed against him, would not, probably, have omitted to take notice of the most atrocious of them. The singularity of his giving the consulate to Cinna, as a reward for the blackest perfidy, could not have escaped all the contemporary historians. Dio Cassius speaks of it after Seneca; but the passage, in Seneca, which bears relation to it, has more the air of declamation than of history. Beside, Seneca lays the scene in Gaul, and Dio in Rome; from which contradiction, we must infer, that the fact is false. The modern Roman histories, being compiled in a hurry, and without taste, have not examined into this matter. That of Laurence Echard, in particular, is lame and defective. Authors, in general, are seldom guided by the spirit of inquiry and research.

Perhaps Cinna, having been suspected or convicted of some trespass against Augustus, was promoted by him, after satisfaction had been given, to the empty honour of the consulship:  
but

but it is altogether improbable that he had conceived the sign of seizing upon the supreme authority. He had commanded an army, was supported by no party, and v no consideration in the state. Could a courtier, without sources or power, have the presumption to think of dethroning a sovereign, whose dominion had been strengthened by a reign of twenty years, and who had heirs to claim the succession from him? Or is it probable that Augustus, after having discovered Cinna's conspiracy against him, would immediately have advanced him to the consulship?

If the story of Cinna is true, Augustus must have pardoned him, in opposition to his will, at the instigation and importunity of Livia, who had acquired the ascendant over him; who persuaded him, says Seneca, that the granting a pardon to Cinna would redound more to his advantage, than the punishment of that offender. In this case, therefore, the clemency of Augustus was an effect of policy, and not of generosity.

The observations which our Author has made in the *Charlatan* [a quack-doctor] are by no means unentertaining.

The chevalier Jancourt, says he, has exposed, in the *Encyclopédie*, the quackery of physicians: I shall make a few reflections on his reflections.

Physicians live in great cities; there are few of them in the country. The reason of this is obvious. In great cities there are rich patients; and among these, debauchery, the pleasures of the table, and the gratification of the passions, give rise to a variety of diseases. Dumoulin, not the lawyer, but the physician, who was a no less famous practitioner, observed a man's death, 'That he left behind him two great physicians, gimen, and River-water.'

In 1728, one Villars told his friends in confidence, that his uncle, who had lived almost an hundred years, and who died only by accident, had left him a certain preparation, which had the virtue to prolong a man's life to an hundred and twenty years, if he lived with sobriety. When he happened to attend the procession of a funeral, he shrugged up his shoulders in pity: *If the deceased*, said he, *had taken my medicine, he would not be where he is.* His friends, among whom he circulated it generously, observing the condition required, found its utility, and extolled it. He was thence encouraged to sell at a crown the bottle; and the sale was prodigious. It was more than the water of the Seine, mixed with a little vinegar. Those who made use of it, and were attentive, at the same time, to regimen, or who were happy in good constitution, soon recovered their usual health. To others, he observed, 'it is your own fault if you be not perfectly cured; you have been intemperate and incontinent; renounce these vices,

believe me, you will live at least an hundred and fifty years.' Some of them took his advice; and his wealth grew with his reputation. The Abbè Pons extolled this quack, and gave him the preference to the Marischal de Villars: 'The latter, said he, kills men; the former prolongs their existence.'

At length, it was discovered that Villars' medicine was composed chiefly of river-water. His practice was now at an end. Men had recourse to other quacks.

Villars was certainly of no disservice to his patients; and can only be reproached with selling the water of the Seine at too high a price. He excited men to temperance, and in this respect was infinitely superior to the apothecary Arnoud, who filled Europe with his nostrums for the apoplexy, without recommending the practice of any one virtue.

I knew at London a physician, of the name of Brown, who had practised at Barbadoes. He had a sugar-work and negroes; and having been robbed of a considerable sum, he called together his slaves. 'My friends, said he, the great serpent appeared to me during the night, and told me, that the person who stole my money should, at this instant, have a parrot's feather at the point of his nose.' The thief immediately put his hand to his nose. 'It is you, cried the master, that robbed me; the great serpent has just now told me so.' By this method, the physician recovered his money. This piece of quackery is not to be condemned; but, in order to practise it, one must have to do with negroes.

Scipio, the first Africanus, a man, in other respects so different from Dr. Brown, persuaded his soldiers, that he was directed and inspired by the gods. This piece of fraud had been long and successfully practised. Can we blame Scipio for having recourse to it? There is not, perhaps, a person who does greater honour to the Roman republic; but how came it, let me ask, that the gods inspired him not to give in his accounts?

Numa acted better. He had a band of robbers to civilize, and a senate that constituted the most intractable part of them. Had he proposed his laws to the assembled tribes, he would have met with a thousand difficulties from the assassins of his predecessor. He adopted a different method. He addressed himself to the goddess Egeria, who gave him a code, sanctified with divine authority. What was the consequence? He was submitted to without opposition, and reigned happily. His intentions were admirable, and his quackery had in view the public good; but if one of his enemies had disclosed his artifice, and said, 'Let us punish an impostor, who prostitutes the name of the Gods to deceive mankind,' he would have undergone the fate of Romulus.

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It is probable, that Numa concerted his measures with great prudence, and deceived the Romans, with a view to their advantage, with an address, suited to the time, the place, and genius of that people.

Mahomet was twenty times on the point of miscarrying; but, at length, he succeeded with the inhabitants of Mecca, and was believed to be the intimate friend of the angel Gabriel. At present, should any one announce himself at Constantinople to be the favourite of the angel Raphael, who is superior in dignity to Gabriel, and insist that they must believe in him alone, he would be impaled alive. Quacks should know how to time their impostures.

Was there not somewhat of deceit in Socrates, with his familiar demon, and the precise declaration of the oracle, which proclaimed him the wisest of men? It is ridiculous in Rome to insist, in his history, on the sincerity of this oracle. Why does he not inform his readers, that it was purely a piece of quackery? Socrates was unfortunate as to the time of his appearance. An hundred years sooner he might have governed Athens.

The leaders of philosophical sects have all of them been tainted with quackery. But the greatest of all quacks are those who have aspired to power. How formidable a quack Cromwell! He appeared precisely at the time when he could have succeeded. Under Elizabeth, he would have been hanged; under Charles II. he would have been an object of ridicule. He came at a period when the English were disgusted with kings; and his son, at a time, when they were disgusted with protectors.

In the course of the remarks which our Author has made upon dramatic poetry, he takes occasion to give the following stricture on a late edition of Shakespear. We shall present to our Readers in his own words.

‘J’ai jetté les yeux, says he, sur une édition de Shakespear donnée par le sieur Samuel Johnson. J’y ai vu qu’on y trouve de *petits esprits* les étrangers qui sont étonnés, que dans des pièces de ce grand Shakespear, un *senateur Romain* fasse le bouffon & qu’un *roi* paraisse sur le théâtre comme un *jurogue*.

‘Je ne veux point soupçonner le sieur Johnson d’être mauvais plaisant, & d’aimer trop le vin; mais je trouve peu extraordinaire qu’il compte la bouffonnerie & l’ivrognerie parmi les beautés du théâtre tragique; la raison qu’il donne n’est pas moins singulière. Le poète, dit-il, *dédaigne les distinctions accidentelles de conditions & de pays, comme un peintre qui, content d’avoir peint la figure, néglige la draperie*. La critique paraîtrait plus juste s’il parlait d’un peintre qui, dans un sujet noble, introduirait des grotesques ridicules, peindrait

la bataille d'Arbelles *Alexandre le Grand* monté sur un âne ; & la femme de *Darius* buvant avec des gougeats dans un cabaret.

From the foregoing specimens, our Readers may judge for themselves of the merit of the work before us. It appears to us in the highest degree entertaining, and superior to many of the other productions of its Author.

St.

A R T. IV.

*Essai sur les Préjugés, &c.* An Essay concerning Prejudices, or, the Influence of Opinions upon the Manners and Happiness of Mankind. 12mo. Paris. 1770.

THE late truly ingenious M. du Marfais is generally supposed to be the Author of this essay. It is written in a lively and spirited manner, and contains many noble sentiments, expressed with great energy. The Author's prejudices against religion, indeed, are apparent in almost every page of his work ; but while we lament this, justice obliges us to applaud that love of truth and virtue, that abhorrence of priestcraft, and of every species of civil and ecclesiastical tyranny, which are so strongly marked through the whole of his performance.

The principal points which he is desirous of establishing are, that ignorance, error, and prejudice are the grand sources of all the evils and calamities to which mankind are subject, and that truth and philosophy are the only remedies for these evils. He shews the great advantage of philosophy, both in regard to morals and politics ; and points out, in a variety of instances, the unhappy influence of religious and political prejudices on the minds both of princes and subjects. In treating these several points, the same ideas often recur, and the Author's manner is too diffusive and declamatory. Every friend to truth, virtue, and humanity, however, while he pities the Author's unhappy prejudices on religious subjects, will, by an attentive perusal of his performance, find his love of mankind, and his detestation of tyranny, in all its various shapes and modifications, strengthened and confirmed.

In regard to religion, those who are conversant with French literature need not be told, that infidelity is, at present, the *bon ton* in France. There is scarce a book published that has not evident marks of it. The troops that have enlisted in this goodly warfare, though neither strong nor formidable, are yet very numerous. At the head of them is Monsr. Voltaire, who, though a veteran in infidelity, and very brisk and alert in his *manœuvres*, has given few, if any, proofs of generalship. He is very fond of skirmishes, but carefully avoids coming to a pitched battle. At times, indeed, he talks very big ; is in a mighty fighting humour ; and mentions your LOCKES, NEW-

TIONS, BACONS, and CLARKES in very contemptuous strains he never ventures, however, on a regular attack, and takes special care not to encounter them face to face.

The same conduct is observed by all his officers, who stand and strut, and look mighty fierce; but, in the day of action, have nothing of the steadiness, weight, and firmness of regular and well disciplined troops. The justness of this character may not be called in question by those who are acquainted with the writings of *D'Alembert, Marmontel, du Marjais, &c. &c.* to the present performance:

We shall give our Readers part of what the Author says concerning the character of a real philosopher, and the great which he ought to have in view.

‘ There is no prejudice more common than that of confounding singularity and the love of distinction, with philosophy. Nor is this at all surprising. The vulgar, who never carry their thoughts beyond appearances, are always struck with a man who deviates from the common path, who pursues a system of conduct directly opposite to that of the generality of mankind, who despises what others covet, who renounces riches, grandeur, and all the sweets and allurements of the world. The whimsical singularity of his conduct, after dazzling the eyes of the vulgar, sometimes creates a prejudice in favour of his opinions; nay it happens, not unfrequently, that from being an object of pity or of ridicule, he obtains applause and admiration.

But let us distinguish philosophy from what has only the appearance of it; let us consider the man who professes it with prejudice; and let us not prostitute the name of wisdom to pride or perverseness. Under the Cynic’s mantle, or that of the stoic, under the appearance of disinterestedness, and a contempt of honours, fame, and pleasure, it is no uncommon thing to find persons absolutely enslaved by envy, spleen, and ambition.

If philosophy is the search after truth, sincerity must be the first and the most essential quality of a philosopher. Great talents and the art of thinking are not exclusive privileges granted to persons of cool, dispassionate, and virtuous dispositions. The man who thinks, is not always a philosopher; he may have a wretched temper, be tormented with spleen, be a slave to passion; he may be envious, haughty, deceitful, dissatisfied with others and with himself. When this is the case, he is incapable of making just observations; his reasonings come suspicious; he can scarce see himself in his genuine, native colours; or if he does, he strives to conceal from himself the obliquity and irregularity of his temper and disposition. His philosophy, or rather the motley systems of his brain,

full of confusion ; there is no connection in his principles ; all is sophistry and contradiction ; insincerity, pride, envy, caprice, misanthropy appear throughout ; and if the vulgar, dazzled with his talents and the novelty of his principles, look upon him as a profound and sublime philosopher, persons of nicer discernment see nothing but spleen, discontented vanity, and sometimes malignity under the guise of virtue.

The philosopher has no right to esteem or value himself but when he contributes to the welfare of his fellow-creatures ; the applauses of his conscience are then only lawful and necessary when he knows he deserves them. In a world blinded by prejudice, and so often ungrateful, this ideal recompence is, alas ! almost the only one that is left to virtue. Let the philosopher, therefore, esteem himself when he has done good ; let him congratulate himself upon being free from those vain desires, those vices, those shameful passions, those imaginary wants with which others are tormented ; but let him not compare himself with his fellow-creatures in such a manner as to shock their self-love. If he thinks himself happier than they, let him not insult their wretchedness ; above all, let him not plunge them in despair. The friend of wisdom ought to be the friend of men ; he ought never to despise them ; he ought to sympathize with them in their afflictions ; he ought to comfort and encourage them. A love of mankind, an enthusiasm for public good, sensibility, humanity,—these are the motives which ought to animate the man of virtue ; these the motives which he may acknowledge without a blush.—Without this, philosophy is only an idle and useless declamation against the human species, which proves nothing but the pride or peevishness of the declaimer, and convinces nobody.

What title, indeed, has the philosopher to despise or insult his fellow-creatures ? Is it because he imagines he has superior knowledge. But his knowledge is useless, if society derives no advantage from it. Why should he hate his species, or what glory can arise from misanthropy ? True and solid glory can only be founded upon humanity, the love of mankind, sensibility and gentleness of manners.—Are men ignorant and full of prejudices ? Alas ! education, example, habit, and authority oblige them to be so. Are they slaves to vice, passion, and frivolous desires ? Those who regulate their destiny, the impostors who seduce them, the models which they have before their eyes, produce in their hearts all the vices that torment them. To hate or despise men for their errors and follies, is to insult those whom we ought to pity, and to reproach them with necessary and unavoidable infirmities.

Let us comfort man, therefore, but let us never insult or despise him ; on the contrary, let us inspire him with confidence ;

dence ; let us teach him to set a just value upon himself, and feel his own dignity and importance ; let us exalt his views, give him, if possible, that vigour and force, which so many causes combine to break and destroy. True wisdom is not only manly ; it never assumes the haughty and imperious air of superstition, which seems to have nothing else in view but to debase and annihilate the human mind. If the philosopher has warmth and energy in his soul, if he is susceptible of deep and strong indignation, let him rouse and exert himself against those falsehoods and impostures of which his species has been so long the victim ; let him boldly attack those prejudices which are the real sources of all human calamities ; let him stir up, in the opinion of his brethren, the empire of those philosophers and tyrants who abuse their ignorance and their credulity, and let him wage eternal warfare with superstition, which has so long deluged the earth with blood ; let him vow irreconcilable enmity to that horrid despotism, which, for so many ages, has fixed its throne in the midst of wretched nations. If he himself is possessed of superior knowledge, let him communicate it to others ; if he is more intrepid, let him lend them an assisting hand ; if he is free, let him point out to others the means of asserting their freedom ; let him endeavour to cure the people of their servile and debasing prejudices, and the shackles of opinion which has forged will soon fall from off their hands. To insist that the wretched is the height of barbarity ; to refuse to lead the blind is the height of cruelty ; to reproach them bitterly for having fallen into the ditch, is both folly and inhumanity.

Our Author has a great deal more to the same purpose, which it would give us pleasure to insert ; but the narrow limits which the present article is confined, oblige us to refer our Readers to the work itself : we shall therefore conclude with the following reflection :

From what our Author, and the generality of modern French writers say on the subject of religion, it appears pretty evident that they have formed their ideas of it from that corrupt and absurd system in which they have been educated, and have not inquired, with that accuracy and attention which the importance of the subject demands, into the fundamental principles of natural religion, and the evidences of Christianity. It is not all to be wondered at, that persons of a liberal and philosophical turn of mind, in France, Spain, and Italy, should entertain prejudices against Christianity ; the candid Reader, therefore, will make favourable allowances for such writers, and, in case of insulting, will be disposed to pity them.

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## A R T. V.

*Histoire de l'Academie Royale de Sciences, &c.*—The History of the Royal Academy of Sciences and *Belles Lettres* at Berlin, for the Year 1766. Vol. XXII. 4to. Berlin, printed for Haude and Spener. 1768.

## EXPERIMENTAL PHILOSOPHY.

MEMOIR I. *On a vegetable Oil, proper to supply the Place of the Oil of Olives, in those Countries where the Olive-Tree cannot be cultivated.* By M. De Francheville.

THE Author of this Memoir evinces the practicability, and recommends the practice, of extracting a pure and well-tasted oil, not at all inferior to the best oil of olives, from the fruit of a common and well-known tree, which grows without any particular care in countries too cold for the cultivation of the olive-tree. This tree is the Beech, the *Fagus* of the Latins, or *φayος* of the Greeks, undoubtedly so called (*απο το φayειν*) on account of the nutrimental quality of its fruit, the Beech mast; which, and not the acorn, was probably the principal vegetable nourishment of the first men.

It is remarkable that the Author first saw and tasted the oil extracted from this fruit in France; which country furnishes so great a quantity of the oil of olives, both for home consumption and exportation. He observes, that he first met with it at Villers Côtérez in the Soissonois; where, as well as throughout Burgundy, Champagne, Picardy, and several other of the inland provinces, this oil is used at table, even in the best houses: many of the inhabitants preferring it, principally indeed on account of its cheapness, to olive oil; with which, however, the greatest part of them he affirms are even unacquainted. He relates the different circumstances and precautions to be observed in the gathering the beech mast, after it falls from the tree, and in the peeling of it, both which are the work of children; and mentions the proper time and manner of expressing the oil from it afterwards. The substance (*Marc*) remaining after the expression of the oil, is said to be thereby not only rendered more agreeable to the taste, but likewise of a more nutritive quality than before, and accordingly more proper for fattening fowls, hogs, and cattle: but, what will appear more remarkable, he affirms, that after being dried and ground, it makes a well-tasted and wholesome bread, either alone or mixed with flour. Nay, towards the end of this Memoir, M. de Francheville almost makes our mouths water with his account of the *fromage, gateau's*, and other regales, which the Burgundian housewives prepare with it, with the addition of milk and eggs. If the helpmates of the first men understood and practised these arts,

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the bread-corn afterwards introduced amongst them by C and her *Eleve* and assistant Triptolemus, was a mere *hors d'œu*—Seriously, however, if M. de Francheville does not over- the qualities and uses of this spontaneous production, the sub- of this article appears highly worthy of attention, not only account of the oil expressible from it, but of the uses to wh the residuum may be applied, in rustical œconomy, and : ready resource, in some countries at least, in times of scarcit

MEMOIR II. *Analysis of some Experiments on the Magnet.* By Lambert.

MEMOIR III. *On the Curvature of the magnetical Currents.* the same.

It is impossible, without the assistance of diagrams, to en into any very particular detail of M. Lambert's experime We shall however attempt to give a general idea of the drif them, and of the principles on which they are conducted.

The numerous experiments which have been made wit view to discover the principles of magnetism, and particul the force with which a magnet attracts at different distances, in different positions, have hitherto been productive of the exceedinglly various. The causes of this variety are not diffi to be assigned. For, though the laws of magnetical attraç are in all probability very simple; yet no method has yet b discovered, of reducing the experiments instituted with a view discovering them, to a proper degree of simplicity, or to di them of the influence of every circumstance foreign to the pa cular subject of enquiry. To mention only one or two of difficulties attending this subject: every magnet, while it fesses an attractive power in one of its poles, is endued wit repellent power in the other, whose ratio to the former is known. In the experiments which have been made, a si needle has been placed in various situations, and at diffe distances from a magnet; but, while the needle is expose the attractive power of one of its poles, it is at the same t affected by the contrary and repellent power of the other p for although we can give a magnet several poles, no one yet been able to produce a loadstone, or artificial magnetic possessed only of one. And though, with such a magnet, source of uncertainty would be removed, another would rem arising from this circumstance, that the attractive power rel not in the pole alone, but is diffused, in an unknown deg through the substance of the stone: so that the whole attraç power of such a magnet is not the simple effect of one pre point of it, but the accumulated and complicated result of mixed action of all its parts. For these, and other reasons, determinations of natural philosophers have been so varie some affirming, that the attractive power is inverfely as squ

squares of the distances, while others affirm it to be in the inverse ratio of the cubes, or a mean proportional between both, &c.

With regard to the nature and position of the innumerable curves formed by the currents of magnetical matter, which are supposed to circulate between the poles of the earth; the perfect knowledge of which would be so useful in geography and navigation; it is evident that these cannot be determined *a priori*, without a perfect acquaintance with the laws of magnetism, and a knowledge of the magnitude, figure, position, and powers of the central magnet or magnets, which are supposed to produce these curves, and give the needle its particular direction. By actual observations indeed the direction of the magnetical curves has been ascertained in various parts of the earth; but these observations have not been sufficiently numerous or accurate, nor made at the same point of time. It seems however at first sight easy to imitate Nature on a smaller scale, by substituting an artificial magnet, of a determinate size, figure, and power, in the room of the central or terrestrial magnet or magnets [for greater clearness we will suppose but one,; and by presenting to it successively, in different situations, a magnetical needle, and noticing its different positions in the tangents of the various curves described by the magnetical currents, in their circulation round this artificial substitute, in the same manner as they are supposed to move round the terrestrial magnet.

One seemingly insuperable difficulty occurs, however, in the execution of this project. It appears necessary, during this proposed course of experiments, to annihilate the action of the terrestrial magnet, which, when the needle is drawn out of its meridian direction, must necessarily interfere with, and greatly disturb, the results. The Author gets over this difficulty, seemingly with great ease, not certainly by annihilating the central magnet, which is impossible, but by conducting the experiments in such a manner, as to destroy its *disturbing power*. We shall endeavour to give such an idea of his method, as can be conveyed in a few words, and without the assistance of figures.

A small magnetical needle is fixed in the centre of a large graduated circle, while the centre (or middle of the axis) of an artificial magnetical bar, placed on a long ruler which turns on the same point, is successively moved through different degrees of its circumference, in such a manner that, at every station, the needle is still made to continue in the magnetical meridian, in consequence of the bar's being occasionally turned upon its own centre, so as to present its attracting and repelling poles to it in different situations. To explain this, it may be proper to ob-



serve, that, as it is evident that the needle will continue in its natural position, if the bar, for instance, be placed in the magnetical meridian of the needle, or in the same right line with it; and that the same effect will follow, if the centre of the bar be placed at 90 degrees, or due east or west, from that of the needle, provided its axis be in a line parallel to the meridian, and its two poles be of equal power: so in every other intermediate position between these two situations, the needle will maintain its natural direction, if the magnetical bar be inclined to the meridian with certain degrees of obliquity. For as each of the two poles of the bar and needle attract or repel each other, with a force modified by the distances and different angles of incidence; it is evident that the bar may be turned on its centre in such a manner, that these four forces shall exactly counterbalance each other, and the needle continue in the meridian equally undisturbed as if no magnet had been presented to it. Now, altho' the needle is, in all these cases, undoubtedly acted upon by the terrestrial as well as the artificial magnet; yet, as it is always kept in the meridian, the influence of the former does not interfere with or disturb the attracting and repelling powers of the latter: while the precise measure of these powers is obtained by observing the angle which the axis of the bar makes with the needle, or magnetical meridian; the quantity of which angle is known by means of a small graduated semicircle, on the centre of which the bar revolves.

By means of experiments made with the artificial magnet, thus successively placed at every tenth degree of the large circle, at different distances from the needle, and turned upon its own centre, so as to preserve the needle in its natural direction, the Author obtains *data*, from whence, as well as by subsequent processes and calculations, he endeavours to discover the nature, and to trace the true figures of the magnetical curves, and deduce from thence the laws and properties of the magnetical matter. From the whole of his experiments, calculations, and deductions, we collect, that the effect of the action of a magnet upon a needle is in the direct simple ratio of the sine of incidence, that is, the sine of the particular angle at which each particle of the magnet acts upon it, and not in the ratio of the square of that sine, as is the case, he observes, in the percussion of fluids. M. Lambert accordingly is inclined to consider the action of the magnetical matter rather as a simple pressure, than the percussion of a fluid. With regard to the force of magnetical attraction or repulsion at different distances, he determines that the power of each particle of the magnet on each particle of the needle, is proportional to the absolute force of these particles, and is in the inverse ratio of the squares of the distances. As to the discovery of the absolute force however of each particle of a  
magnetic

magnetic bar, and of the proportion in which it increases or diminishes, according to its vicinity to, or distance from the poles, he leaves it undetermined; but proposes a method of investigation by the integral calculus, and gives a specimen of that method, on the assumed hypothesis, that the force of each particle is in the direct simple ratio of its distance from the middle of the magnet; but he acknowledges the difficulty and formidable prolixity of this mode of investigation.

MEMOIR IV. *Enquiries on the Extension which Springs undergo, before they break.* By M. Jean Bernoulli.

MEMOIR V. *On the Cohesion of Bodies: containing Problems on the Force and Curvature of Springs.* Second Memoir. By the same.

MEMOIR VI. *On the same Subject: containing Problems on the Strength of Beams.* By the same.

We give only the titles of these and of some of the following Memoirs, which are of such a nature as to preclude all attempts to abridge them. We should observe too, that we have not yet noticed the first article of this class, which contains only the botanical characters of a plant, named *Zietenia*, by Mr. Gleditsch.

#### MATHEMATICS.

MEMOIR I. *On the Construction of compound Object Glasses, which produce no Confusion, either in Consequence of their Figure, or of the different Refrangibility of the Rays of Light: with the most advantageous Method of constructing Telescopes with them.* By M. L. Euler.

Although M. Euler has already frequently and largely discussed this curious and interesting subject, he here again returns to it with redoubled zeal; incited, and even impelled, he acknowledges, to the further investigation of it, by the surprising discoveries which have been lately made, relative to the very singular properties of different kinds of glass, manifested by their peculiar action on the rays of light. He does not blush to own ingenuously, that, when he was first informed of these novelties, he received them with great diffidence and suspicion, as judging them contrary to the best established principles of optics; for, that there should be two species of glass, in both of which the refraction of the mean rays should be nearly the same, while that of the extreme rays should be enormously different, appeared to him a proposition grossly repugnant, as he expresses himself, to the principles of common sense. That full conviction, however, of this truth, which the account that he received of Mr. Dollond's experiments could not perfectly produce in the mind of our Author, has been completely effected by those lately made by M. Zeiher of Petersburg, who has discovered a composition, the effects of which in the *dispersion* of the rays, as it is

now commonly called, are so remarkable, that they have induced M. Euler's compleat conversion, and have induced to adopt, without reserve, this new and important principle that *the refractive power of two transparent substances may be equal with regard to the mean, and yet be extremely different respect to the extreme rays*. The calculations into which he enters, with a view of applying this discovery to practice, not susceptible of abridgment; but, as we have already, more than once, had occasion to mention the substance discovered by M. Zeiher \*, without being then able to give any information concerning its particular nature or composition, we here willingly embrace the opportunity, with which we are furnished by this Memoir, of gratifying that curiosity which we then may possibly have excited in some of our philosophical Readers concerning it, by collecting a few particulars relative to this curious subject.

It appears then that lead, or rather the *calces* of that metal added to glass, impart to it this singular property of *dispersing extreme rays*; at the same time that they increase in some, though to a much smaller, degree, the refraction of the *mean rays*. From a table here given of the refracting powers of six different kinds of glass made of flints and *minium*, or red lead, in various proportions, we collect, that in a composition consisting of equal parts of these two substances, the mean refraction of a ray passing from air through this medium, is as 1787 to 1000; whereas the ratio of its power of dispersing the rays is to that of common crown glass as 3259 to 1000: but in a glass made of three parts of *minium* to one of flints, the effects of this metallic addition are still more striking; the mean refraction being 2028 to 1000, while its refractive power with regard to extreme rays, compared with that of crown glass, is as 480 to 1000, that is nearly as 5 to 1, an effect which must appear very considerable, when we reflect that no transparent body was before known, whose refractive power exceeded the ratio of 2 to 1. From the results contained in this table, a certain proportion is evidently observable between the mean refractive and the dispersive powers of these different compounds; the consideration of which, in the Author's opinion, may possibly conduce to explain these singular effects, and to reconcile them to known principles.

But we must not omit to mention another discovery of M. Zeiher's, on this subject, not less singular than the former, which renders the explanation of these phenomena still more difficult. The six pieces of metallic glass abovementioned were

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\* See Monthly Review, Vol. xl. June 1769, p. 498, and Appendix to Vol. xlii. p. 506.

compounded only of flints and *minium*. M. Zeiher having afterwards added some fixed alcali to this composition, merely with a view to give his glass a degree of consistence that might make it more proper for dioptrical uses, found to his great surprize that, although this addition scarce produced any change with regard to the dispersion, it caused a very considerable diminution of the mean refraction. After various trials he at last hit on a particular composition much superior, for the construction of telescopes, to the flint glass of Mr. Dollond, as it produces a dispersion three times greater than that of crown glass, while the mean refraction is only as 1.61 to 1.

The great advantages to be drawn from these properties, in the construction of telescopes, induce M. Euler to apply to them various calculations founded on different hypotheses of construction. Among the different combinations here offered, we observe one in which an achromatic telescope of  $5\frac{1}{2}$  feet in length is proposed, which ought to exceed in magnifying power a common refractor of 120 feet, and be considerably superior in every respect to a reflecting telescope, of a greater length than its own; particularly in the quantity of light and distinctness, and above all in the largeness of the field, the diameter of which will be six times greater than that of the reflector. Some constructions are likewise given, in which a magnifying power of 100 times is proposed to be produced in a telescope of this kind, only  $13\frac{1}{2}$  inches in length.

MEMOIR II. *On compound Object-Glasses constructed so as to destroy all possible Confusion in Telescopes.* By the same.

In this Memoir M. Euler's principal intention is to shew in what manner a compound object-glass may be constructed, so as not only to produce no aberration itself, but likewise so as perfectly to destroy all confusion caused by the other glasses combined with it. To convey, in a few words, a popular idea of his design, in the latter of the two cases; the object-glass is so formed as really to cause a certain degree of confusion; but which at the same time shall be equal and contrary to, and consequently destructive of, that known to be produced by the other glasses.

MEMOIR III. *Reflections on the best Manner of examining and ascertaining the refractive Power of different Kinds of Glass, by Means of Prisms.* By the same.

We have formerly insisted, after M. D'Alembert†, on the absolute necessity of avoiding even the smallest errors in the measure of the refractive powers of the different species of glass; as the success of the artist, in realising all the great expectations raised by the calculations of the speculative optician, de-

† See the Appendix to our 42d volume, page 505.

pende so greatly on the accurate determination of the refractive and disperse powers of the two different media employed by him. M. Zeiher having sent to the Academy a specimen of his new glass, sufficiently large for the construction of a few prisms, M. Euler, not content with the method of ascertaining this very nice element, by the help of these instruments, which was used by Newton and former inquirers, enters into a detail of all the precautions to be taken in the choice and conduct of the experiments to be made with them, in order to ascertain precisely a *datum* so very essential in the calculation. He insists particularly on the necessity of making the refracting angle of the proposed prism as large as possible, in order to render the conclusions, drawn from the experiments, as little doubtful as possible; and proposes that this new composition should undergo a severe trial of this kind, in order to establish incontestably the very singular properties above ascribed to it.

MEMOIR IV. *Some Corrections necessary to be applied to the Theory of the Variation of the magnetical Needle, proposed in the 13th volume of these Memoirs.* By the same.

According to Dr. Halley's celebrated theory of the magnetical variation, the earth is supposed to be possessed of four magnetical poles; two of which are placed in the northern, and the other two in the southern hemisphere. In the volume of these Memoirs mentioned in the title of this article, M. Euler undertook to shew that the lines described in Dr. Halley's map of the variations, might more naturally and consistently be deduced from the more simple supposition of the existence of only one magnetic pole in each hemisphere. Not having however in his former calculations, attended to the very observable deviation of the needle in many parts of the earth, he here endeavoured to rectify the errors resulting from the omission of that element and after solving several curious problems relative to this very difficult subject, he puts his hypothesis to the test by applying it to what he calls the magnetical state of the earth, in the year 1756, as given in a large table of actual observations of the variation, published in the 50th volume of the Philosophical Transactions. Unfortunately his calculations are at variance with these observations. He is not disposed however to give up his theory, and accordingly attributes this difference to a false supposition which he had assumed, merely with a view to lessen the labour of calculation; viz. that the *magnetical centre* (or of the elements of his *calculus*) is in the middle of the magnetical axis, or line connecting the two poles; whereas he is now convinced, for several reasons, that it is at a considerable distance from the middle of the axis. He recommends therefore the undertaking a new series of calculations, founded on different

ferent hypotheses with regard to the place of this magnetical centre.

MEMOIR V. *An Account of the best Manner of conducting certain Experiments to be made with the View of ascertaining the respective Advantages or Merits of different Stoves; particularly with regard to the Saving of Fuel.* By M. J. Albert Euler.

The utility of the inquiry which is prosecuted in this Memoir would induce us to extract the substance of it, were not the experiments here given, of so complicated a nature that an abridgment is impracticable; nor can any thing satisfactory be collected from them.

MEMOIR VI. *On the Transit of Venus in the Year 1769.* By M. de La Grange.

MEMOIR VII. *Reflections on the Variation of the Moon.* By M. J. Albert Euler.

MEMOIR VIII. *On some elementary Propositions in Geometry and Trigonometry, demonstrated in a new Manner.* By M. de Castillon.

#### SPECULATIVE PHILOSOPHY.

MEMOIR I. *An Attempt to reconcile the Metaphysics of Leibnitz with the physical Principles of Newton; from whence results an Explanation of the most general and interesting Phenomena of Nature.* By M. Beguelin.

This whimsical attempt may possibly tend to reconcile the Leibnitzian to the doctrine of attraction; but we doubt whether it will induce a single Newtonian to meet him half way, or to stir even a single step towards such a reconciliation. M. Beguelin undertakes to bring the parties together on the two following subjects; the nature of body, on which however he says very little; and the gravitation of matter. The latter must either be an essential property of bodies, or depend on some cause extrinsic to them. The Newtonians, according to the Author, consider attraction either as a *vis insita* in every particle of matter, or as an effect of the immediate will and unceasing agency of the Supreme Being\*: while others, amongst whom the Author might likewise have classed many of the Newtonians, and occasionally even the great founder of that system himself, have considered the phenomena of gravitation, as the effects of a mechanical cause, and particularly as being produced by the impulse or pressure of a subtile fluid, endued with certain properties and motions. Notwithstanding, however, all the pains which have been taken by Bernoulli in refitting the *Vortices* of Des Cartes for this business, and by Huggens, Bulfinger, Leibnitz, and others, in

\* On this last account Leibnitz, in his *Theodicée*, calls attraction a *perpetual miracle*. See the collection of papers containing his correspondence with Dr. Clarke, Appendix, page 393, & *alibi*.

applying

applying a subtile medium to the production of the phenom of gravity, their hypotheses all labour under insuperable difficulties. In particular, it has never yet been satisfactorily explained in what manner the descent of heavy bodies, which known to be proportional to their solid masses and not to the surfaces, can be produced by the trusion or pressure of a fluid not impelling their external surfaces, but freely and intimately penetrating their solid and minutest particles.

Mr. Beguelin's conciliatory scheme, which, how well soever it may be relished by a Leibnitzian, will most probably scandalize and shock his antagonist, is founded, first, on this very admissible position, that all the substances of which the universe consists, form an harmonical scale or gradation of beings, from the most spiritual, down to the most inert matter; and on this general and fundamental, but more contravertible proposition, that every being, that has sentiment or perception tends to approach and unite itself with every other being. This tendency, under some restrictions, the Author exemplifies in the case of men, who naturally unite in societies; and of brutes who shew a similar disposition to associate together. And Leibnitz maintained that the ultimate elements of bodies; not corporeal or extended, but are *monades* or simple beings invested with a more or less obscure *perception* of themselves and of the universe; they too, and consequently the bodies composed of them, must be possessed of a similar *appetite of union* in consequence of which are produced all the phenomena of gravitation and attraction. He gives examples of the nature and force of this *social appetite* of the *monades* which constitute a body, in particular cases; such as the union of two drops of water or globules of mercury into one; the chrySTALLIZATION of salts; cohesion; the descent of heavy bodies, and the revolutions of the planets: and shews how the known laws which regulate the last-mentioned motions, in particular, naturally follow from the *perceptions* of the *monades*, which are more or less strong and clear, in proportion to their vicinity to, or distance from, the central body; and which accordingly produce a stronger or weaker degree of tendency towards it, and that in the inverse proportion of the squares of the distances: as is the case, with regard to the strength or clearness of the impressions, in the various objects of *our* sensations. In this manner M. Beguelin deduces, from the *perceptivity* and *inclination* of the monades which constitute bodies, that primary law which governs all the motions of the planetary system; and endeavours to present attraction to his proposed Leibnitzian conveyor perfectly acquitted of the charge of being miraculous. He does not, however, take any pains to reconcile his Newtonian champion to the unextended constituent principles of bodies, p  
self

cessed of sentiment, volition, and spontaneous motion, which to us appears a much more necessary and difficult task than the former.

We shall here take our leave of M. Beguelin, though not of the subject; being tempted to join company for a moment with one of the most lively and profound metaphysicians we have yet met with, who has lately, in his *Light of Nature pursued* †, almost prophetically announced the promulgation of some such whimsical system as the present. Mr. Search will pardon us for making a slight verbal alteration in copying his prophecy, and for a small addition or two.

‘As no bounds can be set (says this acute and pleasant metaphysician) to the imagination of man, and new fancies arise in proportion as old ones are exploded, it may come into somebody’s head, one time or other, to improve upon the *Hylozoists*, and ascribe a compleat *perception* and *volition* to the monades. ‘For he may imagine it possible, that the mutual action of bodies upon one another may arise from a *voluntary* exertion of power, upon *motives*;’ that when they move towards each other, their motions may proceed from their *love of society*; ‘that when they cohere, it may be from some *satisfaction* felt in their contiguity; and when they resist or repel,’ these actions may proceed ‘from some *uneasiness* brought upon them by the impulse, &c’—In short, we may add, that, according to M. Beguelin’s system, when a tile drops or parts from the roof of an old house, we may suppose that the percipient *monades* of which it consists are grown heartily weary of their old companions, and are seized with a sudden fit of fondness for their mother earth; and that the trees, earth, stones and metals we daily behold and handle, are nothing more in reality but clusters of these same unextended, impalpable *monades*, held together by the *supreme delight that they take in one another’s company*.

MEMOIR II. *On the comparative Duration and Intensity of Pleasure and Pain.* By M. Merian.

The two questions very ingeniously discussed in this memoir are, whether pleasure or pain are in their nature more lasting; and which of the two, in general, exceeds the other in intensity. Neither of these affections of the mind can indeed possibly, with regard either to its duration or intensity, become the subject of arithmetical calculation. For though, with our barometers and thermometers, we can weigh air and measure heat; no instrument whatever, no *Pathometer* (to coin a new term, on this new occasion) has yet been invented, to determine the

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† Vol. II Part I. page 94. The Reader will find an account of, and large quotations from, this very original work, in our 41st vol. pp. 19, 112, and 242; and in our 42d vol. p. 9.



precise weight of a pain or an affliction, or to measure the joy of an harmonic meeting, or to weigh the pleasures felt by the participants, at a turtle feast. M. Merian, however, undertakes to estimate, in a general manner, the comparative weights and measures of our pleasant and painful sensations; and to determine on which side the excess lies: and sorry are we to declare, that it appears from his evaluation, that the balance evidently preponderates on the side of the latter. Without confining ourselves to any precise or diffuse quotations from his memoir, we shall endeavour to present the substance of it; taking the liberty of occasionally mixing our ideas with those of the author.

With regard to durability or permanence, M. Merian's determination will appear well founded from this consideration; that pain is a most minute and nice divider of time, and always enlarges our idea of duration: whereas pleasure, as is experimentally known by every son of Adam, as constantly contracts it. The fleeting instants of pleasure, pain magnifies into ages. You, says he, are highly entertained; I am in pain. The time seems short to you: it appears of a mortal length to me. The pointer of that clock, which to you appears to have flown round the dial-plate, seems to me to have been creeping round it with the most sluggish pace. Independent of all regular measures of time, whether natural or artificial, you declare that your pleasure has been of very short duration; and I, that my uneasiness has lasted an age; and we are both in the right.—In short, it evidently appears, that the happy and the miserable measure time by pendulums of very different lengths, and that the latter employ the longest.

But further: pain scarce ever changes its complexion, and never its nature, by continuance; but still remains pain, to the extremest bounds of sensibility: whereas pleasures of any kind, protracted to a certain length, produce satiety, weariness and disgust. According to the sensible metaphysician, whom we quoted in the preceding article, in the arithmetic of pleasure 'two and two do not always make four.' Pleasure, indeed added to pleasure, especially if of the same kind, often operates as a negative quantity; and, instead of increasing, evidently diminishes, the sum total; and at last leads the satiated and jaded participant to the very brink of pain. A few short hour will infallibly put a final period to any gratification, how pleasurable soever; while life and sensibility only limit the duration of pain.

The second question, concerning the different powers or intensities of pleasure and pain, is resolved likewise by M. Merian in favour of the superior energy of the latter. Would you, says he, discover their respective powers, place them in  
opposition

opposition to each other, and you will soon see which carries the victory. Under violent pain of body, or the pressure of a heavy affliction, name me the pleasures that can relieve you. They have all lost their charms, are become insipid, and even odious to you. But on the other hand, where is the pleasure which can resist the attacks of violent pain. As soon as that presents itself, it takes intire possession, and effaces every trace of enjoyment. I defy you to name a pleasure, says M. Merian, which will conquer the pain of the toothach: but I will name a thousand pains that have power to destroy the most exquisite enjoyments.

But the universal conduct of mankind, M. Merian further observes, furnishes innumerable proofs that pain makes stronger impressions on them than pleasure. Laws owe their principal force to penal sanctions, and would have little efficacy if, instead of pains and penalties, they held forth only the prospects of pleasures and rewards. Further, the most desperate lover would feel his passion cool, on a proposal of being indulged with the supreme felicity of enjoying his mistress, with this condition annexed to the offer; that he should, previously to his happiness, only for a minute or two undergo the torture extraordinary, or be nipped with hot pincers. Some parts indeed of human conduct may appear, at first sight, not to be perfectly consonant to this doctrine. The toper often sits down to a debauch under an absolute certainty of suffering for his two or three hours enjoyment of his bottle, by sickness and headach for a much longer time to-morrow. But if, as Father Malebranche observes, a day's headach were necessarily to precede, instead of following, a proposed drunken bout, our toper would become a pattern of sobriety. Some part of the Author's reasoning on this subject, the reader will perceive, might easily be turned against him. It is pretty evident, however, that when men incur future pain and uneasiness, on account of present gratification; it is not that they deny the preponderancy of pain: but that the gratification is present, and the pain is only in speculation, or at a distance.

MEMOIR III. *Reflections on our Judgment or Knowledge of future Events, commonly termed Presentiment.* By M. de Beaufobre.

In this memoir M. de Beaufobre distinguishes those forebodings, and that foresight to which some persons pretend, and which are in a great measure produced by hope and fear, or are the mere creatures of the imagination; from that rational foresight by which the mind, frequently with great quickness, and scarce conscious of its own operations, on a view of the chain of past causes and effects, extends the links into futurity; or contemplates future events as naturally arising out of the present state of things, in some such manner as it views that present state, as

the natural sequel of the events that are past. A perfect knowledge of physical and moral causes, together with a just evaluation of their respective efficacies, certainly constitute the only just foundations of all human prescience:—a science confined within very narrow limits, on account of the multiplicity and contingent nature of its data.

## BELLES LETTRES.

MEMOIR I. *On the Isle of Tharsis; or Reflections on the Conformity between the Customs of the Negroes in Guinea, and those of the Jews.* Third Memoir. By M. De Francheville.

M. de Francheville recites, in this memoir, several particulars relative to the religion, government, manners and customs of the people of Guinea, from the relation of the Chevalier de Marchais, published by Father Labat: with a view to shew the striking conformity between the civil and religious customs of the ancient Jews, and the Negroes on the Gold Coast, and some other parts of Guinea; and to evince the probability, that this conformity is the consequence of the communication formerly subsisting between these two people, in the time of Solomon; who sent his ships once in three years to Tharsis, to bring from thence gold and ivory; and who is supposed to have had factories established on the Gold Coast. The Author collects together no less than 45 points of resemblance, or traces of a former communication between the inhabitants of the coast and the Jews. Many of these supposed traces of Judaism among the Negroes are however very faint: several of the alleged marks of resemblance are likewise common to many people; while some of his other proofs are highly ridiculous.

Father Labat, for instance, tells us that the Negroes on the coast pride themselves in a long beard. M. de Francheville quotes Leviticus to shew that a long beard was likewise honourable among the Jews. In the same page the father informs us that the Negroes are extremely cleanly, and wash themselves several times in a day:—a custom, says M. de F. which they must undoubtedly have learnt from the Jewish factors during their residence among them. But his next quotation, or rather his inference from it, is still more ridiculous. The Negroes, says Labat, never break wind either upwards or downwards in company, and are exceedingly scandalized, and express even a degree of horror, whenever they observe the Europeans guilty of such an incivility. To what cause, says M. de F. very gravely, can we attribute this abhorrence, in a people in other respects so uncivilized, but to that extreme regard to personal purity, so strongly enforced upon the Jews both by their oral and their written law? After this very risible mode of accounting for the Negroes abhorrence of farting, and the serious strain in which they treat an escape of that kind, our readers will no

probably be disposed to attend with becoming gravity to the remaining forty-two still *weightier* proofs, which are produced by the Author. We shall here, therefore, dismiss M. de Francheville's memoir, which would certainly have deserved more attention, had the Author fairly decimated his numerous company of proofs, before he presented them to the public.

MEMOIR II. and III. *On the Question, whether the first Authors in any Nation have written in Verse or in Prose.* By M. Thiebault.

The Author determines this question in favour of the poets. Preparatory to this determination, he gives a history of the manner in which language may be supposed to have been first formed, by a company of human beings collected together, and of its natural progress and declension, which contains many ingenious reflections: but his scheme is too vast and diffuse, as well as too connected, to admit of any abridgment or extract.

The remaining articles of this volume are, A Discourse on the Talents necessary to constitute a good Writer, by M. de Catt; a moral Lecture on the advantages of Virtue, by M. Toussaint; and two academical harangues.

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A R T. VI.

*Recherches sur la Theorie, &c;*—An Inquiry into the Theory of Music. By M. Jamard, Regular Canon of St. Genevieve, &c. Member of the Academy of Sciences at Rouen. 8vo. Paris. 1769.

**T**HE theory of music, notwithstanding the labours of many profound and ingenious inquirers, is far from having attained perfection. The best systems which have yet been produced, concerning the generation or production of musical intervals, abound with anomalies and exceptions; and their authors have not been a little embarrassed by various facts or experiments, which appear not to be perfectly consonant with their principles: so that, in this science, as formerly in that of astronomy, a Copernicus is wanted, to found a just and simple theory on one luminous principle, and to sweep away the complicated *epicycles*, invented to patch up the defects and irregularities of preceding systems. The Author of the present inquiry seems desirous of being considered in the light of a musical Copernicus; as he offers to the public a theory of music, founded, as he affirms, on *nature*: as being deduced by a very simple and natural process from the phenomena of the monochord, and as being perfectly reconcileable with every experiment that has yet been made upon sounds. We shall accordingly endeavour to gratify our musical and philosophical readers with such a sketch, as our limits will admit, of a theory which lays claim to so respectable an origin.

M. Jamard's

M. Jamard's system, the grounds of which, as he acknowledges, are partly to be found in preceding writers\*, though not extended and applied by them to this particular purpose, is founded on a regular and continued division of the monochord, according to the natural series of the numbers 1, 2, 3, 4, &c. rather, he produces a natural scale of music from the number and its fractions  $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{4}$ , &c. proceeding in arithmetical progression, and expressing the whole length, and the successive divisions, of the monochord. Thus a string being given of a certain length of which sounds *Ut*, or *C*;  $\frac{1}{2}$  of the string gives *ut*, or *C*, the octave above the former;  $\frac{2}{3}$ , the sound of *G*, which is the twelfth, or octave of the fifth above fundamental;  $\frac{3}{4}$ , the double octave;  $\frac{4}{5}$ ,  $\frac{5}{6}$ ,  $\frac{7}{8}$ , the sounds *Sol*, *Si flat*, that is, *E*, *G* again, and *B flat*, or the sharp of the fifth, and flat seventh of this octave. But further, continuing the division according to this arithmetical progression, the parts of the string, expressed by the subsequent fractions  $\frac{1}{10}$ ,  $\frac{1}{12}$ ,  $\frac{1}{15}$ ,  $\frac{1}{18}$ ,  $\frac{1}{20}$ ,  $\frac{1}{24}$ ,  $\frac{1}{30}$ ,  $\frac{1}{36}$ ,  $\frac{1}{40}$ ,  $\frac{1}{45}$ , will successively, and in regular order, give the sounds of a gamut, or scale of music according to him, the only just and natural one, and answering to the diatonic scale, *ut, re, mi, fa, sol, la, si, ut*, or as we express these notes, *C, D, E, F, G, A, B, C*.

From this short exposition of M. Jamard's system, it appears that, though in the compass of the second and third octave few only of the notes of a musical scale are produced by an arithmetical mode of dividing the monochord; yet that in the fourth octave, beginning with  $\frac{1}{10}$ , and proceeding to its end, a regular, and, as the Author terms it, natural series of musical intervals is produced, the greatest number of which are nearly of the same kind with those in the diatonic scale: there being only two notes which differ from the notes now in common use among musicians; and one (*B flat*) which is not contained in the diatonic scale.

These two notes are *F* and *A*; the first of which, in the diatonic system, is expressed by the fraction  $\frac{3}{4}$  or  $\frac{1}{12}$ ; whereas the *F* in M. Jamard's scale is expressed by  $\frac{2}{3}$  or  $\frac{1}{12}$ . The latter, or *A*, in the diatonic scale is denoted by the expression  $\frac{4}{5}$  or  $\frac{1}{15}$ , instead of  $\frac{5}{6}$  or  $\frac{1}{12}$ , as it stands in M. Jamard's gamut: that is, the first is somewhat, (about  $\frac{1}{4}$  of a tone) lower, and the latter higher, in the common gamut, than in that of the Author; who afterwards endeavours to account for these differences.

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\* Particularly M. Balliere's *Theorie de la Musique*; M. Lalande's *Abbrégé des règles de l'harmonie*; Rambeau, &c.

As this division of the fourth octave, from  $\frac{1}{4}$  to  $\frac{1}{16}$  of the string, produces M. Jamard's improved *diatonic* scale; so the division of the fifth octave, according to the fractional series of the natural numbers, from  $\frac{1}{8}$  to  $\frac{1}{32}$ , produces a *Chromatic* scale; as C  $\frac{1}{8}$ , C sharp  $\frac{1}{7}$ , D  $\frac{1}{6}$ , D sharp  $\frac{1}{5}$ , &c. and further, the sixth octave, from  $\frac{1}{16}$  to  $\frac{1}{64}$  of the string, produces an *Enharmonic* scale, or system of quarter tones, in the same regular manner.

In further proof that our Author's fourth octave contains the true and natural scale of music, and that musicians ought to abandon the diatonic system and adhere to this, he observes, among other considerations, that this system of notes is naturally produced by an unforced blowing of the French-horn and other instruments of the same kind; as had indeed been before observed by M. Rameau †. On the whole, he contends that this scale has all the characters of a system produced immediately by nature; that it is as simple and as regular as can be desired; that there are no voids in the series of terms, or rather in the sounds expressed by them, nor any intervening term that destroys the regularity of it; and further, that the differences between it and the diatonic system are such only as are absolutely necessary to render the latter regular; and that music might be enriched with various new expressions, if its professors were to adopt and cultivate it.

The theory of M. Rameau, which has been almost universally received among musicians, and which has been so excellently illustrated by M. d'Alembert, is founded, as is well known, on the *harmonical sounds*, as they are commonly called, which are heard to accompany the principal sound of a string or other sonorous body. These are the twelfth and seventeenth, or the *Equisons* (if we may be allowed the term) of the fifth and major third. After expressing the greatest respect for this celebrated artist, and admiration of his commentator, he mentions some difficulties attending this theory, and the system of the fundamental base, and offers objections to the solutions proposed in defence of it. From these harmonical sounds the Author draws an argument in favour of his own system. His reasoning, in substance, amounts to this:

A sonorous body, when struck, besides the principal sound and a repetition of its octaves, produces likewise several other sounds. Supposing me ignorant of the specific sounds thus accompanying the principal, I may justly conclude, *a priori*, that my proposed scale really contains the most natural series of musical sounds, if I find that a string, when struck, actually gives those sounds most perfectly and distinctly, which are nearest

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† See his *Generation harmonique*, p. 61.

to the principal sound in that scale. Calling this principal sound *C* or 1, (and leaving out the octaves and other duplicates if we may so call them) the sounds nearest to it in the proposed scale are  $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{4}$ ,  $\frac{1}{5}$ , &c. that is *G*, *E*, *B flat*, *D*, &c. *G*, being nearer to the principal sound, in this arithmetical serie ought to be more distinctly heard than *E*; *E* more distinct than *B flat*, &c. and in fact I hear *G* or  $\frac{1}{2}$ , the twelfth of the principal; afterwards *E* or  $\frac{1}{3}$ , the major seventeenth, but somewhat more weakly; and next *B flat*, or  $\frac{1}{4}$ , but with great difficulty: and though I have not, Father Merfenne \* affirm that he has distinguished even *D*, or  $\frac{1}{5}$ . And although the sounds of the notes *F* and *A*, expressed by the two succeeding terms of this progression,  $\frac{1}{6}$  and  $\frac{1}{7}$ , cannot be perceived, although they are considered by musicians as false, and accordingly have never yet been admitted into any system, I should rather suppose that they may have been mistaken, than that progression, which has proceeded thus regularly through the first ten terms, should suddenly stop, or become irregular, at the eleventh and thirteenth; and may very justly conclude that my not hearing these and other still more distant intervals in the natural scale, proceeds from the bluntness or defect of my organ.

Such is the general substance of this part of M. Jamard's argument, which we shall leave to the consideration of our musical readers: observing only that the Author afterwards employs the *third sound*, discovered by the celebrated Tartini, as a supplemental proof of the truth of his system.

One of the advantages strongly insisted upon by M. Jamard as arising from this natural scale, is the discovery of several new modes in music, and the consequent production of new power and of that variety which is so essential a requisite in all human gratifications. Hitherto, he observes, musicians have been in possession only of two, the major and minor modes, or, as we commonly term them, the sharp and flat keys. He endeavours to shew that from this natural scale may be deduced a great variety, nay an infinity, of musical modes, differing from each other, and from the two in present use, as much as the two latter differ from each other. The scale above given (from  $\frac{1}{2}$  to 1 of the string) furnishes the major mode, or the key with the sharp third. By beginning a new scale at *E*, or  $\frac{1}{3}$  of the string, and proceeding, according to the regular arithmetical progression above-mentioned, to  $E \frac{1}{2}$ , he obtains the minor mode, or key with the flat third; differing indeed, like the former, from the diatonic scale: but these differences, according to him, are to its advantage. In the same manner, he observes, that *D*  $\frac{1}{5}$ , *F*  $\frac{1}{6}$ , *G*  $\frac{1}{7}$ , &c. and every other note in h

harmonic scale, considered as a fundamental, has its mode peculiar to itself, and different from all the rest in the ratios of the intervals, and consequently in character and expression. The series of notes in several of these new modes he exhibits in a short table, confined within the limits of his fourth octave: He does not seem inclined to extend his system any farther than the fifth; but very judiciously, we think, leaves the following higher and more minutely divided octaves, to be practised by the songsters of the feathered choir.

On the whole, M. Jamard exults in the fruitfulness of his natural harmonic scale, as he thereby pretends to have enriched music, hitherto in possession only of two modes, with no less than twenty-eight †; three of which are produced within the compass of the third octave, eight by the fourth, and sixteen by the fifth; to which he adds the first note of the sixth octave. Were we to hazard a hasty idea on a subject so new, we should express our apprehensions that these new modes will scarce answer the expectations which the Author seems to entertain of them; and much less that any of them are likely to replace those ancient modes, by which the Grecian musicians are said to have produced such powerful effects in raising and calming the human passions. Nay, we violently suspect (whatever may be thought of the truth and excellence of the Author's fundamental mode of C,  $\frac{1}{2}$ , in the fourth octave) that we have frequently heard specimens of his other new modes, in passages which have struck our ears at a country fair: but we do not recollect that they excited in us any other emotion, than a violent temptation to break the head of the performer, for playing so horribly *out of tune*. If we are mistaken, we beg M. Jamard's pardon for the levity of this observation: but we have not room or leisure to explain ourselves further on this subject, or to offer some observations, and very obvious objections, which occur to us with regard to his scheme.

We have thought this performance worthy of this particular notice, as the Author is evidently a person of learning and in-

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† We shall give a specimen of one of the least exceptionable, perhaps, of these new modes. It is that of G,  $\frac{1}{2}$ , and is as follows: G  $\frac{1}{2}$ , A  $\frac{1}{2}$ , B flat  $\frac{1}{2}$ , B  $\frac{1}{2}$ , C  $\frac{1}{2}$ , C sharp  $\frac{1}{2}$ , D  $\frac{1}{2}$ , D sharp  $\frac{1}{2}$ , E  $\frac{1}{2}$ , E sharp  $\frac{1}{2}$ , F  $\frac{1}{2}$ , F sharp  $\frac{1}{2}$ , G  $\frac{1}{2}$ . The Author even produces 28 more new modes, in another, or contra harmonical scale, formed by a similar arithmetical, but inverted progression of sounds, carried on *below* the fundamental, or above unity, by multiplying the length of the string by the numbers 2, 3, 4, &c. successively. He confesses, however, that it will be very difficult to compose in any of the modes of this scale: though he elsewhere talks of its capability of inspiring terror, despair, &c.



geniunity, and well acquainted with his subject; and work contains some new and singular, though many of doubtless, visionary ideas. For the reasons above give decline the task of inquiring how far M. Jamard's nature is just and practicable; or how far the ear, the arbiter of sounds, is likely to be gratified, or music improved and its powers extended, by realizing the whole or any of these proposed innovations. We recommend the work, ever, to the perusal of the philosophical musician, who probably be amused by the Author's speculations, if he is not being instructed by them. If this be really the genius of nature, in the generation of musical sounds, we congratulate the public on the discovery, and willingly to the discoverer his application of the line in Virgil to it, is prefixed to this work;

*Hos Natura Modos primum dedit.*

Georg. lib. 2. 1

Such a discovery may well plead with us, in extenuation of the otherwise unpardonable licence, of employing the purest of the poets, in the fabrication of a pun. **B.**

#### A R T. VII.

*Les Quatre Poétiques.*—The Poetics of Aristotle, Horace, and Boileau, with Translations and Remarks. By Batteaux, of the French Academy, &c. 8vo. 2 Paris. 1771.

**O**UR ingenious and learned Abbé introduces this with the poetics of Aristotle, in the preface to which he observes, that when Aristotle undertook to write an *Poetry*, all the ideas relative to poetry were prepared (prepared) that there were models in great plenty, and by the greatest writers; that Fabricius mentions an hundred and eighty writers, the greatest part of whom were before Aristotle. *Æschylus* wrote near an hundred tragedies; that *Sophrone* composed upwards of an hundred and seventy; and *Euclid* about an hundred and twenty. I mention, says he, only the most celebrated authors; those who were less eminent may be supposed to have composed fewer. In such a multiplicity of works, all the possible varieties and beauties of this species of composition must necessarily have been found. It will be no doubt, that there would be more faults than beauties, which may possibly have been the case; but when an *Art* is formed, that is to say, when artists are to be told what they must do, and what they must avoid in order to be successful, it is as necessary to point out faults as beauties, nay more so. *Poetry*, therefore, it is observed, had made sufficient pro-

in the days of Aristotle to enable him to establish its true principles, and to enter fully and particularly into the subject.

Beside, all Greece, 'tis said, had long been passionately fond of poetry, painting, and sculpture, and its taste was equally correct and delicate; so that, in order to write an *Art of Poetry*, little more was wanting than to collect its opinions, and to refer them to the principles on which they were founded.

Philosophy too, which, at this period, had reached its highest perfection in Greece, was abundantly sufficient, especially in the hands of Aristotle, who was called the GENIUS of Nature, to analyze the principles of poetry, to combine them, and to form them into a perfectly regular and connected system.—The works of the poets, the taste of the public, the observations of philosophers, the genius of the author, every thing, in a word, combined to make Aristotle's *Art of Poetry* a master-piece.

In translating Aristotle's poëtics, Monsr. Batteux takes no liberties with his author, but adheres strictly to the original. In his remarks, he enters into no discussion of the different opinions of commentators upon difficult passages; nor, when he differs from others, is he at any pains to support his own opinion.—*Le lecteur*, says he, *demande la doctrine d'Aristote; je me suis borné à la lui présenter, aussi exactement et avec le moins de commentaire qu'il m'a été possible, lui laissant le soin de la juger et de la commenter à son gré et selon ses lumières.*

In a short preface to Horace's *Art of Poetry*, M. Batteux tells us, that it is the CODE of reason for all the arts in general;—good taste reduced to principles. We are not to imagine, however, he says, that Horace's design in this work was to give us a complete treatise upon the art of poetry. It is an epistle addressed to Lucius Piso, a man of taste, and to his two sons, the eldest of whom was of an age to think and act for himself. The poet's business, therefore, was not to enter into any minute detail, to enquire into the nature of poetry in general, to distinguish the several species of it, to shew the manner of constructing the fable, &c.—Piso and his sons stood in no need of instructions upon such points, which were explained by every master, and in all the several treatises on the art of poetry, of which there was great plenty at that time.—*On demandoit à Horace*, says he, *des vues fines et d'un sens profond, des règles de choix, des observations de génie, des jugemens de maître, en un mot ce que le plus bel esprit du plus beau siècle de Rome, devoit enseigner, s'il faisoit tant que de donner des leçons; et ce que les plus habiles maîtres, et même les meilleurs livres, n'enseignoient pas.*

According to this idea, it is evident, we are told, that Horace's work was not to be a systematic train of precepts, disposed in a regular order, and in separate articles, but a kind of collection of maxims of taste, of detached axioms, each applicable

cable to its object, independent of what goes before or after. All that the author could do in such a case, was to begin with general views, and to proceed afterwards to particular observations; first to lay down the rules of the art, and then to give directions to artists. More than this could not be required, especially of a poet, who, to the extensive privileges of poetry, had added those of the *epistolary* kind, the first of which is freedom.

*Il est donc inutile, says M. Batteux, de nous fatiguer, avec Daniel Heinsius, pour remettre dans l'art poétique d'Horace, un œuvre qui, selon toute apparence, n'y fut jamais. Cet ouvrage est la quintessence extraite d'un art, c'est-à-dire, d'une collection de preceptes. Il a l'ordre et les liaisons que doit avoir un pareil extrait; et on pourroit dire en éloge, ce que Julius Scaliger en a dit en le critiquant: Que c'est un art enseigné sans art.*

It does not appear that M. Batteux has read the very ingenious Mr. Hurd's Commentary and Notes on the Epistle to the Pisos, which is allowed to be one of the best pieces of criticism in the English language. If he has read it, he certainly has not paid that attention to it which it deserves, otherwise we cannot but suppose that one of his taste and discernment must have seen that the sole purpose of the poet, in this famous epistle, was to criticize the ROMAN DRAMA, that a strict method and unity of design are observed in it, and that the connexions, though fine, and sometimes scarce perceptible, closely unite each part together, and give coherence, uniformity, and beauty to the whole.

It would be an easy matter to point out several errors in M. Batteux's translation, arising, in a great measure, from his mistaking the poet's design; but we must refer our Readers to the work itself.

The translation of VIDA's poetics is less literal than that of Aristotle and Horace; the Latin notes of P. Oudin the jesuit are subjoined to it.

The Remarks, which are added to Boileau's Art of Poetry, are chiefly taken from Corneille's Dissertations on Dramatic Poetry.—It will not be displeasing to such of our Readers as are unacquainted with Boileau's work to see the ingenious Mr. Warton's opinion \* concerning it:

\* May I be pardoned, says he, for declaring it as my opinion that Boileau's is the best art of poetry extant? The brevity of his precepts, enlivened by proper imagery, the justness of his metaphors, the harmony of his numbers, as far as Alexandrine lines will admit, the exactness of his method, the perspicuity

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\* Essay on the Genius and Writings of Pope.

of his remarks, and the energy of his style, all duly considered, may render this opinion not unreasonable. It is scarcely to be conceived, how much is comprehended in four short cantos. He that has well digested these, cannot be said to be ignorant of any important rule of poetry. The tale of the physician turning architect, in the fourth canto, is told with vast pleasantry. It is to this work Boileau owes his immortality: which was of the highest utility to his nation, in diffusing a just way of thinking and writing, banishing every species of false wit, and introducing a general taste for the manly simplicity of the ancients, on whose writings this poet had formed his taste. Boileau's fancy was not the predominant faculty of his mind; his chief talent was the DIDACTIC.

\* \* Such of our Readers as are unacquainted with the writings of this ingenious Abbé, are referred to our 19th vol. for an account of his *Morale d'Épique*; to our 23d vol. for his *Principles of Translation*; and to our 41st vol. for his *Histoire des Causes premières*, &c.

#### A R T. VIII.

*Les Mœurs, Coutumes et Usages des anciens Peuples*—The Manners, Customs, and Usages of ancient Nations; By M. Sabbathier, Professor in the College of Châlons, &c. 12mo. 3 Vols. Paris 1770.

THE work before us contains a very ample collection of facts and observations on the manners and history of ancient nations. It is, on this account, no less instructive than entertaining; but the Author, we must observe, would have added considerably to its value, if he had been careful to distinguish the degrees of credibility which are due to the ancient writers, to whose testimony he appeals; and if he had given to his materials a more precise and exact arrangement.

The following articles, which he has extracted chiefly from Tacitus, will afford a sufficient specimen of his compilation, and may prove acceptable to our Readers:

#### The ARIANS.

The Arians were a Germanic tribe, and constituted a part of the Lygians; a nation which possessed great extent of territory, and was divided into several communities. Of these, that of the Arians was the most powerful. Beside this superiority, the Arians were remarkable in other respects. They were extremely ferocious, and they added to the natural savageness of their appearance, by art and stratagem. They blackened their shields; their bodies, and their countenances, and chose the darkest nights in which to engage their enemies. Surprise, the horrors of darkness, and their almost infernal aspect, struck a terror into the most formidable opponents, and made their arms drop

from their hands. For, according to Tacitus, it is the case in all battles, that is first conquered.

*The CHERUSCI.*

This people, undisturbed by an enemy, were enfeebled by long continuance in peace, and paid dearly for the sweet repose. They conceived not, that it is a dangerous tranquillity that is enjoyed, amidst warlike and ambitious neighbours; and that, when recourse is had to the sword, it is in vain to plead moderation and probity, as these terms are perpetually applied to the victors. Accordingly, though anciently famous for their candour and equity, the Cherusci lost this character when vanquished by the Catti, and were censured as cowards and fools, while the good-fortune of their conquerors was honoured with the name of wisdom.

*The CATTI.*

The Catti have bodies extremely hardy and robust, and great ferocity, and a superior firmness of mind. For Germany they have much sense and capacity. They are attentive to their able chiefs, and are obedient to them; they preserve their ranks, take advantage of occasions, have a proper command of themselves, divide the day into portions, to be employed in different offices, entrench themselves during the night, leave nothing to chance; and, what is singular, and implies discipline and inflexion, they rely more on the conduct of their general, than on the strength of their army. Their whole force consists of infantry, who beside their arms, carry utensils and provisions. The other tribes of Germany equip themselves for a battle like the Catti, for the operations of a war. They venture rarely on excursions, and are not fond of casual encounters. It is peculiar to bodies of horse, to conquer or to fly in sudden engagements: bodies of foot have less agility, and are more timid.

There is a particular custom which is general among the Catti, but which, among the other states of Germany, is only common to a small number of bold and determined warriors. When they have attained the age of manhood, and are able to bear arms, they allow their hair and beards to grow; and this rite, they consider as a sacrifice to valour. Nor till they have killed an enemy, are they permitted, to renounce this form of countenance. Over his blood and spoils they smooth their faces, to boast, that they have now paid the debt which they had contracted at their birth, and have rendered themselves worthy of their parents and country. Cowards necessarily retain this squalid appearance, as they want the courage to acquire a more manly lay it aside. Those, who are ambitious of the praise of superior valour frequently renew this custom; and wear, also,

iron ring, condemning themselves, in a manner, to servitude, till they are freed from the disgrace of it, by the blood of an enemy. Many even delight to carry, during their lives, this terrible aspect; and when grown grey with age, they become, thereby, more respectable to their friends, and more formidable to hostile nations. By these, in all engagements, the assault is made: they form the first line of battle, and strike terror by the singularity and horror of their appearance. Even during peace, they affect not to appear in a more mild and agreeable fashion. Without any fixed habitations, without lands to cultivate, indifferent to the occupations of life, negligent of their own wealth, and prodigal of that of others, these warriors are maintained at the expence of those whom they visit, and continue in the practice of a ferocious valour, till they are debilitated by the waste and the encroachments of age.

*The SUIONES.*

This people was powerful both by sea and land. Their vessels were constructed in a more convenient form than those of the Romans, as they had prows at each end, and could be rowed without being turned. They moved not by sails; and the rowers were not placed on benches. The oars could be removed from place to place, in the way that was sometimes practised by the Romans in navigating rivers.

The Suiones paid a particular respect to riches; and, by this means, they came in time to submit to the unlimited dominion of a ruler. The use of arms was not allowed to the individuals of this tribe, as in the other German communities. These their king shut up under the care of a person in whom he could confide, and who was always of a servile condition. The reason of this policy is obvious. Their country was defended by the sea against foreign invasions; and soldiers, with arms in their hands, might easily be allured into tumults and rebellion. The safety of the sovereign might, therefore, have been endangered, if the charge of his arsenal had been given to a man of rank, to a citizen, or even to a freedman.

*The SUEVI.*

The Suevi inhabited a considerable proportion of the territory of Germany. They did not constitute a single nation like the Catti and Teucteri, but were divided into different states, known by particular appellations, though comprehended under a general name.

A circumstance, which marked out the Suevi from the other Germanic communities, and which with them served to distinguish the citizen from the slave, was the habit of twisting their hair, and binding it up in a knot. For though this fashion was admitted in other German tribes, from their connexion with

with the Suevi, on a principle of imitation, yet in these, it was confined to young men. Among the Suevi, on the contrary, it was continued to an extreme old age. To the great and not it was an object of particular care. It seemed indeed, the ornament of which they were ambitious: But their attention in this respect proceeded not from any criminal design. They did not adorn themselves for the purposes of love, but to add to their stature, and to appear terrible to their enemies.

The Semnones account themselves the most illustrious and the most ancient community of the Suevi; and their claim to antiquity they found on religion. They have a wood, consecrated by their ancestors, which they behold with superstitious reverence; and there, at stated times, the deputies of all the tribes descended from the same stock, assemble to celebrate the frightful ceremonies of their barbarous worship. There they begin by sacrificing a human victim. No one enters this wood, but in fetters; and if any one chancés to fall, it is not lawful for him to rise. He must roll along the earth. The tendency of these superstitious rites is to prove, that, from this place the Suevi drew their original, that there the Deity resides who reigns over them, and that to this spot all their states ought to pay attention and respect. The good fortune of the Semnones assisted their ambition and pretensions. They possessed an hundred towns; and from the extent of their territory, and the strength, they were regarded as the chief community of the Suevi.

#### *The TEUCTERI.*

The Teucteri, according to Tacitus, were remarkable for the excellent discipline of their cavalry. The skill and address which they possessed in this branch of the military profession, constituted their proper glory, and distinguished them from the other Germanic tribes. This advantage they had derived from the ancestors, and they studied to transmit it to their posterity. The management and exercising of horses was the sport of their infancy, the emulation of their youth, and the employment of their riper age. Horses were conveyed among their family possessions; and were received by their descendants, not according to their seniority, but according to the figure they had made in war.

Of the German tribes in general, our Author gives the following picture.

They were all fond of war, and loved it on its own account. They fought not for riches, because they knew not the use of them; nor for ample possessions, because they thought it glorious to be surrounded with vast solitudes. This, they fancied, was a mark of their superiority over the tribes they had driven from them.

them, and an useful precaution, by which to guard against the sudden incursions of their hostile neighbours. War had charms to them as a scene of action, and as the road to glory.

There had subsisted on this head an early emulation between the Gauls and Germans; and Cæsar has observed, that in the most distant times, the former had the advantage; as their colonies had forced their way into Germany, and had conquered several countries, of which they retained the possession. It happened, however, in after-times, that the Gauls having become effeminate in consequence of their commerce with the Romans, and of the riches and luxury introduced among them, yielded to the Germans, whose power and laborious way of life fostered their strength of body and of mind. Hence, the German conquests on the left side of the Rhine; but the Roman troops allowed them not to penetrate into the heart of Gaul. They maintained, however, their ground on the borders; and the country from Basle to the mouth of the Rhine was called Germany, and divided by Augustus into two provinces under that name.

The passion of this people for war was so violent, that when any of its states had remained for a considerable time in peace, the youth, impatient of repose, and eager to expose themselves to dangers, repaired to nations that were at variance, or made incursions upon their neighbours. For the depredations exercised beyond the confines of their own territories, instead of being accounted blameable, were considered as honourable, and as furnishing an excellent method to keep their youth from inaction and indolence.

This fierce people valued no occupation, but that of arms. The chase had few allurements for them; and as to agriculture, though they acknowledged its utility, they thought it an ignoble profession. They fancied it mean to acquire by their sweat and labour, what they could purchase with their blood. Accordingly when they were not engaged in war, they were totally idle; and to eat, drink, and sleep, was their only business. Their family concerns were given in charge to the women and to old men. The more valiant and robust considered it as below them to have any thing to do. So inconsistent were this people, says Tacitus, that they were enemies to peace, and yet lovers of idleness.

Those who are fond of beholding men under the different forms of barbarity and civilization in which they have appeared in society, will be highly delighted with the present publication.

**St:**

**A R T:**



## A R T. IX.

*Histoire de la Rivalité de la France & de l'Angleterre, Gaillard, de l'Academie Française & de l'Academie des Sciences & Belles Lettres.*—The History of the Rivalship of France and England, &c. 12mo. 3 Vols. Paris. 1771.

**T**HIS agreeable Writer, who obliges the world with the History of the Rivalship of France and England, to unite that delicacy of language, for which the French *amicans* have long been eminent, with sentiments general and an enlarged benevolence of heart.

“*Attention to others*” seems to be the true basis of politeness, and we Reviewers should be sorry to give occasion to Gaillard to conclude, from any inattention to his work, that we Englishmen have no title to pretend to rivalship with the French in the article of politeness.—But, to be serious :

We esteem the subject of this work to be of so much importance to all our Readers, not only as Englishmen, but as men, that we think it our duty to give such a fair representation of this History, as may enable them to judge whether any French *academician* be able to keep *prejudice* out of the sacred circle of their *academy*.

Mr. G. begins his preface (which contains above 40 pages) with an handsome profession that ‘although he is a Frenchman, he will endeavour never to forget, that it is the duty of a Historian to be impartial, and of a Man to be *just*.—He loves France, and *esteems* England, and respects himself too much to *flatter* or *abuse*, instead of *examining* and *judging*.’ He ‘all men, however distant, are brethren, and essentially so. He who loves war is the only enemy of mankind.—This is an old truth always *new*! Europe is *polite*, but war, and therefore is still *barbarous*.’ ‘*Speculative* truths (he observes) must be inculcated long before they become *practical*.’ ‘Men have discovered (continues Mr. G.) that ambitious conquerors are *unjust*, but not sufficiently, that they are *unjust*. War appears already *horrible*, but I will shew it to be *ridiculous* too.’ He proves war to be *ridiculous* because *ineffectual* to the end proposed.

He next shews, that true or just policy means to conquer in order to preserve possession of conquests in peace; but either only reduces our enemy to a *shameful peace* till he can contend again with more success, or entirely ruins him. The destruction of HIM naturally causes the *destruction*, or the *weakening* of OURSELVES, by the jealousy of our neighbours or by interior vices.

Mr. G. confirms this general truth by referring to the example of all nations, particularly of Rome. He justly observes

this must always be the case, which *philosophy* foresees and history relates. Among the *particular* causes concurring to produce this great effect, which he justly enumerates, we are especially pleased with two, as doing honour to the pen of a Frenchman, viz. 'the indifference of members of the conquering nations towards their country, and the innate love of the conquered towards their country, which tyranny can never stifle.'

Mr. G. observes, that the dreams of *universal empire* seem to be pretty much at an end in Europe, and then, after expatiating on the enormities of modern wars, he cries out, like a good man, 'Beside the expence of human blood, which is *invaluable*, he who calculates what it has cost Europe to *determine nothing*, will look with horror,' &c. He adds, in the spirit of just satire, that when philosophy compares two prize-fighters flashing each other, then drinking together like friends, with two polished heroes, she sees no difference, except that the latter gladiators produce more terrible consequences.

Our Author doubts whether the discovery of a new world has done more harm or service to mankind; but he remarks, that it has produced as much dispute about the *freedom* and *exclusiveness* of sea and trade, as before subsisted about universal monarchy.

And here Mr. G. takes an opportunity of giving an agreeable view of the government of Pennsylvania, whose capital takes its name from *brotherly love*. He thinks almost the only subject of envy which we afford the French, is this little colony, whose original 500 inhabitants have, in a little time, produced 300,000. Our Author judges that the singularities of the Quakers occasioned their forming this colony, and owns that they pushed their love of peace to excess.

Mr. G. insists again on his favourite topic, viz. that 'war is an *ineffectual* means to the end proposed, viz. the lasting enjoyment of conquests;' and to the general reasons above assigned, he adds particular ones, viz. the change in the art of war by improvements in artillery, from whence *ancient courage*, which was *boldness* founded on skill, is changed to *brutal obstinacy*, and war is become still more absurd.

This Writer admirably observes, that the ancient conquerors came from countries where their people starved, to plentiful ones; but that modern conquerors really gain nothing by their conquests.

He draws a just and fine picture of the prince who improves his country by all social arts; and concludes, that till the are carried to their height, no colonies should be thought of. He asks, 'How the right of nations can admit of war?' and observes, that a *maleficent* policy has made even a state of peace a state of war, by tricks of negotiation, &c.

Among

Among other royal cheats Mr. G. places Louis XI. of France with Ferdinand and Charles V. of Spain, and draws so lively picture of Ferdinand, that nothing but our necessary brevity could excuse an omission of some traits of it.

Mr. G. apprehends that Tacitus has contributed to make me admire cunning rogues with crowns. He shews that there is greatness of mind in continual lying, and that if there were greatness in it, this could not long have success.

He recommends to all princes a maxim opposite to Machiavelism, viz. "Who knows not how to be *just* and *good* knows not how to reign."

May this motto be engraved not on the plate, the gold or the silver of kings, but on their hearts!

He observes, that the unhappy effects of not applying to *fla* what is allowed true of individuals, viz. that "honesty is the best policy;" and that the design of this work is to convince France and England, by the consequences of their ancestral quarrels, that they should live like sisters. He undertakes to shew the English, that their *transient* successes in France were owing to the divisions of the French, and the *definitive* success of the French, to their *too transient* virtues.

He assures his readers who have such delicacy as to be disgusted with the detail of war, that he will never enter into when not necessary; that he will rather insist on its *causes* than *operations*, and this only with a design to make men love peace. He promises to have great regard to manners and arts, &c. I declare, that when he recommends peace, he is not actuated by *fear* for France, nor by *compassion* for England, (Englishmen will smile) but writes as a private philosopher, who thinks war not the trade of men, but of lions and tygers!

This spirited though *long* preface deserved our short account of it, that the liberal Reader may judge, in general, what entertainment is prepared for him in this capital work.

A short advertisement informs the Reader, that Mr. G. chuses to execute his plan of recommending peace, by an history of the rivalship of two nations, the most ancient, the most famous and most persevering!

He has prefixed, to his main work, an introduction of about 180 pages, in which he shews the two nations advancing from obscurity to a state of shining rivalship. This part of his work he has divided into four chapters. In the first of these he traces their earliest steps towards a constitution; in the second, the ravages of the Danes in England, and the Normans in France with their effects on manners, &c. in the third, the influence of the Dukes of Normandy over France; and in the last displays the events preparative to the conquest of England, William I.

In this introduction, are many curious, entertaining, and interesting particulars, well selected and concisely expressed; but the necessary limits of this article obliges us to pass them with this *general mention*, as we must notice the most striking instances of rivalship specified in the work before us.

Mr. G. very properly makes the conquest of England by William I. the æra from whence he dates the commencement of that rivalship which he relates.

He justly observes the great want of policy in the regency of France, which not only *opposed not* \*, but even *aided* William's invasion of this island, as by these means they contributed to aggrandize a vassal of that crown, already formidable enough, especially in a minority.

His description of the famous battle of Hastings is concise, just, and lively.

Philip I. of France, become of age, quickly perceives the bad policy by which the regency, in his minority, had aided William's conquest of England, and therefore readily gives assistance to a great rebel against William, in Bretagne, viz. *Ralph de Guair*, and makes the Conqueror fly before him.

On the same principle of reducing William's greatness, and more justly, Philip supports his ill-used son Robert.

That prince's unhorning his father is so well described, as to create surprize in any Reader who is not acquainted with the story.

Philip, who opposed William I. on principles of right policy, would have acted an absurd part if he had not, on the same principles, continued to oppose William II. who grossly injured his brother Robert, the true heir to Normandy, &c.

But this French monarch proves so indolent as to sit down content with the division of that duchy between the two brothers, judging apparently that such division would create continual disturbance between them.

Nay, our Historian confesses, that Philip was so weak as to accept the bribes of William, to connive at his continued injuries committed on Robert: which was in effect to *receive bribes against himself*, as Robert was much weaker, and should have been, both in justice and policy, supported.

Mr. G. now delineates, very justly, all the causes which contributed to produce those absurd expeditions of European princes into the Holy Land, which took off their attention from their own affairs, and buried the gold and blood of Christians in the land which really belonged to Infidels. The causes which he

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\* Mr. G. notices (p. 216.) a great error of Dr. Smollett, who supposes that Philip recovered the *Normandy* during William's minority; but William was 26 years older than Philip.

enumerates are, 1st, The splendor of recovering the holy shrine, &c. from Infidels. 2. The exhortations of *Peter the mit*, an eloquent and sensible man. 3. The instances of p. 4. The intrigues of monks. 5. The lure of novelty. 6. ardour of chivalry. 7. The superstition of kings and p. 8. The desire of *devout rascals* to gain at once fortune and absolution. 9. Hope of extending commerce, &c.

But to look particularly to their effects on France and England, we may observe, that Philip (or rather his son and ciate, *Louis the Fat*) began to consider our William II. as a formidable rival, when he saw that his brother Robert, impatient to be equipped for the holy war, had mortgaged to Normandy, and that William had also obtained, on mortgage both Aquitaine and Guienne. However, a violent death quickly released both Philip and Louis from all fears of William.

Louis the Fat had sense and vigour enough to endeavour to prevent the joining of Normandy to England under Henry. Mr. G. ascribes his disappointment to the over-greatness of the vassals of the crown, who were unwilling to help the reign to depress their brethren. There was certainly effect from this cause. He deems the greatness of these vassals of the crown an *usurpation*, and consequently praises Louis for his just policy in applying himself to reduce *feudal tyranny* to what he thinks the *ancient monarchical government*.

There was now, after a course of friendship, a person declared rivalship betwixt Louis and Henry. The former challenges the latter to single combat, and on his declining it giving a general battle, beats him, and takes under his protection *William Cliton* (or *Criton*) son of Duke Robert.

However, if Henry had the disadvantage in this action, he gained an advantage, at least equal, in the famous rencounter of Brenneville.

Our Henry had secretly stimulated the Emperor Henry to march against France. That Emperor scarce made his appearance on the borders, and fled.—Hereupon Louis, provoked by King Henry's conduct, proposes to lead his forces against Normandy; but the great vassals refuse to move.

On the character of Henry's dying son, Mr. G. makes severe strictures †.

The death of William Cliton, or Criton (who had made Count of Flanders) which now happened, is a great

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† “ Avoit dit plusieurs fois que si regnoit jamais, il attaqueroit les hommes les *hommes*, au joug comme les *boeufs*.—Des historiens prétendus qu'en cette occasion [Mort du jeune *Henri*] l'Eau puni en lui un vice qui l'avoit été autrefois par le *Fen*.” P. 31

to Louis, both on account of his talents, and the speciousness of a defence of his cause.

Henry, who had always his eye on his interest, now marries his daughter Maude (widow to the Emperor) to Geoffry Plantagenet, in order to join Anjou and Maine to his other dominions in France.—The picture of this tyrant's domestic fears is an useful one.

On Stephen's ascending the throne, Mr. G. explains, with the greatest precision and clearness, his weak title to the crown.

Louis the Fat, who would have profited by the troubles of England and Normandy, died soon after the commencement of this reign.

Mr. G. justly remarks, that the common interests of the great vassals of the crown, that fiefs should not be reunited to it, prevented the reunion of several to that of France. His eulogy of Louis the Fat is excellent. He was his people's *father*, though a *bigot*!

Our Author observes, that *Louis the Young* followed a maxim directly contrary to that of *right policy*, which would have taught him to aid the *weaker*, whereas he always joined the *stronger* party. Thus he at first invested Plantagenet with the duchy of Normandy, and afterwards allied himself to Stephen.

Abbé Suger and St. Bernard are well contrasted by our Historian; the *former* as a good politician, the *latter* as an enthusiast, who over-ruled Louis to join in the *Croisade*,—to expiate the burning of *Vitry*, by spilling seas of blood in Palestine!

But Louis was guilty of another very great weakness. Though he knew that by his marriage with Eleanor he held very considerable fiefs, he strove not to render himself agreeable to her, but even got his marriage dissolved: whereupon our Henry married her.—Abbé Suger had delayed this divorce.

Yet Mr. G. thinks that Henry's accumulation of provinces in France was the occasion of losing that kingdom; and points to this prince as a proof of his grand thesis, "immoderate increase of power is the harbinger of decay."

However, Henry now became too powerful a rival for Louis effectually to oppose: nevertheless, he attempts in vain to support Geoffry, Henry's brother. Some ineffectual skirmishes pass betwixt the Kings on account of Thoulouse and the *Vexin*; but at length peace is restored, by a marriage betwixt Henry's son and Louis's daughter.

The principal remaining affair discussed in this volume, is the famous dispute betwixt our monarch Henry and Archbishop Becket, in which the King of France interposed much, perhaps on a principle of religion, perhaps only of policy, to support that prelate and his friends against their King, and to

create great perplexities to his formidable rival. Louis war on him in Normandy, but is driven thence.

At length Henry consents to give his provinces in France to his sons, and so cut off all matter of personal rivalry between him and Louis. And now Louis strives to reconcile the king and the prelate.

Our Historian calls Becket 'a *virtuous priest*.' Perhaps he had some *virtues*; yet when the principle on which he is cited virtuous acts is enquired into, scarce any will be found. But, by a *virtuous man*, we mean one who exercises moral virtues, and by a *virtuous Christian priest*, one who exercises *all Christian* virtues. Now, are not *humility, meekness* their amiable train, Christian virtues? Had Becket Surely Mr. G. will not say that he had!

To an Englishman it may justly seem surprising that he should not make one single remark on Lord Lyttelton's Henry II. when he has quoted much inferior historians most every age.

We cannot deem this omission a proof that he is in the wrong. Surely some tribute was due to so accomplished a notary. But Lord Lyttelton represents Becket as utterly undeserving the title of a *virtuous priest*.

Indeed, Mr. G. seems thoroughly conscious of the character of Becket, when he quotes a pretty long passage from Mr. Bossuet concerning this proud prelate, and observes that Bossuet durst say no more than he did, against a man called by the church; and he distinguishes, by *italics*, the passage covertly shew his real sentiments †. How dares a Frenchman pretend to impartiality!

Henry was extremely sensible how many enemies, especially in France, the assassination of Becket would raise again, and cunningly engaged to establish the payment of Peter's Pence in Ireland, given to him by the Pope. This scheme did not appease the Pope's fury, and Louis durst not disturb him. Henry, however, to appease the clergy and people, submitted to a public penance for Becket's death.

But Henry gave his rival Louis another great advantage against him. By his matrimonial infidelities, especially his fair Rosamond, he provoked Queen Eleanor, and she urged her sons to claim the *real possession* of the crown of England and the provinces in France, whose *titles* only he had given them.

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† "Il acheta la liberté glorieuse de dire la vérité, comme on croit," &c. "Il combattit jusqu'au sang pour les moindres intérêts de l'Eglise," &c. "Il défendit jusqu'aux dehors de cette Sainte Cité."

Louis supports not only his son-in-law, young Henry, in his *absurd* demand, but Richard, also, in his claim of Guienne, and Geoffry in his of Bretagne.

Hereupon Henry imprisons his Queen, escaping to her sons, and disciplines the first standing army of foreign mercenaries that Europe saw; for Stephen's was an undisciplined body of men. These troops were faithful to Henry \* and successful; and the example was copied (as we shall see) by Philip Augustus of France. Such an army however is always *dangerous*, and frequently *ruinous*, to *liberty*. Mezeray allows this truth, and Monf. G. confirms it.

Louis solemnly swore not to lay down arms till he had deposed Henry; and caused his nobles and clergy, and even Henry's sons, to swear the same! He treacherously burns Verneuil. Yet this Louis was a *devout* prince, and (as Mr. G. observes) had expiated the like horrors by a crusade!—But Henry makes him fly, and, by the assistance of his mercenary troops, *always ready*, quiets all Normandy, Bretagne, &c. then makes noble offers to his sons, which Louis persuades them to refuse. The Scotch and Irish, and the count of Flanders, join also against Henry. He saves, by expedition, Rouen, besieged by Louis, makes a carnage of some of his rear, and pushes his son Richard so vigorously, that at length a general peace is made. Monf. G. must own that England has the superiority here over her rival, both in *arms* and *virtue*. He pronounces indeed the panegyric of our generous Henry, and the condemnation of his mean competitor.

Henry also thone superior to his rival, by being chosen arbiter betwixt the kings of Castile and Navarre.

Monf. G. calls Louis a prince of *few vices*; but he who foments the unnatural rebellion of sons against such a father as Henry, must have an heart *thoroughly* bad!

Henry reconciles the young king of France, Philip II. to his mother, and his own sons to each other, and laments the death of the young and, at last, *penitent* Henry. Monf. G. paints the manners of the Henries in this scene, justly and finely.

But Philip, on pretext of the fortune and jointure † of his sister, young Henry's queen, makes war on the king of England, and is joined by the unnatural Richard, who imitates not his brother Henry's repentance, but demands to be crowned.

This effort of rivalship was however quickly over; for Henry wanted to settle matters in Ireland, where his son John had hurt the English interest, and Philip wished to reduce so: of his

\* The infidelity of his vassals made these troops necessary to Henry.

† Mr. G.'s words are *dot* and *douaire*.



vassals: hence they made a kind of peace. Yet Philip was quite ready again to support Geoffry against his father, but that grateful prince dies by a tournament, 'bemoaned by He alone, *because* he was his father,' says Mr. G.

Richard now attached himself entirely to Philip; and the king (flattered with the title of *august*) was so mean as to deavour to mortify Henry by cutting down a famous elm (which the English were fond of) under which they had held conferences; and by suffering Richard to do him homage for provinces in France, in Henry's presence. Prince John also joined this party.

Henry, now sickening, yields to very disadvantageous terms of peace, and dies in convulsions of despair, cursing his blood and his children!

This Writer excellently describes the behaviour of Richard struck with the consciousness of parricide, when his father's corpse bled at his approach §, and gives a just character of Henry.

Philip and Richard join in the crusade, but quarrel at Messina, the place of rendezvous, on account of a letter avowed by Tancred king of Sicily to be wrote by Philip to tempt Richard to join in betraying Richard; which letter Mr. G. judges doubtful authority ||. However, Richard breaks off his engagement to marry Philip's sister, and espouses another princess.

The French and English historians are opposite in their accounts of Philip's behaviour towards Richard in the Holy Land but agree, that, at parting thence, Philip swore to guard Richard's dominions. Mr. G. is so *liberal* as to own that it would well if the French historians could prove that Philip kept oath \*.

The historians of the two nations disagree on another point viz. Whether Richard or the duke of Burgundy, Philip's lieutenant, refused to proceed to the siege of Jerusalem?

The said historians differ about a third point, viz. Richard *selling* or *giving* the kingdom of Cyprus (which he had conquered) to Guy of Lusignan. Mr. G. thinks that both

‡ The word used by Mr. G. is *orme*. Some historians call it an *oak*.

§ Mr. G. accounts for the fact naturally, viz. from his dying an apoplexy. It has long been a piece of vulgar superstition, that the corpse of the murdered bleeds at the approach of the murderer. || We could shew reasons for thinking this letter authentic.

\* Mr. G. may own that a prince capable of breaking his oath is capable of writing the letter abovementioned, and of every thing else bad.

ties go too far in their assertions on this subject; and he is generous enough to confess, with Mr. Falconet, that the French calumniated Richard as guilty of the murder of the marquis of Montserrat †.

However, he judges that the English appear to carry their accusation of Philip too far, when they suppose him, while in Palestine, to have laid his plan of injuries toward Richard; and thinks that Philip was seduced into the scheme of oppressing Richard by Prince John and the Bishop of Ely. But how can Mr. G. dispute the truth of the accusations of the English merely on account of Philip's probity? The Pope, however, forbade Philip's encroachments on Normandy. One advantage this of crusades!

Mr. G. justly observes on queen Eleanor's letters, occasioned by Richard's imprisonment, that "the eloquence of grief is found in all ages."

The princes of the empire *persuade* or *force* the emperor Henry VI. who had bought Richard of Leopold duke of Austria for 60,000 marks of gold, to ransom him for 150,000, and his subjects make the first payment.

Philip had negotiated with this infamous emperor to *sell* Richard to him, or keep him *always* a prisoner; and, at length, to keep him one year longer; and Henry, having dismissed him, strives to retake him †.

It is surprising that Mr. G. observes not how justly these calamities fell on Richard, providentially, for his parricide, and by the instrumentality of his associate Philip.

This *faithless* prince, Philip, marries a sister of the king of Denmark, to push his success against England; but dislikes her though handsome and virtuous, and thus loses the assistance of that crown §.

Richard pushes the war vigorously in France against Philip, and beats him terribly at the famous battle of Fretteval.

† We think with Mr. G. and Mons. Falconet, that some Englishman, or partizan of the English, forged, in all probability, the letter from the *old Man of the Mountains*, to exculpate Richard; yet the date in Rymer, viz. "*Anno ab ALEXANDRO papa quinto*," seems plainly a blunder of the original date in Trevelth (not understood) viz. 1505 of Alexander; that is, the æra of the Seleucides, which answers to 1193 of our æra, the just date, as Mr. G. acknowledges.

‡ Philip would have given Henry all the ransom, viz. 150,000 marks of gold, for keeping him another year, and Henry hoped to get the double ransom. But it is supposed Philip's view was to get Richard taken off by poison, or such like means.

§ Thus covered with crimes was this prince, whom Mr. G. frequently defends! He called Richard, in a letter to John, "a devil." But was he himself less diabolical?

Philip challenges Richard to decide *all* their disputes knights on each side. Richard consents, on condition themselves be at their head. Philip approves the cor but France does not.

Mr. G. wishes \* that all national disputes could be ended, but shews the impossibility of such a scheme; and marks, that Mezeray was so fond of war, as to "*requi breaking off of this agreeable party †.*"

The Author is too good a *friend to morals* not to not the barbarous Leopold, duke of Austria, died a violent de

Philip and Richard renew the war, in which the latter obtains more victories. The count of Flanders declares France, and, in the disputes betwixt the two Emperors Richard supports his nephew Otho, Philip declares rival Philip. They make peace however with a marriage usual, and Philip acknowledges the Emperor Otho.

Mr. G. is truly *eloquent* and *precise* in his character Richard, whom he justly describes as a *lion*, whose name he But we must own, that we think he falls into the prejudice his countrymen, when he would *blanch* Philip, who appears deserve no better comparison than that of a *wolf* or a *fox*.

Some modern English author, whom Mr. G. names not, blamed Richard's officer for his barbarity to Gordon, who Richard; and a Frenchman, whom also he names not, blamed that Englishman of a defence of *regicide*. Mr. G. of Gordon, and so do we ‡.

Our Author chooses to begin his review of John in comparison, as of a *judge* and an *assassin*; whereas *truth* certainly sets them as two assassins, one of which, by lucky circumstances fits as judge on the other.

Philip intangled himself with the see of Rome on more one account, and particularly about his Danish queen, he used shockingly, repudiated, and having married again was forced to take her again §. He then made war on

\* The famous Erasmus has a proposal of this kind.

† The words are, "*ainsi une si-belle partie fut rompue.*"

‡ By a tournament.

§ See Gordon's excellent speech to the dying Richard, in page and 192, of Mr. G. Richard had the nobleness of heart to its justice, pardoned him, and gave him one hundred shilling his detestable officer *steal'd* him alive!

§ The circumstances of his taking her again are so much simplicity of the times as to deserve notice. He put a pillow may suppose, on his nag, and fetched her behind him home. *alla un jour prendre Westminster chez elle, l'emmena en croupe chez lui, &c.* See Rigord, p. 37, &c.—But we remember that even Elizabeth rode behind some of her lords to the parliament

but, having no decisive advantage, was obliged to make peace with him, and neglect the interests of Arthur of Bretagne, whose protection he had solemnly undertaken.

Philip now receives John magnificently at Paris, and Anjou is adjudged to him. How mean a wretch is Philip the *August*!

Mr. G. would persuade us, that Philip advised not John to withhold his brother's legacy from the emperor Otho. But, surely, he was bad enough to advise any thing, to create family dissensions among his enemies \*.

Both the royal rivals aid the crusade, but not in person; and Philip gains a lasting advantage by the choice of Baldwin, count of Flanders, to be emperor of Constantinople; which dignity turns the count's attention from his country.

John ravished from the count of Marche his lady Isabella, and is said to have done so by the advice of Philip. Mr. G. is so partial as to deny that Philip was capable of this falsehood: but we have seen him capable of any thing!

Philip now insisted on John's dividing the French provinces betwixt himself and nephew; but was *bought* off by the promise of a better frontier against Normandy, and deceived: whereupon he assists Arthur, who became John's prisoner, and probably was murdered by him †.

This parricide gives Philip a *specious* pretence of confiscating John's provinces, and gaining the title of *August*, nowise merited by him!

Our Author loudly and justly condemns pope Innocent III. (founder of the inquisition) for his crusade against the Albigenes, whom however, in consequence of prejudices, Mr. G. condemns for their numerous heresies.

John and the English favoured the Albigenes; Philip persecuted them, and sent his son Louis, as general, against them and the count of Tholouse.

Our Author justly observes that Philip, in *good* policy, should have opposed both the *inquisition* and the *crusade*; and adds, that, in *common* policy, he ought to have bought, by his assistance in this crusade, the Pope's aid to recover Guienne, to which his people exhorted him, with promises of steady service.

It is remarkable that Simon Montfort, general of these crusades, is said to have defeated 100,000 Albigenes with 1000

\* Advice to John to refuse to pay his brother's legacy to Otho, was likely to have this effect. We wonder that Mr. G. should not see this plain object of Philip's policy, or seeing should not own it!

† John was bad enough to do any thing: but the circumstances of this murder are by no means ascertained. John was condemned by the Court of Peers for *non-appearance*.

crusaders. Mr. G. opposes not this *gascnade*, which Mons. Voltaire treats as it deserves †.

John and the Pope quarrel about an archbishop of Canterbury, Stephen Langton; and England is put under an interdict. John draws on himself his subjects' hatred by his arbitrary taxations, &c. He pillages the monks, forbidding all applications to the see of Rome, while himself *servilely* flatters the Pope!—He pushes the barbarity of the forest laws to excess, corrupts the stream of justice, &c. The Pope absolves all his subjects from their oath of allegiance, and publishes a crusade against him. His enemies in England, Ireland, France, Scotland, and Wales, are roused.

The Pope gives the crown of England to Louis prince of France, although Mr. G. ingenuously owns that Blanche, prince Arthur's sister, the emperor Otho, or the king of Castile, had a better right to it.

Philip, by his influence over Bretagne, &c. forms a fleet of 1700 vessels, little better than flat-bottomed boats, for invading England. Of this fleet the English took 300, sunk 100 more, and forced Philip to burn the remainder.

And now two formidable leagues, which divided Europe, were formed. John of England, the emperor Otho, and the counts of Flanders and Boulogne composed one; Philip of France, the emperor Frederic II. and the Pope the other.

Philip, with 50,000 men, beats the emperor Otho, who had 150,000 at Bouvines in Flanders. Philip behaved with great bravery, while John shewed none against Louis, about the same time, but saved himself by flight.—The counts of Flanders and Boulogne were made prisoners, and treated by Philip with great severity.

John, having shamefully resigned his crown to the pope, that pontiff represents to Philip the impiety of opposing a vassal of the holy see, and opposes the English nobility and clergy with Langton, archbishop of Canterbury (whom the pope had supported), at their head: who now demand the execution of the laws of Edward the Confessor, and the great charter of Henry I.

John requires Langton to excommunicate the barons, but he persuades John to dismiss all his mercenary troops. John then finds himself obliged to sign the great charter, and the charter of forests.

Mr. G. calls these the *foundation* of the English liberty; but we must take leave to contradict him, and assert, that these were only the *consequences* and *recognitions* of the *original English* consti-

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† In his prolegomena to Charles XII. of Sweden,

tution. He acknowledges, however, that the victorious barons shewed, in their settlement at this time, a spirit of uncommon moderation, neither despoiling the crown of all they could, nor leaving the people without their share of liberty \*.—He notes justly, that at this time, in England the king tyrannized, in France the nobility. He also elegantly compares John, thus reduced within due bounds, to a *tyger chained*.

The known corruption of John's heart made twenty-five conservators of these rights absolutely necessary, and that corruption rendered all the efforts of the barons ineffectual; for John, finding that the pope's excommunication of the barons and their adherents had no effect, retires to the Isle of Wight, as though he gave up all hopes of re-establishment, and by his emissaries collects a formidable body of foreign mercenaries, at the head of whom he destroys all before him, like a *famished tyger broken loose*.

The barons, now offering the crown of England to prince Louis, Philip accepts it for him, and sends them 7000 *auxiliaries*, as Mr. G. calls them; and, notwithstanding the pope's forbidding him, permits Louis to sail with 700 vessels. At London he receives the oaths of the barons, &c.

Mr. G. shews a strong partiality for his country indeed, when he equals this invasion of Louis to the conquests of Henry V. Nor does he advance one argument to prove that the discovery of the dying count of Melun, that Louis intended to destroy all the barons who had invited him over, was not a true one. His pretence, that this report might arise from a panic, is ridiculous.

When our Historian describes John as the vilest king of the Norman and Angevin race, he justly adds, that truth authorises him; and we beg Mr. G. to allow us to add, that only so vile a rival could give Philip the title of *august*, which he seems to have obtained merely from comparison.

Mr. G. shews not his impartiality, when he affirms, only on the authority of a *modern* author, that if Louis would have owned the pope's sovereignty over England, he might have had the crown which Henry III. got.

Louis, besieged in London, after the defeat of the fleet sent to his succour, capitulates, and, as many historians maintain, promises, when he comes to the throne, to restore the provinces in France which John had lost by confiscation. All the reasons which Mr. G. adduces to shew that Louis never made such

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\* Mr. G. owns that the French wanted some of the reforms effected by these charters. How much they now want *almost all* of them, and especially the right of being taxed only with their own consent, all friends of liberty see, with a sigh!

a promise, have not the least force, except the last, viz. Henry never accused Louis of a breach of this promise.

Mr. G. owns, that the title of *august* is only derived from *augustus*, and blames Philip for twice deserting his great object "viz. driving the English out of France," first by his cruelty against the Albigenes, and, secondly, by his supporting Louis's idle expedition into England.

Louis VIII. become king by his father's death, wanted pretences (poor ones indeed) to fall upon the provinces of minor Henry in France; and profited so much by the advantage which the tyrannical English ministry gave him, as to desert him of all of them, except a part of Guienne. The French historians (and among them Mr. G.) think that Louis might have driven the English quite out of France, had he not suffered himself to be diverted from his direct course of success by the lure of conquests in Languedoc, which Amaury de Montfort had thrown out to him, on condition of his defending them against the Albigenes and the count of Thoulouse. Louis, at the close of his reign, got the dysentery, and died.

Blanche of Castile, the queen-mother, obtained the regency during the minority of Louis IX. and was opposed by all the great lords, the princes of the blood, and the countesses of Flanders; but Blanche had the courage and address to disconcert their schemes.

Our Henry was too weak to profit by the commotion in France, being a slave to pleasure, and to Hubert de Burgh. However, he was persuaded by the duke of Bretagne to make a descent upon that province, but it was so ill sustained, that the duke submitted to Louis.

Eleanor, Henry's mother, had married the count of Marche, and persuaded her son to make another invasion into France. But Louis having gained the battles of Taillebourg and Saintes, had the honour of pardoning the count and countess of Marche, and of presenting the terms of peace to him at Abbeville, in A. D. 1259. He retained the provinces which his grandfather had confiscated for John's crime, and restored what his father had gained of the minor Henry.

Mr. G. makes a fine eulogium on Louis's politics, as being founded on equity, and a love of peace: in short, as being *own*; and boasts of their happy effects in the continuance of peace, during the remainder of this reign, and the next France.

Rapin thinks our Henry was *forced* to this treaty of Abbeville \*, and he certainly was so. All that Mr. G. has to oppose to this *honest* confession of Rapin, is, that Henry could

hope for more happiness in his fairest situation. But this is no proof of Mr. G.'s position, that Henry willingly acceded to the terms which Louis prescribed.

The truth of the case seems plainly this. Philip the *August*, and his descendants, either had a right to *all* the provinces of the English in France, in consequence of John's forfeiture, or to *none* of them.

Though the possession of some of these was obtained, during Henry's minority, by Louis VIII. or IX. yet, if the original confiscation was good, Louis IX. had a right to them all; if wrong, to none of them. But this Louis IX, who was made a saint afterwards (and seems to have wished for the title), pretended to examine the matter in point of conscience †, and determined with that sort of prejudice which most men have in their own cases. He kept what he could have no right to, if he had not a right to the whole, and made a merit of what he restored. Henry was in a *bad situation, ill-served, and incapable* of acting with firmness, and therefore was weak enough to *seem, or really to be*, pleased with what was left him, and with appearance of gratitude paid his homage as duke of Guienne, renouncing the dukedom of Normandy, also Anjou, Maine, Touraine and Poitou.—In short, a *pretended* saint prevailed over a *weak debauchee*. He is called a *bad politician* for giving up any thing, by one set of men, and a saint by another!

We thought it our duty to close our review of these two volumes, with this *honest* state of the case of right between two princes of the rival nations, that our Reader, who is (we hope) a *cosmopolite*, may judge whether Mr. G. does not *sometimes* remember *too well*, that the Author of this history of "The Rivalship of England and France" is a *Frenchman*.

[The account of the 3d volume to be given in another article.] *C.*

#### A R T. X.

*Ricæ Etruscorum in Vasculis, nunc primum in unum collectæ Explicationibus, et Dissertationibus illustratæ, a JOH. BAPTISTA PASSERIO, Nob. Pisaur. Regiarum Academiæ Londinensis, Olomucensis, &c. &c. &c. Socio.*—Passerius's *Etruscan Paintings, &c.* Vol. I. and II. Romæ 1767 & 1770. Price 4 l. 10 s. per Vol. half-bound.

**T**HIS splendid publication is to consist of four volumes in folio, two of which are before us. The first volume contains five Dissertations, viz. I. *Prolegomena*. II. *Vindiciæ*

† P. Daniel says, "Le roi de France avoit toujours des scruples sur la justice de la confiscation, faite par son aïeul, des domaines du pere de Henri.



*Etruria*. III. *De Laribus Etruscorum*. IV. *De Re Etruscorum*. V. *De Pictura Etruscorum*: together with hundred plates of Etruscan vases, with the paintings upon coloured after the originals in the Vatican, and some others in Italy, with explanations of each plate.

The second volume contains one Dissertation, *De Etruscorum Philosophia*, and another, *De Musica Etruscorum* the same number of plates, and explanations of each plate in the former volume.

Since Dempster's *Etruria Regali* was published in 1720, learned have been presented with many volumes of Etruscan antiquities, tending to illustrate the origin, history, religion, manners, and arts, of that once great and flourishing people. None of these works have excited the public attention so much as that collection which was drawn from the curious and magnificent cabinet of the honourable Mr. Hamilton at Naples, of which we have given some account in the Appendix to the volume of our Review.

In that work, men of taste, and artists, were interested as to the antiquary; as it exhibited the forms of many fine ornaments decorated with curious paintings; and shewed the effect of some measure, of a species of *encaustic painting*, essentially different from *modern enamel painting*, generally allowed to have been discovered by John Toutin, a French goldsmith, in the year 1632;—the ancient *Etruscan encaustic painting*, being of the nature of *terra cotta*, or *burnt earth*, perfectly smooth, firm and durable, but without any glassy lustre, according to the description of these encaustic colours by the learned Bonareta: *perfecte sint levigati, non tamen in iis vitreus ille nitor elucet*; the *French enamel painting* being of the nature of *glass*, and esteemed perfect in its kind, unless all the colours are vitreous and shine with a glassy splendor.

The manner of preparing and applying the old encaustic colours has, it seems, been lost for ages. *Mons. D'Hancarville* supposes this art had been so totally lost, even in Pliny's time, that nobody could imitate it; and it is chiefly with a view to its revival that Mr. Hamilton's book, as well as the works before us, have been published: both containing ingenious conjectures on the subject, which may furnish useful hints to the practical artist.

Men of taste have always been disgusted with the unnatural varnish of paintings; and would rejoice to see any method of rendering them at the same time chaste and durable. The ancient encaustic paintings have two excellent properties, which unite in no other species of painting—They represent objects with truth and simplicity, without dazzling the eyes with lights; and the Etruscan vases amply prove them to be like

—*are perennius*, as they have survived almost all the other monuments of that nation.

Had the ancients happily discovered the art of shadowing before they lost that of encaustic painting upon earth; or had they applied this art, if it was not then lost, to the noble use of copying the pictures of ancient Greece; the works of *Apelles*, and many other illustrious artists of those remote ages, would not now have been lost to the world.

Imperfect, however, as the Etruscan paintings are, without the advantage of light and shade, they have nevertheless preserved to us the *outline*, the *drawing*, that is the *soul*, of many a beautiful figure, which modern painters may clothe with bodies, and, by the assistance of this fine art, lately revived and brought into use in *our own country*\*, restore and render them immortal.

This work of *Passerius* contains many good forms of vases, and a great variety of curious paintings; but there are fewer beautiful figures in this collection, and more grotesque ones, than in Mr. Hamilton's: nor are they in general so accurately drawn, or so well-coloured,—though the work is much more methodical, and better digested, each plate being explained in the volume to which it belongs; and, upon the whole, it may be considered as a valuable acquisition both to taste and science, which in this, and in many other late publications of this kind, are happily united.

We do not imagine that any extracts from the *Dissertations* would be entertaining to the generality of our Readers; and we apprehend that the learned will be sufficiently excited by this account, to apply to the work itself, for further satisfaction on the subject.

B-nt-y.

\* We may, farther, venture to observe, and to predict, that the revival of encaustic painting is an æra in the annals of genius which will be of great consequence;—in connection with which, the names of Wedgwood and Bentley will be held in the highest esteem by all lovers and promoters of the fine arts, not only in this country, but in every other civilized nation in Europe. Nor, in saying this, shall we be charged with partiality to our countrymen, since we have already paid the just tribute of respect to the fair fame of count Caylus, and other ingenious foreigners, who have gone before them in the same delightful path.

G.

A R T.

## A R T. XI.

*Observations Physiques, &c.*—Physical and moral Observations on the Instinct of Animals, on their Industry, and Man By Hermann Samuel Reimar, Professor of Philosophy at Hamburg, and Member of the Imperial Academy of Sciences at Petersburg. Translated from the German by M. R\*\* De L\*\*\*. 12mo. 2 Vols. Amsterdam Paris. 1770.

THE Editor of the present work, which has already qu-ly passed through two editions in the German, was induced to undertake the translation of it, from a persuasion that no one had yet explained the nature of the instincts of brute animals so particularly, and with so much exactness, as M. Reimar, whose system on this intricate subject, he affirms, is much more satisfactory than any of those which have yet been offered to the public. In a short advertisement prefixed to this translation, M. de L. represents his Author as overturning and destroying the systems, both of the ancients and moderns, on this subject, and, though surrounded by the ruins of these goodly edifices, disdaining to employ any of the materials; but, constructing a new hypothesis, founded on the most exact observations of the actions and habitudes of animals. We have not yet had sufficient time to attend properly to this production, but shall in an early opportunity of considering and communicating to our Readers its contents.

## A R T. XII.

*Lettres Atheniennes.*—Athenian Letters, extracted from the lectures of Alcibiades. By M. De Crebillon. 4to. 12mo. Paris. 1771.

THESE Letters treat of love, and their Author appears to be intimately acquainted with his subject. Loose and modest ideas dressed up in the chastest language, are the entertainment he presents to his Readers. It is with real regret, we observe so much taste and ability exercised in giving place to vice.

## A R T. XIII.

*Les Vrais Quakers ; ou, Les Exhortations, &c.*—The true Quakers ; or, The Exhortations, Harangues, and Productions of the true Servants of the Lord, to a wicked Brother ; particularly on the Subject of his Maxims on Luxury, and his seduction of a Brother in Distress ; a posthumous Work. which is added, A curious Parallel of two celebrated Ministers. Le

Letters, and several Pieces, critical, moral, and philosophical, under the Title of a Correspondence between an Uncle and his Nephew. 8vo. 1771.

WE mention this medley, only to acquaint our Readers, that it is not worth their attention; and that the reason of its being noticed here at all is—its having been imported, and *singly advertised*, by a London bookseller. L.

## A R T. XIV.

*Le Poesie di Georgio Baffo, Patrizio Veneto.*—The Poems of George Baffo, a Venetian Nobleman. 8vo. 1771.

THERE have been crimes in society for which civil justice could find no adequate punishment: and there have been abuses in letters which it was not in the power of language sufficiently to chastise. The book before us ranks with the latter. It is replete with the most unparalleled obscenity, the most shocking blasphemy; is most abominably beastly, and most audaciously profane. How it found its passage from the regions of unnatural brutality into this purer climate, can be known only to some member of the Beef-steak Club or the Macaroni, some shameless Peer, most probably, who, lost to all the decencies of society, brought over this dirty work, to stimulate the languid prurience of himself and his brethren. It is some satisfaction, however, that it will not be generally understood, as it is not written in the Tuscan dialect, the almost only one known to the English in general. L.

\* \* We should not have mentioned this publication, had we not taken it for granted that our Readers would expect from us some information concerning an article which hath been imported hither, and *singly advertised* by a bookseller, who, probably, is not only ignorant of its contents, but of the language in which it is written: and who, we hope, will think himself obliged to us for suppressing his name. G. L.

## E R R A T A in this Volume.

- P. 114. par. 3. l. 2. for securing, read *secured*.  
 188. l. 2. read 'This he had promised to Dr. P. *in one respect*; and there can be no doubt, but that *in others* Dr. F.'s accurate, judicious,' &c.  
 334. Art. 24. l. 11. for intimately unacquainted, read *intimately acquainted*.

## I N D E X

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# I N D E X

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